THE

MILLENNIAL HARBINGER,

A MONTHLY PUBLICATION,

DEVOTED TO

Primitive Christianity:

CONDUCTED BY

ALEXANDER CAMPBELL.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying with a loud voice—Fear God, and give glory to Him, for the hour of his judgments is come; and worship Him who made heaven, and earth, and the sea, and the fountains of water. JOHN.

Great is the truth, and mighty above all things, and will prevail!

NEW SERIES—VOL. VII.

BETHANY, VA.

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PREFACE.

Under the guidance and the blessing of the Star of Jacob, our "sun and our shield," we have now arrived at the commencement of the *twenty-first* volume of our editorial labors in the great and good cause of religious and moral reformation. Since first we raised our banners on a monthly sheet, not one month has passed without a friendly visit to our friends and brethren, either in the Christian Baptist or the Millennial Harbinger. Faithful to the Moon, as she has been to the Earth, have our periodical visits been performed. Our heavenly Father, from whom all blessings flow, has been unspeakably kind to us in affording one uninterrupted stream of physical health and comfort necessary to the toils and labors, mental and physical, demanded by such an arduous and long-protracted effort. Truly may we inscribe upon our monumental pillar, "Hitherto has the Lord helped us." Ever hallowed be his name!

Besides some 13 years personal labors of Elder Thomas Campbell and myself in Western Pennsylvania and Virginia, before the inception of the Christian Baptist in 1823, some four or five years after the commencement of that pioneer and herald of reformation, were employed in travelling and disseminating the great renovating principles of primitive Christianity. Besides our labors through the press, we did, personally and alone, traverse and cultivate much of the large fields of Ohio, Pennsylvania, Kentucky, and Virginia, in proclaiming inculcating, and debating the great questions now so widely diffused and embraced throughout this great nation. Kentucky had been visited in its great radiating points, and generally traversed two or three times before the work of excision commenced. Virginia, East and West, had been visited, as well as parts of Tennessee, on the same errand. Much of Western Pennsylvania, and more of Ohio, had heard all the great cardinal principles of reform promulged and defended *vive voce*, ere yet the idea of exclusion from the Baptist community, with whom we were then identified, was conceived or expressed.— How far our views of the original gospel and institution had pervaded the Baptist society in the West, may be learned from a History of the Baptists written and published in 1829, before we had a single Evangelist in the field, and recommended by the venerable John Taylor of Kentucky.* From the pages of that work it appears that our most distinguishing views of the Christian ordinances, and the

* It was only last Summer that my attention was specially called to notice this work as indicative of how far the Baptist community was imbued with the most peculiar views and principles of reformation at that early period.

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value and importance of baptism as connected with forgiveness, was not only known, but embraced, approved, and recommended by that veteran pioneer of the Western Baptists. Indeed, some of the Kentucky ministers had formally and actually introduced not only the theory, but the practice of these grand revolutionary principles; among whom were the late Elder Vardeman, and the yet living and argumentative brother Dr. B. F. Hall.

In 1828, however, the work of excision and repudiation commenced; and to its eternal honor the Beaver Association, of North-Eastern Ohio and North-Western Pennsylvania, led off the proscriptive operations. This was, indeed, occasioned by the great excitement produced by the fervid spirit and glowing eloquence of Elder Walter Scott, who had been elected Evangelist under the patronage of the Mahoning Association, at its autumnal session in 1827; all then devoted to reformation principles. Near the close of that year he entered the field; and a great excitement or revival ensuing, matters were carried so far as to alienate the Ohio Baptists from any farther intimacies with the Mahoning brethren. Indeed, at the next ensuing Beaver Association a formal non-fellowship was declared. The alarm spread, and excision after excision followed, until the lines of demarcation were drawn throughout the union. The wide field for circulating our writings and our personal visits was from that day narrowed down; and whole States, to which we were just about directing a series of operations, were placed beyond our line of operations, either in the capacity of writing or of speaking.

It is not for us, at this time, to comprehend the whole bearings of that memorable event; nor to say whether it then, or will hereafter, contribute to the great work to which our lives have been so ardently devoted. We must, indeed, regard it as providential; and although it has secured to us many anathemas and many volumes of misrepresentation and reproach, and cut off the ears of immense multitudes to which we would otherwise have had access, it has certainly contributed to a more laborious, patient, and thorough examination and defence of our views and principles, and has occasioned a more full and satisfactory exposure of the opposing views and influences. Whether, however, all this might, or might not, have been done without any division or alienation of the widely extended and extending Baptist community, is a problem the discussion of which is alien to these prefatory remarks.

One thing is becoming more and more obvious, viz.—that since the exasperated and over-excited feelings of our Baptist brethren, and other Protestant denominations, have yielded to the spirit of candid

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and free inquiry, their asperity and prejudice give way to the force of the evidence and the truth of all the great principles of evangelical truth, piety, and virtue, for which we contend. Our position may in the end be more serviceable to the illumination and union of Christians, than if the lines of distinction and exclusion had never been drawn.—Still I think it was not at all indispensable, agreeing as we did with the Baptists on the spiritual nature of Christ's kingdom, and the necessity of every one making an intelligent and voluntary confession of the faith previous to his admission into the Christian church; I say, nothing in their system or ours compelled separation. They needed reform—radical reform; first, in their modes of rationally reading and expounding the Scriptures; in the matter and manner of sermonizing. Secondly, in their very inconsistent and unscriptural method of first receiving persons into the church upon the confession of Christian experience rather than of faith, and then baptizing those persons after the church had received them. Thirdly, in their misconception of the meaning and design of baptism; also, in their observance of the Lord's day without sanctifying it. In the fourth place, in their times and manner of celebrating the Lord's supper. In the fifth place, in converting their associational meetings into ecclesiastical courts and judicatories for trying doctrines and opinions. And finally, in the nature of their church organization, by the operation of which the merest fraction of a church is called a majority, and minors count as much in wisdom and knowledge as bishops, and very often overrule the elders of the whole congregations. These, with many other minor evils and defects growing out of those mentioned, especially their numerous alliances with the world in its various schemes of robbing the church of its glory, might all have been, and, no doubt, would all have been reformed or abolished without the necessity of a new denomination.

Still it may be better as it is, that a new organization, founded upon the New Institution alone, and neither upon unity of opinion, nor upon similarity of experience, should have been erected and made to witness with equal impartiality and fidelity against Baptists and Pedobaptists. So it has, indeed, come to pass; and the consequence is, that its voice is being heard in its numerous periodicals, by its many ministers and churches, and by the most extraordinary and rapid growth of any community since the Protestant Reformation. Heard truly, in all denominations, insomuch that the spirit that was some fifteen years ago working but in a few churches, is now gone abroad into the land, and is imbuing all parties more or less with its influences. Sentiments, too, that when first avowed by us, were deemed

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heretical and dangerous, are now promulged from the high places of sectarianism with applause; and the very rules of interpreting scripture, for which we have been most shamefully reproached, are now the standard of orthodoxy in some of the most respectable and highly evangelical schools both in the Old and New Worlds.

Were this the proper place to detail the numerous able and devoted coadjutors in the great work, who, without any preconcert or arrangement, came one by one into the field of our labors, we should have to write a history, rather than a preface to a volume. It is, however, expedient to say, that the press, under the divine blessing, has acted a very conspicuous part. Next to the Evangelist and Christian Messenger, many other periodicals have from time to time appeared. I mention these two because of their early appearance and assidnous and persevering aids in certain parts of the work: the Messenger, for its numerous discussions of the Creed questions and the all-sufficiency of the Scriptures; the Evangelist, for its various and numerous convincing and persuasive essays on the elementary principles of the Gospel and Christian Institution. Its Editor having labored so much in the field in proclaiming and inculcating these great principles, has, by his writings, both in his "Gospel Restored" and "Evangelist," shed much light on these all-engrossing topics. Indeed, we have great reason of admiration and gratitude when we reflect on the various instrumentalities providentially brought together in this great work: and that a moral machinery, so complicated, extended, and various, should have worked together so well, with so little clashing or jarring, is not the least wonderful attribute of the present crisis.

We are said to be changing. I have no doubt we are changing rapidly in the eyes of those who till lately could not endure to listen to us at all. The principles of reformation are so pervading all parties, that even the Baptists now immerse on a confession of faith, and immediately too; ceasing to impose the confession of faith upon ministers, and in very many other respects; so that when they attend our meetings they not only hear us with candor, but often commune with us in all good fellowship. It is even said that many of them, like Elder Mercer, of the South, when approaching his end, are commending a radical reformation as to the weekly observance of the Supper. Hence we are rapidly changing in their eyes.

There is yet, however, much wanting in very many of our churches to bring them up to their own acknowledgments. We want a thorough church organization, a more efficient ministry, in and out of the church; Elders, Deacons, and Evangelists; and, above all, more spirituality and moral excellence; much less conformity to the world—its idle

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pomp and pageantry—its frivolous amusements—its selfishness and covetousness—its pride and vanity; family teaching, discipline, and training; church edification in Bible reading and Bible classes; a more exemplary separation from the spirit and fashion of the world; and a much more cordial, devout, and unreserved submission to the Lord, are points in which we are very generally yet wanting; to all of which, especially to the subject of church organization and family education, shall we devote, the Lord being our helper, the pages of the present volume.

A. CAMPBELL.

Philadelphia, November 25, 1842.

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

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THE ORDINANCES.

THE current reformation, if conspicuous now or hereafter for any thing, must be so because of the conspicuity it gives the Bible and its ordinances as the indispensable moral means of spiritual life and health. I would prefer to concentrate the peculiarities of our arguments with this generation into one grand characteristic, and with this as its differential attribute, let it go abroad through the land and down to posterity. That distinguishing characteristic is, A RESTORATION OF THE ORDINANCES OF THE NEW INSTITUTION TO THEIR PLACE AND POWER. Not a restoration of the word and the ordinances, as though distinct from each other; but simply a restoration of the ordinances; inasmuch as the Bible is one of these ordinances itself. True, they are all written in it, and read from it; still the reading and examination of the Bible is an ordinance of God.

In defining a law or ordinance of Nature, our masters of physical science say, "*It is the mode in which the powers of nature act.*" In religion I only amend its verbiage, while I retain its spirit. We say, a law or ordinance of religion is THE MODE IN WHICH THE GRACE OF GOD ACTS UPON HUMAN NATURE. The ordinances of Christianity are, therefore, the powers of the gospel of the grace of God. Every law of nature is a specific demonstration of divine power in reference to some effect no other way attainable. So every ordinance of the gospel is a specific demonstration of divine grace or spiritual power in reference to some effect no other way attainable.

To illustrate and prove this clearly, would be an essential benefit to our brethren and the world. I shall therefore occasionally devote a few pages to this great subject.

I have said that all the power of God in nature is displayed only in the way of ordinance; and I will add, that there are no two ordinances of nature exactly similar, or that produce exactly the same effects. Hence we deduce an all-important corollary, viz.—No one ordinance of God in nature can ever be substituted by another. This

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when established in nature, shall be shown to be equally true in religion.

In the writings of Jeremiah, 31st chapter, the sun, moon, and stars are called ordinances of God; and therefore all the distinct agencies of nature may be so denominated. Of these ordinances I shall select a few as a specimen of them all, and in demonstration of the universality of the fact alleged. These shall be the sun, moon, stars, atmosphere, earth, water, electricity. Now, in vegetable and animal nature no single organized being can exist without the influence of all of these, and no one of these can be substituted by another. I do not, by any means, affirm that these seven ordinances above enumerated are all the natural ordinances, or the only ordinances essential to either animal or vegetable existence. There may be seven times seven more for aught that philosophy has yet revealed on this subject. But I choose these seven as a specimen of the indispensable and peculiar influence which each of them exerts over organized and animated nature; and because that, to the most common and most uneducated mind amongst us, their influence is incontrovertibly evident; so much so, at least, that no learned or recondite arguments are demanded in proof of their peculiar influence and necessity in the providential economy of the Great Father of all.

That solar heat and solar light are essential to animated nature, no one doubts. That the moon and the planets exert an influence peculiar to themselves on those sublimated and ethereal regions, if not so evident to all minds as the solar influence, is, nevertheless, made evident from the atmospheric changes dependent upon their well marked effects in their conjunctions and oppositions at the various points of their orbits, as so clearly and so fully demonstrated in the oft-predicted changes in the weather by those who have read the lessons which all the planets teach. To which the Bible, too, lends its confirmation in affirming their creation as designed for seasons and for signs. That the ethereal regions above our atmosphere affects it, and that those regions may be the sublimely wrought and exquisitely adapted laboratory in which are fabricated or modified the loftier agents, light, electricity, and the vital principle, will, we presume, become more evident, if not from actual discoveries, from the frequent and well ascertained analogies and inferences fairly deducible from all the atmospheric phenomena. That not only the atmospheric air, composed of its peculiar elements mechanically combined, but the vapor, the caloric, the light and the electricity always existing in it and by man and other animals inhaled and enjoyed, are essential to our life and health, needs no other argument than the experience and the observation of every one

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who has ever acquired the art of thinking, or even of rationally feeling the various influences operating upon them by day and night, heat and cold, drought and moisture, in their various combinations and variations. That both earth and water are indispensable to human, to all animal and vegetable existence, certainly requires not one word of proof or commendation to any one. Well, then, may we not appeal to universal observation and experience in proof of the proposition that all the ordinances of nature are essential, and that no one of them can be substituted for another?

If the doctrine of no substitution be at all essential to any one, a very little reflection on what passes before him may remove all doubts from his mental horizon. Let him grow Indian corn without earth, water, heat, light, or atmosphere; or with all the ordinances I have enumerated, one only excepted, and then I grant that he may for a moment question the truth of a proposition to some minds a little startling on its first pronunciation. Let him subject any plant to all the ordinances of nature, light only excepted, and I do not say that the plant will not live and grow for a time; but I do say it will never be verdant or fruitful without it. What is demonstrably true of one of these ordinances, is unquestionably true and evident of them all; inasmuch as nature works not by particular, but by universal laws.

It would be a more curious than profitable speculation to attempt to explain either the *why* or the *how* of all this natural machinery. We have to do with the fact, and not with the theory of that fact. It is God's *will*, and it is his *wisdom* too; and, therefore, it is essentially and benevolently so, as all Nature cries aloud through all her works.

May we not then ask why should it be otherwise in any other universe, or systems of creations, than as it is in this outer court in which we receive our existence from the hand of God. There is evidently but one mind, one intelligence, and one grand scheme of creation, providence, and redemption, displayed before us in all that we can see, learn, or know of the things that are. But it is all-sufficient to our purpose that the Bible proposes moral and spiritual ordinances and laws—nay, that it represents the Divinity itself as manifesting its adorable attributes of knowledge, wisdom, power, and goodness—of justice, truth, and holiness—of mercy, condescension, and love, under the personal forms of Father, Son, and Holy Spirit; and even to each of these manifestations of himself is assigned a province of operations peculiar, and incommunicable to another. Hence although there is a unity of design, and a co-operation of God, his Word, and Spirit—of *Father*, *Son*, and *Holy Guest*, in creation, providence, and redemption; still to each of these almighty agents there is a province never invaded

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by another. The Father becomes not incarnate, suffers, and dies; the Spirit becomes not incarnate, suffers, and dies; but the Divine Word does. The Son assumes not the office of the *Spirit* any more than he does not assume the form of a *dove*, or *breathe* like the North or the South winds upon our souls and our spirits. Nor does the Son send the Father to be the Saviour of the world, and to mediate the reconciliation of man to the Throne and Sovereign of the Universe.

Evident, then, it is that in the unity of Jehovah, and in the personal manifestations of plurality and society in that mysterious and sublime unity, there is a distribution of offices and works as peculiar to each as the name which indicates his personal position in the divine enterprize of redeeming man and confirming the universe in holiness and happiness immutable as God, and as enduring as all the years of eternity. What the Father does as Father, the Son as Son, the Spirit as Spirit, no other one of the sacred designations ever assumes to do, while yet in design and object there is but one mind and one volition. My Father and I am one, and my Father works in this, and I work with him, said the Oracle of the Divinity, the Incarnate Word, our Emanuel. Now I argue that as the work and office of Father, Son, and Holy Guest are separate and distinct; and as one of them is not in any case substituted for the other, we may advance with all assurance into all the political or economical arrangements in the various dispensations of religion, in the gradual advances and developments of remedial mercy, without the detection of a single departure from the philosophy of laws and ordinances in physical nature.

Talk we of the ordinance of the altar, the victim, and the priest; of the confirmatory rite of the fleshly circumcision on the eighth day after the nativity; of the Passover on the memorable night of the 14th of Nisan; of the Pentecost; the Feast of Trumpets or of Tabernacles, and find we shall but one invariable rule, viz.—that each of these ordinances had one specific meaning and design, peculiar and inalienable; and that a special moral power was inseparably connected with it, when observed under all the requisitions of the laws of its observance. Thus in forming the Jewish character, in perfecting its grand distinguishing outlines, internal and external, there was a peculiar, separate, and distinct influence in each institution intransferrable, inalienable, and immutable as any of the laws which govern the organic creations of the material masses around us.

'God does nothing in vain,' is an axiom as true in religious and moral ordinances as in those of creation and providence. Nothing is found superfluous in all the laws that govern mind or matter, animal or spirit, understanding or affections. What is achieved by sight cannot

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be secured by hearing; and as we cannot substitute the eye for the ear, taste for smell, one organ of the brain, or one faculty of the mind, for another; so we cannot substitute one of the laws or ordinances of nature or of religion for another, or dispense with any of them but at the sacrifice and loss of all the goodness and mercy intended to be communicated by that mode of benevolent operation. In one word, as in the intellectual and moral faculties of our nature there is an individuality and an independence, a function and an operation peculiar to each; so is there in all the laws and ordinances designed and enjoined by high Heaven for their full development and pleasurable enjoyment. It shall be the object of our next paper to apply these views and reasonings to the Christian Institution, as the perfection of all systems of adaptation in achieving the most admirable of all divine results—the redemption of man from sin and misery, and the perfect transformation of his mind and manners after the image and likeness of the second Adam, the Lord from heaven. A. C.

Philadelphia, November 20.

DEATH OF CHRIST.

Some communications have just been put into my hands, containing certain queries and objections in relation to an article with the above caption, which appeared in the August number of the Harbinger.

It is objected that "it cannot with truth be said that an entire separation from God took place when man sinned—for, if so, how could the Lord in so many passages of his holy word, call, invite, exhort, and persuade in such expressive language as is constantly used; and if men were already dead, with what propriety could these words be expressed by the Prophet: "Why will ye die, O house of Israel?" This objection is without force, because it is no where alleged that the fall occasioned a separation between God and man *of such a nature* that man was placed beyond the reach of his Creator. To be deprived of direct communion, and of the light and life of the immediate presence and favor of God, is quite a different case from that in which a man is not to be reached or addressed even by a divine messenger.—It is admitted of course that man was addressed after the fall, but always in a manner consistent with the new position which he occupied. The very means of communication employed, as well as the nature of the message, show that man stood in a far different relation. Certainly the fact of his being invited to return to God, and earnestly exhorted to secure eternal life by doing so, is an undeniable evidence

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that he had been separated from God, and that he had forfeited life thereby.

How different the state of man, in respect to God, before the fall, from that which obtained afterwards! God is represented as having his pavilion in Eden, and as being on terms of the most intimate communion with man. Man himself appears so engrossed with this exalted fellowship, that he fails to notice even that he is unclothed. Some indeed suppose our first parents to have been then encircled with a glory, like that which shone in the face of Moses, when he was admitted, for a brief period, to have direct communion with God, and that when, upon their transgression, this garment of light was taken away, they perceived that they were naked. This idea does not, to my mind, seem to be in accordance with either the letter or spirit of the record; for it is expressly stated that "they *were* naked," which could not have been truly said, if they had been surrounded with any thing whatever which might serve the purpose of a covering, and upon the removal of which alone they could know that they were naked. Besides, this discovery is not said to have been occasioned by the removing of any thing previously around them, but is attributed to the *opening of their eyes*—as I understand it, to their *attention* being now called away from spiritual things, thoughts, and enjoyments, to those which were worldly, sensual, and carnal. Further, how could it be said with any propriety, "they were not *ashamed*," if they were surrounded with such a glory? It should rather have been "they were not *proud*." The spirit of the remark appears to me to be, that they would have, or might have been ashamed of their condition then, had they known it; which could not have been the case upon the supposition that they were surrounded with glory. Men may glory in their shame, but could any one be ashamed in the midst of glory? It appears to me, that we have a state of mind somewhat analogous in the case of children, who are as yet unaware of any earthly relations except those pertaining to subsistence. In their innocence and ignorance, they have no sense of shame, until they too partake of the fruit of the tree of *knowledge*, and their eyes become opened to take new views of things, and to perceive a more extended and intimate connexion with the present world. With regard to our first parents, their minds were pre-occupied and engrossed with the divine presence and glory, until Satan directed their attention another way, and by fixing it upon the lust of the flesh, the lust of the eye, and the pride of life, "the things that are in the world," 1 John ii. 16., induced them to renounce their connexion with the spiritual, for the pleasures of the animal or natural world. They were severed therefore from the immediate communion

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they enjoyed with the spiritual system, and cut off from Eden by the terrors of a flaming sword, to seek subsistence from the bosom of that earth which had furnished the materials of their animal nature.

It matters not whether we suppose our first parents unconscious of shame because clothed with a divine glory, or because engrossed with divine things; nothing can be plainer than that the change above specified took place at the fall. But God immediately opens to view a remedial system, in which his own Son appears as the champion for our race—enlisting in our ranks, partaking of our fortunes, and achieving for us a victory over him who had separated us from God. In the temptation, this second Adam remained unmoved, and could not be induced to yield to the desires of the flesh, or choose the world with all its kingdoms and glory in exchange for communion with the Father. Satan could not separate him from God, and bring him into subjection to his power. His connexion with the spiritual world remained unbroken. The Father 'heard him always.' He dwelt in God. The Father was in him and he was in the Father. He was holy and undefiled, presenting ever the triumph of the spiritual over the animal nature. His separation from God, then, and his subsequent death in sufferings upon the cross, were not for his own sins, but for those of men. "He was made a sin-offering for us who knew no sin." 'Christ was made a curse for us.' "He bare our sins in his own body on the tree." Such a sacrifice became us—"offered without spot to God." The innocent alone can atone or intercede for the guilty.

In some points, the first and second Adam resembled each other; in others, there is a contrast between them. It does not appear that the first Adam was possessed of the power of perpetuating his existence, except by virtue of the tree of life, to which he had access while he preserved inviolate his original connexion with God. The foundation of his being, so to speak, was earthy. He was formed out of the dust, and constituted "a living soul." It was organized and animated dust which was stamped with the divine image. But this image could impart no immortality to its abode. The first man, then, as to his original nature, was "of the earth, earthy." But the second man was "the Lord from heaven"—in his original nature "a life-giving Spirit." In the first man, the divine image was added to the human nature:* in the second, the human image was added to the divine nature.† In the first, flesh was endued with spirit: in the second,

* Gen. ii. 7. † Rom. ii. 14—17. "God sending his Son in the *likeness* of sinful flesh." Heb. viii. 3. "Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."

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spirit was endued with flesh.* In both cases, the original nature gave character to the Being and to his destiny. In both it preponderated. In the first man, the human nature carried down the divine image to the regions of death: in the second man, the divine nature brought humanity from the grave and exalted it to the throne of God in heaven. Such a Redeemer, then, became us, who could redeem us from death, and ransom us from the power of the grave; who had power to lay down his life and take it again; who "both died and rose and revived that he might be Lord both of the dead and the living."†

The first Adam brought death into the world, but the second Adam "abolished death and brought life and incorruptibility to light."—There is no death except that which the first Adam brougnt upon our race. That death he died in the day on which he sinned, and every thing since called death, is but a *consequence* or a *figure*. What is called natural death, or, in the language of Genesis, 'a return to dust,' is clearly to my mind nothing more than a *consequence* of a previous separation from God. Had not that separation and exclusion from Eden occurred, man would have lived for ever.

It may here be asked: Did not man then suffer more than was threatened in the penalty, if the infliction of this be restricted to the day in which he sinned? I answer, No. The penalty is different from its consequences, it is true; but these are necessarily connected with it. When the judge pronounces sentence of death upon a criminal, he does not add to it that his body shall become corrupt and shall be resolved into dust. These are well known consequences. He merely says he shall be put to death on a certain day, and though these consequences follow in after days, who would say he exacts more than the penalty? The consequnences of death are necessarily connected with it as effects are with a cause, and they are also as necessarily different from it as effects are different from the cause which produces them. We say the body is dead when it is deprived of animation; but it is a body still—it has not ceased to exist. Its death and its dissolution are distinct matters, yet the one necessarily involves the other. As the dissolution of the body follows its death, so we may truly say that its death is but a consequence of the penalty which was inflicted in the day of transgression—a consequence which was detailed to Adam because he could not be, from the very nature of the case, acquainted with it. It is from effects only that we judge of causes. We should know nothing of sin, but for suffering and death; and nothing of death, but for its results. We always measure the

* Of the first Adam it is said, "The Lord *breathed into his nostrils* the breath [spirit] of life, and he became a living soul;" but of the second, "The WORD, which was in the beginning with God, and which *was* GOD—*was made flesh* and dwelt among men." John c. i. † Rom. xiv. 9.

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greatness of the cause by the magnitude of its consequences. In a series, too, an effect may become a cause. A separation from God is the immediate effect, and the proper measure of sin. A return to dust and all the direful consequences of a separation from God, are but the effects of that which is itself the effect of sin. My object has been to fix the attention upon that which, as the chief and first effect of sin, is truly the bitter fountain of all human calamities.

The means of man's recovery and restoration to the divine favor and fellowship, have been made accessible to him ever since the fall.—Typical victims enabled him, through faith, to enjoy the benefits of the true sacrifice; and mankind have therefore in all ages been divided into two classes—those who were re-united to God, and those who remained alienated from him. The first, the spiritual, are called the children of God. The second class, the animal or natural, are the children of men. They have belonged to two different systems, and are under two different rulers—God and Satan. Cain was *of the Wicked One*—but Enoch *walked with God.* In the days of Noah the great majority were of the flesh, and perished accordingly; but Noah, being united with God by faith, was saved. There are no more common antitheses in the Bible than 'children of God' and 'children of men;' 'spiritual' and 'natural;' 'flesh' and 'faith.' The great principle of acceptance with God and re-union to him, has always been the same.

I cannot perceive how any one can bring *universalism* out of my remarks in the August number. I know, indeed, that men are prone to carry analogies and figures too far, and to confound themselves and their hearers by spiritual deaths, spiritual burials, and spiritual resurrections, without considering that burial and resurrection can be used in relation to the body only. The body is buried because it is corruptible, and it is raised again because it was buried. The same consequences do not follow the death of the spirit, considered in its distinct nature, and it is absurd to predicate them of it. Had it been stated in the August number that Christ's death was a separation from God *merely*, and that he did not afterwards shed his blood and die a natural death really and truly, the inconsistency just stated would indeed have been that of the writer. But in the article referred to, mention is specially made of the death of Christ in regard to his human nature or body; and it is urged that in this point of view his sufferings and death are by no means to be overlooked. This was deemed sufficient, because it was not the object of the essay to dwell upon his death in this point of view; but to direct the attention to it in another point, which seemed to be greatly overlooked and undervalued. Universalism is not deducible from this view of the subject, because the benefits of his

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death are to be enjoyed only by those who receive him as their Saviour and Lord, and there is nothing in the view given which would place them on other ground. That there is no death which Adam did not bring upon our race, is certain; and it is equally so, that there is no death which Adam died, which Jesus did not die. But Christ releases the sinner from the death he died for him, only when his sacrifice is accepted by him; and the redeemed, thus released, can never more experience this death—a separation from God, being united to God and made alive to him through Christ. The passage in 1 Cor. xv. 21, 22., does not apply, because the subject there is the death and resurrection of the *body*. It is admitted that natural death came by Adam and that Christ will do away this by the resurrection. The Apostle here, however, does not even treat of the general resurrection. His theme is the resurrection *to life*. The fate of the wicked is neither in his premises, nor in his conclusions. See verses 23, 24.

But it may be asked, and it is a far more plausible objection than any yet offered: If Christ releases his people from a state of separation from God, and natural death is only an effect of such separation, why are they not also released from this effect? Why should the effect continue when the cause has ceased? To this I would reply; that we are not necessarily delivered from the consequences when we are freed from the causes of evils. Epaminondas was told that he would die as soon as the head of the javelin was extracted from his side. Here the consequence was hastened by the removal of the cause. A man may have been suffering from a disease or injury, and the cause of it may be removed, or have ceased to act, but the effects may continue—perhaps through life. The death of the body, as one of the effects of sin, is not prevented; because sin, the cause of it, is pardoned or removed. No more is it, because the sinner is re-united to God. The spirit is delivered from a state of death, but the sentence of death rests upon the body, as one of the unavoidable consequences of sin. "The body is dead because of sin, but the spirit is alive because of righteousness." It is true, that this effect, with all the other consequences which have resulted from sin, are ameliorated, and deprived of almost all their bitterness, when the cause of them exists no more; and they will be all finally abolished in the Lord's own time and way. Death, to the Christian, ceases to be an object of dread, when its sting is taken away. With respect to Christians, death is therefore called a "sleep." They shall not "see" death; they shall not "taste" death. As Jordan's swelling waves were divided so soon as the feet of the priests touched the stream; and there was thus opened a free passage for the people of God; so our High Priest has opened to his faithful followers an easy and secure passage to the heavenly Canaan. R. R.

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CONVERTING INFLUENCE.

L. to E.

BETHPHAGE, Nov. 29th.

As it is time to bring this discussion to a close, I will now sum up the whole matter and make some improvement of it.

If I have rightly apprehended the state of the case, there are two great extremes, (and extremes are always errors,) now prevailing in reference to converting influence. The one is, that the sinner is converted by a special and supernatural operation of the Spirit upon the heart, irrespective and independent of any means whatever, so far as these are at all *essential* to this operation. The other is, that the sinner is converted by the word alone, acting upon his mind by the mere force of the truth which it contains, and quite independently of any foreign aids or influences whatever, so far as these are to be regarded as at all *essential* to his conversion.

If I have been understood, I have opposed both these systems, as being inconsistent with the scriptures; with human nature; with well known facts, and with the invariable practices of their respective adherents. With respect to this last point, I would here remark, that there can be no better proof of the falsity of a theory than this, that it will not apply in practice; and that when men come to act upon the matter, they are constrained by the obvious necessity of the case, and the force of good common sense, which, after all, is better than the best theory in the world, to pursue a course diametrically opposite to the legitimate tendencies of their favorite dogmata. Thus it is that the teachers of the "Spirit alone," and those of the "Word alone" theory, both concur in practice to add, engage and invoke, the one to the Spirit, and the other to the Word, all the aids and influences within their power. And what is still more remarkable, is this; that both parties employ substantially the *very same means* for the accomplishment of the object. What matters it whether we call penitent sinners "mourners," or "candidates," or "persons convinced"?—Whether we pray for them when they are seated amongst the crowd or upon a particular "bench"?—Whether we exhort or entreat them in a loud or a low tone?—Whether we overpower them by logic or rhetoric, or both of them?—Whether we speak with them in an "altar," or in the midst of the congregation? Every body knows that the very same means in substance, are resorted to by both parties, to produce excitement; to interest the mind, and fix the attention in order that conversion may ensue.

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Meanwhile, however, the advocates of these systems continue to hold up to view, and contend earnestly for their respective theories; and do not fail to give, each one to his own THEORY, the glory of the conversions which he has been enabled to make, taking no account whatever of the important fact, that the PRACTICE in both cases has been absolutely or essentially the same. But reason would justly doubt that conversion was here due either to the "Word alone" or to the "Spirit alone," or to both the Word and the Spirit together *alone*; and whether many influences, natural, human, providential, and spiritual, may not have concurred in producing the result.

It may be properly inquired here, If these opposing theories do not then occasion a materially different practice, what harm is there in maintaining them? I answer, that there is great harm, because there is great error necessarily in one or both, and error upon such a subject must be highly injurious in some other respects, if not in the one just mentioned. Accordingly we find this to be the case; and that these theories, though they may not lead to a practice very dissimilar, do not only in a great measure nullify and render abortive, by their direct influence upon the mind, the practice pursued; but that they do, indirectly, by the controversies and parties they occasion, frustrate the conversion of multitudes, and prevent the general prevalence of the gospel.

Let us take the case of one who disbelieves special spiritual influences, and expects, if converted at all, to be converted by the word alone. Is he not from the direct influence of this doctrine rendered indifferent to all the means usually employed for conversion? He needs not to go to meeting—he has the word at home. He need pay no regard to the admonitions or exhortations of men—the power must proceed from the word alone. He needs not to pray, nor do others need to pray for him—no special influence is believed to exist, none is expected to operate, and prayer therefore would be absurd—would be mockery. Is not such a one's conversion retarded, if not wholly prevented? Is he not induced thus to treat with neglect and contempt innumerable providential agencies by which God would lead him to reformation; and to despise the means which are directly appointed for this very purpose?

On the other hand, the man who expects to be converted by a sudden and supernatural operation, is accustomed to disregard every thing but this. Sermons, exhortations, prayers, are lost upon him. He is looking for something wholly different. From hearing the experience of others, his imagination has formed certain expectations which must be met, before he can be satisfied; and every thing which

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falls short of this, is to him as the idle wind. The plainest commands of scripture are disregarded by him; the most striking providences overlooked. In the radiance of noon, he seeks the shadows of night; and surrounded by the bright realities of life, pursues the airy phantom of a deluded mind.

In the first case, a man is wholly cut off from any thing like spiritual influence or intercourse, and is led to think himself free from any divine supervision, and to suppose that he is unnoticed and uncared for by the Almighty. He is induced to believe God far from him, and to look upon himself, and the world also, as moved by a fixed and unchangeable machinery, wound up to go a certain time in the absence of the Creator. Is it not a doctrine of a most mischievous tendency, which thus puts a man away from God; and, at the very threshold of Christianity, which is intended to lead to fellowship with God, leaves him to the indifference of remote and secondary agencies, or the coldness of an insensible philosophy? Nor is the condition of a man much better in the second case, where the very means employed and divinely appointed for conversion are despised and neglected for the sake of something unknown and indescribable; something which, however spiritual in theory, is, in point of fact, too often the product of mere animal excitement.

It is thus that these theories, although they may not occasion a practice materially different on the part of those who *strive to convert others*, do certainly in a good degree nullify that practice as it regards those who *are to be converted*. For these theories, believed by the latter, necessarily put their minds in a state most unfavorable for the proper effect of the means actually employed—leading them to overlook, neglect, and contemn these as unimportant and wholly inadequate. An erroneous theory has here a direct and deleterious influence, because it is but another term for the state of the sinner's mind, and it is this, his mind, which is the object to be acted upon.

How much more favorable the state of his mind when he is taught to regard himself as ever the object of the divine attention and love!—when he is made to feel himself entreated by daily mercies; by special providences; by the word of truth; by the authorized embassadors of heaven; by affectionate friends; by the secret and silent influences which act upon his conscience and his heart! He then, at meeting, feels that he has been led thither in the providence of God, to hear the gospel. And he finds, perhaps, that the speaker himself has been brought, under the divine guidance, into his neighborhood, and directed to a subject which is fitted to relieve his mind of various doubts and difficulties. He hears the word of God with other ears and feel-

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ings, and as though it were spoken directly from above. He disregards not the "still small voice," for the sake of the tempest, the earthquake, or the fire, but covers his face with the mantle of humility, and listens with attentive ear to the revelation of God. The consequence is, that he speedily becomes a convert, because he has recognized the divine presence, power, and authority in the means employed to bring him to the knowledge of the truth.

But how unprepared is the mind of that man, who has already *been converted* to the opinion that he *cannot be converted*, and who has been already induced *to believe* that *he cannot believe!* 'He cannot believe with the heart,' he says, yet he believes this dogma with *all* his heart. He cannot believe God, but he can be even credulous with respect to men! One would think the difficulty would be rather on the other side, and that it should be easier to believe the gospel, than to believe that we cannot believe it. Certainly it ought to be less difficult for him to believe God than man. "If we receive the testimony of men," says John, "the testimony of God is greater." Any one can perceive that a theory which thus disparages and invalidates the divine testimony itself, must place the mind in a most unfavorable attitude indeed. Time was when men were considered worthy of reproof because they would not believe unless they saw signs and wonders. The *divine testimony* when presented to the mind was then deemed sufficient to produce faith without being confirmed by miracles. But now men have become still more unreasonable in setting aside the divine testimony with all its miracles, and requiring that FAITH itself shall be the *miracle*. Nevertheless, it remains certain that "faith comes by hearing, and hearing by the word of God;" and that this word is brought to the ears and impressed upon the hearts of men by the various agencies to which I have so often referred.

Such a view of the subject has the most favorable influence also upon those who desire the conversion of others. Believing that God employs special agencies of various kinds, they can pray, in faith, that those who are dear to them may be converted. Knowing it possible that they themselves may be the appropriate agents, they will feel encouraged in making the effort. Parents and children; preachers and people, all, will feel themselves called upon to act; to labor for the Lord; to do all in their power for the salvation of the world. They will feel themselves ministers of the divine providence; and, in an humble reliance upon his guidance, will lose no opportunity of impressing the sacred truths of religion upon those with whom they have interconrse.

And what shall I say of those insane controversies which have been

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waged by Protestants with each other upon this subject? Time would fail, to speak of their unhappy effects, even if human sagacity could discern them all, and estimate them rightly. Certain it is, that most of the divisions that exist, as the scandal of Christendom, and the great obstacle to the conversion of the world, are more or less intimately connected with this subject. And it is certain also that there never has been any subject proposed with regard to which there has been less cause for division, whether we take into view the value of any human theory in reference to it, or the importance of any practical difference which any theories have caused. But as I have, in the beginning, spoken upon this point, I shall not now enlarge upon it, but will merely observe in conclusion that it would be one of the happiest omens of universal prosperity in the kingdom of God on earth, and of the immediate conversion of the nations, if those who profess Christianity would contend and dogmatize no more about theories of conversion; and if they rather, unanimously admitting in doctrine, what all affirm, as I have shown, in practice, that *there is a power out of the Word*, would unite and co-operate together to "preach the Word," and leave the event to God, trusting in prayerful submission to his infinite power, wisdom, and goodness, that the good seed which they shall have sowed and watered, he will 'make to grow.'

And now, my dear E., I trust you will take all that I have said in good part; for you know that I love you and your friend "R" as I love *myself*. Indeed, I think that if the sects were as cordially united as we are, no controversies would ever separate them.

Yours truly, L.

MORMONISM.

Extracts from a pamphlet entitled MORMONISM EXPOSED, *continued from our last.*

XVIII.—*Mormonism assumes the prerogatives of God over the consciences of men.*

WE have already shown that it impiously institutes new conditions of forgiveness and salvation; and from the following it will be seen that there is no blasphemous assumption too horrible for this wretched delusion to impose upon its victims.

From the testimony of Sampson Avard, and we have seen that no man among the Mormons could know, better than he, what it is:—

"The Prophet, Joseph Smith, Jun., together with his two counsellors, Hiram Smith and Sidney Rigdon, were considered as the *supreme head of the church*; and the Danite Band feel themselves as much bound to obey them as to obey the Supreme God." *Cong. Doc.*, No. 189, page 2.

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Their book of Doctrines and Covenants asserts that "the saints [Mormons] shall be filled with the glory of Christ, and be *equal* with him."

XIX.—*Mormonism authorizes and sanctions physical resistance to the laws of the land.*

The following shows how they justify mob violence:—

"We believe that all men are justified in defending themselves, their friends and property, and the government, [!] from the unlawful assaults and encroachments of all persons in times of *exigencies*, where immediate appeal cannot be made to the laws." *Doc. and Cov.*, p. 350.

From the testimony of Reed Peck:—

"I heard Joseph Smith, Jun., in a late address, say, that he had a reverence for the Constitution of the United States, and of this State, but as for the laws of this State, he did not *intend* to regard them, nor care any thing about them, as they were made by lawyers and blacklegs." *Cong. Doc.*, 189, page 20.

Testimony of John Whitmar!—

"Mr. Whitmar said he did not intend in future to have any process served on him, and the officer who attempted it should die; that any person who spoke or acted against the presidency or the church, should leave the country or die; that he would suffer no such to remain there; that they should lose their head. George W. Harris, who was there present, observed, "The head of their influence, I suppose." Smith replied, 'Yes, he would so modify it.' Mr. Rigdon then got up, and spoke in connexion with what Mr. Smith had been saying; and in speaking of the head of their influence, he said that he meant that ball on their shoulders, called the head, and that they should be followed to the ends of the earth. Mr. Rigdon further remarked, that he should suffer no process of law to be served on him hereafter.

"Some time in June, after Mr. Rigdon had preached his "salt sermon,' I held conversations with several Mormons on the subject of that sermon, and the excitement produced by the course and conduct of the presidency. Among others, I conversed with Alanson Ripley. I spoke of the supremacy of the laws of the land, and the necessity of, at all times, being governed by them. He replied, that as to the technical laws of the land, he did not intend to regard them; that the kingdom spoken of by the Prophet Daniel had been set up, and that it was necessary every kingdom should be governed by its own laws. I also conversed with George W. Robinson on the same subject, who answered, (when I spoke of being governed by the laws and their supremacy,) "When God spoke he must be obeyed, whether his word came in contact with the laws of the land or not: and that, as the kingdom spoken of by Daniel had been set up, its laws must be obeyed." I told him I thought it was contrary to the laws of the land to drive men from their homes; to which he replied, 'such things had been done of old, and that the ingathering of the saints must continue, and that dissenters could not live among them in peace." *Ibid*, page 33.

"Timothy Lewis, a [Mormon] witness for the state, produced, sworn, and examined, deposeth and saith:—

"I was at Diahmon during the last expedition to Daviess county.

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I remained in the place during the time the Mormon troops were there. I was on none of their scouting parties, but saw a great deal of property and plunder brought in, which was said to be consecrated property by those who brought it in, as well as by others. Those who were active in plundering said they intended to consecrate all the property in Daviess county, and take the county to themselves. They said there was no law in this state, but that a law was about to be established by a higher power, to be given by revelation." *Ib.* p. 38.

XX.—*The Mormon leaders design to assume a position of independence above the authorities of this nation.*

Testimony of Sampson Avard:—

"In the above referred to council, Mr. Smith spoke of the grievances we had suffered in Jackson, Clay, Kirtland, and other places; declared that we must, in future, stand up for our rights as citizens of the United States, and as saints of the most high God; and that it was the will of God we should do so; that we should be free and independent; and that as the State of Missouri and the United States would not protect us, it was high time that we should be up, as the saints of the most high God, and protect ourselves, *and take the kingdom.* Lyman Wright observed, that before the winter was over he thought we would be in St. Louis, and take it. Smith charged them that they should be united in supporting each other.

"In connexion with the grand scheme of the Prophet, his Preachers and Apostles were instructed to preach and instruct their followers (who are estimated in Europe and America at about 40,000) that it was their duty to come up to the State called Far West, and to possess the kingdom; that it was the will of God they should do so, and that the Lord would give them power to possess the kingdom." *Con. Doc.*, 189. p. 3, 6.

XXI.—*The Mormon leaders hold that they, or their sect, are justly entitled to the temporal and spiritual dominion of these United States; and that if they cannot otherwise obtain the dominion, they are to gain it by the sword.*

"Wherefore the land of Zion shall not be obtained, but by purchase or by blood." *Doc. and Cov.*, p. 143.

It is added, in connexion with the above, "As ye are *forbidden* to shed blood." But how the Mormons are forbidden to shed blood, we shall see in the sequel.

"For behold, verily I say unto you, the Lord willeth that the disciples and the *children of men* should open their hearts even to purchase this whole region of country, as soon as time will permit. Behold, here is wisdom: let them do this, lest they receive none inheritance, save it be the shedding of blood." *Ib.* p. 139.

The following is designed to signify the *utter destruction* of this nation, except it submits to Mormonism. By the Gentiles, he means the people of these United States:—

"A remnant of the house of Jacob [as he calls our American Indians] shall be among the Gentiles; yea, in the midst of them, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver. Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off. Yea, *woe* be unto

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the Gentiles, except they repent; for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots, and I will cut off the cities of thy land, and throw down thy strong holds," &c. *Voice of War.*, p. 188.

"And the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, [the Mormons,] neither give heed to the words of the Prophets and Apostles, [Mormons,] shall be cut off from among the people—for they have broken mine everlasting covenant." *Doc. and Cov*, page 76.

"*Everlasting* covenant" broken!

"Therefore, having so great witnesses [Joseph Smith and Oliver Cowdery,] by *them shall the world be judged*, even as many as shall hereafter come to a knowledge of this work—but those who harden their hearts and reject it, shall turn to their own condemnation," &c. *Ib.*, page 78.

"Woe, I say again, unto that house, or that village, or city, that rejecteth you, [Mormons,] or your words, or your testimony of me." *Ib*, page 93.

"Let the Bishop go unto the city of New York, and also to the city of Albany, and also to the city of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice, of the desolation and utter abolishment which awaits them if they do reject these things," [Mormonism.] *Ib.* page 95.

"Verily I say unto you, [Mormons,] that in time, ye shall have no king nor ruler, for I will be your king and watch over you; and you shall be a free people, and ye shall have no laws but my laws when I come." *Ib.*, page 119.

"Assemble yourselves together to rejoice upon the land of Missouri, which is the land of your inheritance, which is now in the hand of your enemies." *Ib.*, page 194.

"Therefore, get ye straightway unto my land; break down the walls of mine enemies, throw down their tower, and scatter their watchmen; avenge me of mine enemies, that by and by I may come and possess the land." *Ib.*, page 238.

The above extracts are from the Mormon Creed. The following, from the evidence given in the Congressional Document, show what that creed is when carried out in *practice*.

This John Corrill, whose testimony follows, is frequently mentioned in the Mormon book of Doctrines and Covenants, (see pages 136 and 193,) as a fellow-laborer with them:—

"John Corrill, witness for the state, produced, sworn, and examined, deposeth and saith—The Mormon church has been represented as being the little stone spoken of by Daniel, which should roll on and crush all opposition to it, and ☞ ultimately should be established as a temporal as well as a spiritual *kingdom*. These things were to be carried on through the instrumentality of the Danite Band, as far as *force* was necessary; [can any one who reads this believe that the Mormons *merely* acted in self-defence in the late civil war in Missouri!] if necessary, they being organized into bands of tens, fifties, &c., ready for *war*. The teachings of that society led them to prohibit the talkings of any persons against the presidency [Smith and others,] so much so that it was dangerous for any man to set up opposition to any thing

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that might be set on foot, and I became afraid to speak my own mind. I objected to the course of Dr. Avard, in reference to the Danite Band. I rather thought Joseph Smith, Jun., upheld him, and would not allow any objections to him. They were greatly incensed against certain persons in Caldwell and Daviess, and said they intended to rid the counties of them and of the mob, in the course of that week."

"After the [Mormon] troops got to Diahmon, in all about four or five hundred men, I heard Lyman Wright addressing a portion of the men who were there, (perhaps eight or ten,) that the earth was the Lord's and the fulness thereof, with the cattle upon a thousand hills, &c.; that the saints of the Lord [Mormons] had the same privilege or rights. After that, or perhaps the next day, I saw a drove of some four or five cattle pass along, and asked what cattle these were, and was answered that they were a drove of *buffalo;* others observed they were cattle a Methodist priest had consecrated. Joseph Smith, Jun., Hiram Smith, Parley P. Pratt, Lyman Wright, George W. Robertson, Caleb Baldwin, Alanson Ripley, George W. Harris, George Grant, Darwin Chase, Alexander McRay, Edward Partridge, J. W. Younger, and probably James W. Rowlins, were in the expedition that went to Daviess county, at the time that Gallatin was burnt." *Cong. Doc.* 189, p. 13, 14.

The testimony of Burr Riggs:—

"Two or three days before the surrender of the Mormons to the militia at Far West, I heard Joseph Smith, Jun., say, that the sword was now unsheathed, and should not be again sheathed until he could go through the United States, and live in any county he pleased, peaceably." *Ib.*, page 29.

"Wyatt Cravens, a [Mormon] witness for the state, produced, sworn, and examined, deposeth and saith:—In the last, or in some public meeting, Joseph Smith, Jun., said, 'If the people would let us alone, we would preach the gospel to them, in peace; but if they came to molest us, we would establish our religion by the sword; and that he would become to this generation a second Mahomet" *Ib.*, p 12.

"George M. Hinkle, a [Mormon] witness for the state, produced, sworn, and examined, deposeth and saith:—I have heard Joseph Smith, Jun., say, that he believed Mahomet was a good man; that the Koran was not a true thing, but that the world belied Mahomet as they had belied him, and that Mahomet was a true Prophet. [A *good* man writing a book which is full of *falsehood!*]

"The general teachings of the presidency were, that the kingdom they were setting up [if] was a temporal as well as a spiritual kingdom; that it was the little stone spoken of by Daniel. Until lately the teachings of the church appeared to be peaceable, and that the kingdom was to be set up peaceably; but lately a different idea has been advanced,—that the time had come when this kingdom was to be set up by *forcible* means, if necessary. It was taught that the time had come when the riches of the Gentiles [people of the United States and the world] were to be consecrated to the true Israel [Mormons.] This thing of *taking properly* was considered a fulfilment of the above prophecy. The preachers who were sent out to preach their doctrines, were instructed to direct their converts to come up to Zion—meaning this upper part of Missouri.

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"I heard Lyman Wright say, that the sword had now been drawn, and should not be sheathed until he had marched to De Witt, in Carroll county, into Jackson county, and into many other places in the state, and swore that he was able to accomplish it.

"At the time Joseph Smith, Jun., and myself were under guard at Far West, he manifested a great disposition to converse about our difficulties, and said he had heard I had turned against him; and proposed to me the idea of hanging together, and not testifying against each other; and if we suffer, all suffer together." *Ib.*, p. 21–24.

Testimony of James C. Owens:—

"He [Joseph Smith, Jun.] further stated that they pretended to come out as militia; but that they were all a d—d set of mobs. He stated at that, or some other time, that, as they had commenced consecrating in Daviess county, he intended to have the surrounding counties consecrated to him; that the time had come when the riches of the Gentiles should be consecrated to the saints," [Mormons.] *Ib.* page 14.

"Jesse Kelly, a witness produced, sworn, and examined, deposeth and saith:—The [Mormon] Captain asked us if we belonged to the mob; and we replied not; he then said that we had better join them, [the Mormons,] and come into Diahmon for protection; I replied that I would consider of that; the Captain then said, if we did not wish to fight them, [the Mormons,] we must leave the state; 'for we intend,' said he, 'after we get possession of Daviess, to take Livingston, and after that keep on till we take possession of the whole state." *Ib.* p. 31.

Let the reader ponder the foregoing testimonies, and then ask himself what religious fanaticism may not do to accomplish its designs? What has it not done for Mahometanism?

[TO BE CONTINUED.]

THE NATURE OF THE CHRISTIAN ORGANIZATION.

No. X.

LAWS OF EVIDENCE FOR THE ASCERTAINING OF THE CHRISTIAN ORGANIZATION.

ASSUMING it as proved that the writers of the New Testament never designed to lay down in detail a complete platform of church government; and that the few scattered incidental notices of that platform with which we actually meet, amount to no more than the mere germs of the necessary Christian organization, the next step which it is the purpose of this article to take, is, to inquire whether it is possible correctly to ascertain the subsequent development of those germs, and, in part, what they are.

Preliminary to such an inquiry, it is self-evident that the *opinions* of the uninspired writers who were the immediate successors of the Apostles, are not entitled to the least possible value. They were mere erring, fallible men, and many of them very narrow-minded and superstitious, however self-sacrificing and sincere; and their *opinions* are of just the same value with those of men similarly situated in our own times; if sound and scriptural, they are worthy of reverence; if

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corrupt and visionary, they are to be deposited along with other useless antiquated lumber. It is equally self evident that the *authority* of these writers is of no possible weight. They show us no commission, endorsed by the seal of miracles, that they were sent to add to, to complete, or even authoritatively to carry out, the scheme of external order, which they received from the Apostles' hands. Much more self-evident is it, that none of the germinating and growing corruptions in opinions and moral practices of those times can justly claim to be defecated or consecrated by their primitive antiquity.

With all these ready admissions, however, it is hardly less self-evident that the "Great Prophet and Lawgiver of the church has not been negligent of the interests of his kingdom, nor inattentive to the connexion between cause and effect, between means and ends" in the external arrangements of that kingdom, "and that his Apostles and prime ministers have not been inattentive to his instructions;" nor those who succeed them, unfaithful to the sacred deposit committed to their trust;—especially when the importance attached, in that age and country, to the externals of religion, is duly considered; and when the Asiatic pertinacity in tithing the last iota of received and transmitted customs, is duly weighed and candidly admitted.

The AUTHENTIC FACTS, then, of the first two or three centuries of the new dispensation, are just as valuable as the AUTHENTIC FACTS of the purposes of our rigid induction. The facts of scripture furnish the germs—the facts of the most highly primitive antiquity, exhibit the development of those germs.

The discovery and application of these true laws of evidence, is so much better put in a letter which lies before the writer, and what is practically felt is so much more attractively exhibited, than what is coldly thought out in the process of naked reasoning, that he shall venture upon the indulgence of its author, a highly gifted New England Baptist, whilst he makes large extracts from it, in this connexion. Before proceeding to the merits, however, a few remarks on the working of the scheme of Independency, are too pertinent and valuable to be omitted.

"The practical difficulties of Independency have often occupied my attention. I could not well comprehend the unity of the church on the grounds of Independency, nor see how it ever could be realized. I was shocked to perceive that the Missionary organizations of Independent churches must be a sort of joint stock corporations. Moreover, as a system of government, Independency seemed to me a failure. It presupposes a measure of intelligence and prudence and piety irreconcileable with facts. Quietness and harmony for successive years it is too much to expect. Dissolution and reorganizations, if not frequent, are sometimes the only and terrible remedies of evils which Independency engenders." "I verily believe that among the better informed of New England Independents there is a wide spread distrust of the system. I am sure it is in relation to Baptists. Difficulties such as these urged upon me such inquiries as the following:—Does the system of Independent churches answer to the idea of the church as this idea is found in the New Testament? Did our Lord establish an ecclesiastical system, which, instead of checking the acknowledged frailties of human nature, cherishes them, and gives

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them license? I set myself to investigation and thought. But my method of investigation was wrong, and I made but little substantial progress."

Now for the quotations more directly in point. "It seemed to me clear that I could not look to the dire and disfigured records of the church, in the period immediately subsequent to the death of the Apostles, for authority in settling church principles, unless authorized to do so by the sacred volume. I perceive by your last that *you* prefer the method of reasoning up to the scriptures. But with me this was impossible. Following up the history of the church, when I reached the corruptions which so soon succeeded the apostolic age, I was confounded amid the commingling of truth and error. I knew not what to receive—I knew not what to cast away. Ascending the stream, I felt myself continually liable to mistake a tributary for the main current. I therefore pursued the counter direction. I started at the fountain and followed the current down. I assumed the supreme and ample authority of the Word of God. First of all I turned to *its* pages. I beheld the promise of a church on which the blessing of Christ should ever rest. I saw it springing into existence—assuming form—its outlines fully intimated, but wanting distinct completeness. It was the germination and growth of the spring, rather than the maturity and fulness of the summer. The *idea* was distinct and comprehensible, but the visible *embodiment* was still incomplete."

"I perceived, however, that I need not mourn over this incompleteness; for the PROMISE OF CHRIST, and the instructions of his Apostles, assured me that the glorious structure should be finished. Now, authorized to do so by the sacred volume, I descended with a firmer step, as I was never able to do before, to the succeeding age. Here I found the church fully organized—the scripture outlines were filled—the structure was complete. But, alas! the folly and the sin of man have already marred and defaced it! Should I therefore deny that this is the church of Christ? What, then, I asked, becomes of the Redeemer's promise, that the gates of hell should never prevail against his church? If this was not his church, he had, as far as I could perceive, none on earth—a horrible conclusion, which involves the denial of Christianity. But amid the commingling of truth with error how should I distinguish? How should I discern between the completion of apostolic labor, and the additions of human frailty? I replied, By receiving nothing as divine which I cannot trace with more or less distinctness upwards to the Apostles, and to him that sent them.—Guided by the same principles and pursuing the same method, I followed the current of ecclesiastical history through the ages which have since intervened, downward to the present time. The process of argumentation through which this mode of investigation and reflection led, to render this sketch complete, I now give.

"1. Our Lord established a church with the design that it should be *one in form* as well as spirit.

2. He promised to his church his perpetual presence and care.

3. Whilst it is clear that during the lifetime of the Apostles, a process of organization was continually going on, it is impossible to prove from their writings that the organization of the church was fully completed under their supervision.

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4. Though there was, as in such a condition of humanity might be expected, a terrible falling away after the death of the Apostles; yet the necessity of completeness in the organization of the church remained, and the promise of our Lord's presence and care was, and ever has been since, in full force and effect.

5. The form of the church into which the germs to be found in the apostolic writings grew, was, in the age succeeding that of the Apostles, *Episcopal;* and the one catholic church, episcopal in form, has descended through the lapse of ages, regularly to our own day.

6. Whatever, therefore, in the form of the church, in the period succeeding the apostolic age, whether relating to its ministry or to rites and ceremonies, *may be clearly traced to germs in the New Testament*, should be regarded of sufficient authority to justify and require conformity to the present age."

If there be any flaw or fallacy in this mode of investigation or the results announced, the writer must candidly confess that he does not possess sufficient acumen to detect it. And with a passage so forcible and eloquent he would be much disposed to close this article, did not the application of the correct law of evidence to the case of the Lord's supper as referred to in the former number, seem to call for the following brief summary.

The germ only of this institution is discernable upon the pages of the divine record, and includes only "bread and wine to be received by believers, in memory of the death of Christ, until his coming again."

The more full development of this germ, by the method and from the sources advocated above, establish all the following particulars, some of them absolutely essential attributes of the action:—That no layman or deacon, but only an elder or bishop, has the right to administer it; that the laity as well as the clergy are entitled to it, in both kinds; that women are to receive it as well as men; that it should be celebrated every Lord's day; that it should be administered in church, or the place of public worship; that it should be received kneeling; that the bread should be unleavened, and the wine, weak red wine mixed with water; and that prayer, the giving of thanks, the recapitulation of the events of the last supper of our Lord, the singing of a hymn, and the apostolic benediction, should mark the form of its observance. The offertory, or contributing of alms, and the commemoration of the pious dead, came soon after to be included. The withholding the cup from the laity, and the adoration of the host came in long afterwards, with other corruptions; as did superstitious ideas of the efficacy of the mere reception. Taking the sacrament fasting, is, perhaps, the only doubtful particular; doubtful whether it is so ancient as that nothing more ancient can be shown to the contrary; or as having its germs in the New Testament.

To the mind of the writer it seems most emphatically evident that the adoption of *right laws of evidence*, (whatever they are, or wherever they are to be found,) by all intelligent and educated Christians, holds out the only hope, short of the almost miraculous interposition of the Great Head of the church, for the restoration of the unity of the church in the bond of peace. This conviction it is which has constrained him, at the present crisis, to seek to lay the foregoing articles before

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the readers of the Harbinger, all the while commending the result to that blessed Redeemer, who loves the church with an everlasting love, of which *our poor concern* for her PURITY, GROWTH, and UNION, are the faintest possible emanations. A C——N.

THE CHRISTIAN ORGANIZATION—AN ARGUMENTUM AD HOMINEM.

AT the close of a public discussion in Lexington, Ky., some eighteen months since, on the subject of Christian union, it was reported to the writer that the Rev. A. Campbell, on that occasion, employed an argument to this effect:—That whatever preference the various Protestant sects gave to different modes of baptism, in this they were all agreed, that immersion is valid baptism.* With them, then, the *mode* is mere matter of preference. But with Baptists of every name, it is a point of conscience; and that, therefore, for the sake of union and peace, the point of preference should be promptly and cheerfully yielded to the point of conscience. Baptism by immersion thus becoming universal, one of the most formidable hindrances to Christian union would be forever removed.

Long since has the writer discerned and felt, and most cheerfully, as far as has been in his power, has he yielded to the irresistible force of this truly Christian argument. And he hopes it will continue to be repeated and pressed, until all men shall see and feel that the temper which steadily resists its force, is very far aside from that mind which was in Christ.

There are too elements of power in this argument—the one is its charity—the other is its catholicity. Where is charity if I cleave to my mere preference, instead of yielding to my brother's conscience? Grant that it is a *weakness* in him to make it a point of conscience; it is SIN in me to exalt my preference over his conscience. "If," said St. Paul, "the eating of meat cause my weak brother to offend, I will eat it no more whilst the world stands." But if I yield in this, puerile and vexatious points of conscience will be alleged, and we must yield any thing and every thing to the wild notions of every fanatic, on the plea of his delicacy of conscience.

By no means; for here the catholicity of the point of conscience comes in. We are only to yield in those cases where the universal consent of Christians has proclaimed that there is ample ground for the scruple, by the admission that the mode contended for is at least as good as any other.

The writer is now prepared for his *argumentum ad hominem*. Did it never occur to the author of that argument, that the Episcopalians were accustomed to weave one of precisely the same nature, on the subject of the mode of ordination?

Whatever preference the various Protestant sects give to their different modes of inducting men into the ministry, they are all agreed that ordination by Bishops (if themselves duly consecrated) is valid ordination. With many of them the mode of ordination is mere matter of preference.

But with the Episcopalian it is a point of conscience; and, there-

* To this position at this time the writer had never heard of an exception; but lately (light is so rapidly advancing) he has been told that the Rev. William Breckenridge, of Louisville, Ky., has publicly maintained that immersion is no baptism!!

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fore, for the sake of union and peace, the point of preference ought to be yielded to the point of conscience. Ordination by duly consecrated Bishops thus becoming universal, one of the most formidable external obstacles to Christian union would forever be removed.

Would that THAT POWER who has made truth omnipotent, and has decreed that it shall finally prevail, would put it speedily into the hearts of all concerned, to yield to both these arguments!

In one respect the latter is the stronger of the two arguments; since, in Western Christendom, it calls for the yielding of the very few to the very many; whilst the former argument calls for the yielding of the many to the very few. Still, details should not be allowed to have weight where *principle* is concerned. Charity and catholicity demand that the mode of baptism should again be what it once universally was—by immersion; and that ordination should again be, what it once was—by the laying on of the Bishop's hands!

A C——N.

REMARKS.

The preceding remarks on the "*opinions*" and the "*authority*" of the "primitive Fathers,' are not more happily expressed than worthy of universal credence and acquiescenc. If our correspondent and we should be so fortunate as to agree in other points of discussion as in this, I should regard it as a happy omen of a most desirable co-operation in promoting the great interests of a widely extended church osganization.

The quotations from a New England Baptist on the subject of an absolute independency of churches, are also happily illustrative of the workings of such a system, and worthy of the grave consideration of those who teach that every single Christian community is wholly independent of, and irresponsible to, every other Christian community on earth. Still, however, there are many intelligent Baptists that carry not out just so far the notion of independency. While they argue for a species of congregational independency on all matters of individuality, as a religious family; they still contend for an organization of churches on the ground of the unity of Christ's body in subordination, not to any earthly head, but to the authority of apostolic prescription, interpreted and applied by a majority of said association—both *ministerial* and *lay* in its constitution and administration.

The candor and ability displayed by the New England Baptist in the remarks on "Independency," must secure to his mode of inducting another organization a very respectful and candid consideration. I therefore ponder them with the most profound attention and respect.—I am, however, sorry to say, that so far they do not appear to me to be in strict conformity to a rigid and logical induction. I shall therefore state distinctly some of the difficulties that seem to be inseparably

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connected with the subject as reasoned out by him, and refer them to the more satisfactory disposal of my more learned correspondent.

In the first place, then, the reason assigned for descending the stream of tradition rather than ascending it, appears to me arbitrary and insufficient. May not one, in coming down the stream, just as likely mistake a diverging branch for the main current; as in ascending, to take a tributary for the main stream; especially as the whole river sinks and runs under ground for at least one hundred miles from its fountain, and comes not up again in one place, but at several points! If the figure be a good one, the thing represented, the reality itself, must be subject to the same fates and fortunes as the figure that represents it.

In the second place, an authentic map is wanting, on which is distinctly laid down this stream of traditionary fact on which the church can rely with a DIVINE FAITH. I have for many years been in pursuit of such a chart, and would be most thankful to any one that will favor me with a copy of it, marking accurately the *direct* and *continuous* channel in which the current flows from that period till the present.—At this time, however, I only inquire for the first three hundred miles, or years.

In the third place, does not the New England Baptist assume too much in saying that he found in the New Testament "the promise of a church," and afterwards this promised church "springing into existence"—"assuming form"—"its outlines fully intimated, but wanting distinct completeness." Again, he says that "the *idea* was distinct and comprehensible, but the visible embodiment was still incomplete." If, then, I would say the idea of a church fully organized be distinct and comprehensible in the word of God, that is just all we want: for that is all we have on any one point of the Christian doctrine and faith, more important too by far than the mere organization of an assembly of believing men. Besides, when we have read all that the primitive Fathers have written, were they as full in their statements as any man could wish, all that we could gather from them would be "a distinct and comprehensible idea." I am therefore constrained to think that either the apostolic record contains not "the distinct and comprehensible idea" of church organization, or the New England Baptist has imposed upon himself by his fondness for figurative representations, and the ambiguity of his own phraseology.

I, indeed, believe with him, that we have "a distinct and comprehensible idea" of the ancient order of things in the New Testament, so far as it is essential to the perfection of church organization; and whatever is wanting to the mere rearing of the tabernacle is to be

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supplied, not by the traditions of the Fathers—their opinions, their authority, or their facts; but to be supplied by, and regarded as, the dictates of human prudence, varying its arrangments according to the ever-varying circumstances of society.

The divine and the human there are in all organizations on earth: the former respects all that is essential to sanctification; the latter, whatever is accidental in the circumstances of society. When, however, the distinctions are clearly drawn between what is divine and human in the Christian organization, it will be found that the divine is to the human in the ratios of the temple to the synagogue, or of the tabernacle to the upper room in which the last supper was eaten.

In the fourth place, our friend says that he did not mourn over the incompleteness of the Christian organization, because the promise of Christ and the instructions of the Apostles assured him that the glorious structure should be finished. By whom! When! Where! I have never seen any promise or any instructions, apostolic and divine, pointing to any developments or completeness of this structure after the close of the canon of the apostolic record. This "incompleteness"—of "a distinct and comprehensible idea"—is to me a new style of thinking, and as novel and inappreciable in its outward embodiment, as in its spiritual essence and identity. Again he adds, "Now, authorized by the sacred volume, I descended with a firm step, to the succeeding age." I must request of this writer the favor of that authority which sanctioned his appeal to an after age for "the completion" of that scriptural "distinct and comprehensible idea" of New Testament organization, to which he alludes; as also for the documents of that after age, on which a reliance may be placed for faith divine that will combine and harmonize with its germs in the New Institution.

When I come to analyze these documents of the second age, I fear there will be found in them that same "commingling of truth and error" of which our New England Baptist so justly complains in after times. If there be in the second age such facts, true and veritable, as will exhibit a firm basis for a divine faith in that episcopacy of which he speaks, I shall be most happy in yielding to it. But as yet I know it not.

Our government, our national organization, is little more than half a century in being; and, alas! how far removed already from that republican simplicity of which our fathers spoke and wrote! How many facts and constructions of our own Constitution are already inquired after! Canvass the two great political parties of the day, examine their facts, their constructions, and their documentary proof on the Bank question, a protective Tariff, and other great points of national

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organization and policy, and what a diversity of facts, documents, and arguments are exhibited and confidently appealed to by the antagonist leaders!

Now I argue against the proofs and facts of the second century, from our own experience on this very vital and palpable affair of national organization and political institutions. I argue thus:—If in an age of books, of printing, of universal reading, of all manner of periodicals, with a thousand ways and means of preserving facts, arguments, and documents unknown to the second and third centuries; I say, if with all these means and advantages, we are unable to decide with satisfactory evidence these great questions; and if already we have two great political parties founded on two successive lines of facts, documents, and proofs, what confidence shall we repose in the few and far between traditionary facts, reasonings, and proofs of any form of government ecclesiastic, existing or occurring in the second century! But I am constrained here to break off in the midst. A. C.

New York, December 2, 1842.

To resume the subject of organization at, or near, to the point at which we paused in the preceding reflections on the suggestions of our correspondent, I will now devote a few lines to such portions of his communications as have not yet come directly into our path. And first, I must still more emphatically express my deep conviction that "the adoption of right laws of evidence," and I will add, *of just principles of interpretation*, by all intelligent and educated Christians, holds out the only hope for the restoration of "the unity of the church to the bond of peace." To establish, illustrate, and apply these to existing difficulties, is now the supreme desideratum in reference to the full reformation of Protestant Christendom, and to the successful proclamation of the gospel to all the nations of the earth. If intelligent and good men would turn their whole attention to this subject, not regarding how these laws of evidence, these rules of interpretation would affect their respective systems of doctrine, discipline, and various administrations, the work might soon be done, peace be restored, and the holy cause of our common salvation would most rapidly advance both at home and abroad.

The very ingenious and happy retort, called by our correspondent the *argumentum ad hominem*, would be much more relevant provided only that the word *bishop* were as fully and invariably defined by the proper authorities as the word *baptism*. But, unfortunately, this is not the fact. All parties in Christendom admit that immersion is baptism; but all do not admit that a bishop is a prelate, or that his

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diocess extends over more communities than one. *Bishop* and *Elder*, with most parties, indicate equal jurisdiction: with two or three parties they do not.

I am therefore of opinion that this is just the place, and this the word on which to commence the trial of our rules of evidence and laws of interpretation. What does this term mean according to all the laws of evidence, is the first question, and the main question between the Protestant parties of this century, so far as church organization is contemplated. Our correspondent claims for bishops a lineal descent from the Apostles, and a rank official above the priests or elders of all Christian communities. He claims for them, if I understand his views correctly, a sort of sub-apostolic office—a successorship to the original twelve. so far as ecclesiastic jurisdiction extends; and contends that the rank, or grade, or degree of official power with which they are divinely clothed, is superior to that of any mere elder or church officer of any other name. It is just here that I am sorry to be compelled to dissent from him.

My reasons for this dissent are simply that I can find no such distinction in the apostolic writings. Nor do I believe that he or any other man, from all the written traditions that have reached us, can furnish from the first or second century of Christian history one single authentic, clear, and unequivocal fact or proof, in evidence of such a difference between the rank and authority of the Christian bishop and the Christian presbyter or elder. I find the most ancient and most generally approved writers of the first centuries accord with the New Testament historians and Apostles on the official identity between the Christian bishop and the Christian elder. But if they did not, the question then would be, Whether shall we believe apostolic men or apostolic successors?—Whether shall we correct the diction of the New Testament by that of the first ecclesiastic writers? In one sentence, shall we amend the diction of Paul, Peter, and Luke, by that of Clement of Rome, Ignatius, Ireneus, Tertullian, or Clement of Alexandria! One thing is evident—episcopalians of all creeds, themselves being judges, that the New Testament bishops and elders were addressed by Christ's own immediate ambassadors as occupying the same relations to the church, and as equally responsible to the Lord for the whole Christian flock. Their duties, relations, obligations, and responsibilities are so perfectly equal, that all learned and candid Episcopalians, I believe, admit that if their claims for an episcopal ascendancy rested upon the New Testament alone, their case could not be made out by any fair rules of interpretation whatever. And yet Paul says that the germs of the man of sin even began

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to appear before his own eyes, while as yet himself, Peter, James, and John were still alive.

It will then be important to the brevity, clearness, and force of our examination, that we narrow the ground of disputation as much as possible; and if we are to be thrown upon the documents of the first and second ages for the development of Christ's plan, we ought at once to examine that volume of evidence with the utmost care and candor. Indeed, if the most gifted and celebrated champions of diocesan and high church episcopacy are to be appealed to on the question, "*What saith the Scriptures,*" touching the divine warrant for their own organization, as respects the episcopal office and jurisdiction, we shall have to appeal to the traditions of the second and third centuries; for they generally concur with the learned and distinguished Henry Dodwell and Bishop Beveridge, who agree that there is no settling the question from the New Testament. Dodwell says, "*The sacred writers no where professedly explain the offices or ministries themselves, as to their nature or extent;* which surely they would have done if any particular form had been presented for perpetual duration."—And Beveridge says that "nothing can be determined from what the Apostles did in their early proceedings in preaching the gospel as to the establishment of any certain form of church government of perpetual duration." To this agrees the general testimony of the eminent defenders of diocesan episcopacy. The questions then immediately before us, are, *What say the Greek and Roman Fathers of the second and third centuries?* and next, *What confidence ought we to repose in their testimony?* On these two points I desire to hear from our friend "A C—N." A. C.

NOTES ON A RECENT VISIT TO THE EASTERN CITIES.

No. I.

The affairs and the interests of Bethany College made it my duty to visit the cities of Richmond, Baltimore, Philadelphia, and New York. The College required additional philosophical and chemical apparatus, and various standard works on all branches of literature and science taught in the Institution. We succeeded in obtaining several important additions to our laboratories and apparatus, and by donation and purchases almost a thousand valuable volumes for our College library, with pecuniary donations and subscriptions to the amount of some five thousand dollars.

Our Christian brethren being the principal, though not the exclu-

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sive contributors to the College, it became, as it usually is, my duty and honor to address them frequently on the great subject of their own spiritual education and discipline. Our opportunities for such addresses were numerous and favorable—audiences being generally large and attentive. Our whole excursion of nearly 1600 miles, afforded the opportunity of delivering as many discourses as we spent days in making it. An annual and general meeting of the churches in Lower and Eastern Virginia took place at Richmond at the close of October, and another of the Upper and Eastern portion, in Charlottesville, in the first week of November. We bountifully participated in the labors and enjoyments of these general meetings. That of Richmond was much the larger and more interesting, because the first and most central of the two. Both, indeed, were very pleasant and agreeable, and I believe useful and profitable to the cause we plead.

It appeared evident from all the reports of conversions and statements of the condition of the churches in Eastern Virginia, during the past year, that the cause of reformation is being better rooted and established, and more rapidly advancing in that region, than at any former period. The personal labors of a few Evangelists, the greater energy and activity of the Elders of the churches, the good influence of the periodical press, especially that of the "Christian Publisher," and more particularly the general good demeanor of the brotherhood in many places, have happily combined in giving a more effectual impetus to the profession, as well as a more favorable acceptance to the doctrine promulged.

The necessity of a better organization, of a more efficient co-operation, of more laborers, and better selected, and of a better accomplished class of evangelists and teachers, is every where being felt and acknowledged. True, indeed, there is already a goodly number of highly gifted and well disciplined proclaimers of the word, as well as some able and exemplary elders and teachers of the congregations; still there is need of many more, and I rejoice to observe a growing disposition to prepare them for the work, and to sustain them in it. All, however, are convinced, that if Virginia had as many Pauls and Apolloses as there were elders in the Jewish Sanhedrim, without the personal intelligence, faith, piety, and social excellence of the brotherhood, the cause of Christ's church would fall into feebleness and decay.

The chilling winter of speculation on man's materialism—the moral and eternal responsibility of infants, ideots, and Pagans—together with the desolating winds of new, untaught, and schismatic questions, generating strife rather than godly edifying, hath at last relaxed its benumbing and freezing influences, and yielded to the soul-inspiring

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and spirit-stirring efficacy of the rich grace and the animating promises of Christ's own gospel. Even in Painesville, Amelia county, and other neighboring regions, whence these speculative hypotheses sought to spread their influences over the whole field of the reformation, have numbers been added to the Lord. Nottaway county is now generally under the influence of the ministry of reformation, and the cause is constantly advancing in that quarter of Virginia.

These principles, alas too familiarly associated with the name of "John Thomas, *not* D. D., but M. D.," as he has facetiously dubbed himself, were shipped to England and worked there as they have done in two or three places in the East. In those cities of the Old World, where my warning voice was not timously regarded, they have eaten the bitter sour fruits of these soul-bewildering and paralyzing notions. In the school of experience they have, however, at length been disciplined, and are now seeking the good old paths, and finding rest to their souls.

I was no little surprized the other day to see the same genius of universal scepticism showing itself yet alive and eager for the battle, in the self-same "M. D.," now by profession a *politico et ecclesiastico* journalist editor, in the prairie state of the fertile Illinois. Some brethren, pleased with his puffing them, have sought to give wings to his new-hatched eaglets, now preparing for new adventures.

There is better feeling every where revealing itself amongst our Baptist brethren in Old Virginia. Our old brother Andrew Broaddus is frequently employed in defining his position, and has got so much embarrassed in the mystery of keeping his log-book, that he seems really perplexed to find himself. He has, however, in a recent effort, been so successful as to show that *now*, even at the present time, there is something about the size of half a demi-semi-quaver of orthodoxy lying somewhere between himself and his old friend of the Harbinger. I intend some day to treat a few of our readers to a sketch of his rhetorical adroitness, in finding the analytic difference between "south and south-west side" of the hundred and first hair on the head of well combed Regular Baptist orthodoxy. I have no doubt of his good intentions and his love of peace, and I am sure that as he approaches the goal of life, he will be more and more anxious to have the anathema of the Beaver Decrees revoked, abjured, and renounced. He cannot for his soul not see, that we are much more safely orthodox than his own party: for if, according to him, a man is justified by faith, we have faith, and are therefore justified; we have repentance too, and baptism also, and are therefore, on all his own showing, perfectly safe; we have the Word and Spirit too; the ordinances of the Lord's

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day and of the holy supper too; and he cannot but see, that we are more orthodox than those with whom he monthly communicates.

Besides some half dozen of discourses delivered in Richmond, and as many in Charlottesville, we spoke at Louisa Court-House, in the Methodist meeting-house; at Taylorsville, in the Baptist meeting-house; at Antioch, in Caroline county; and in Fredericksburg twice. Thence we proceeded to Baltimore.

At the co-operation meetings in Richmond and Charlottesville we had the pleasure of interchanging Christian salutations and congratulations with many of the excellent of the earth. At the Richmond meeting of the teaching and preaching brethren of Eastern Virginia, were present brethren Shelbourne, Henley, Bagby, Duval, Coleman, Henshall, Ferguson, Jeter, Magruder, Richards, Tulley, Pendleton, Walsh, and Abell. At Charlottesville some of these brethren, together with brethren Goss, Bullard, and others, whose names I cannot recall, were in attendance. Some nine or ten accessions to the church in Richmond occurred during the meeting; and some fifteen followed the meeting at Charlottesville. Considerable additions also, we learn, were made at Staunton by the conjoint efforts of brethren Bullard and Ferguson. A. C.

KENTUCKY BAPTISTS IN 1827.

'Taylor's History of Ten Churches, printed Bloomfield, Ky,. 1827.

The following extract from Elder John Taylor, one of the most orthodox of Baptist ministers, shows how far the Baptist community were imbued with the doctrine of reformation in those days. I well remember that Elders Noel and Taylor sat with me in the pulpit of the Lexington church in 1825, when the allusions and facts in this history were first preached *viva voce* in that city. And yet the Baptists say we are changing now. If Elder Taylor be a faithful expositor of the views of himself and some of the Baptist brotherhood, it will appear that the Baptists, as early as 1827, or since, have changed a little:—

"That Saul was converted before he rose from the ground, or went to the city, we have no doubt; and we have as little doubt that the guilt of his sin was not removed till he was baptized. I have heard many questions, and answers, and preachings on the meaning of the above text. I think I have seen one printed sermon on the text, and the construction of the whole has been, the sin of omission was washed away; and though Dr. Gill somewhat differs from the above meaning, I have been still left in the dark. How could Saul omit a duty till he

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was commanded to do it? for where no law is there can be no transgression. Moreover, it is not sin in the singular, but in the plural, that is said to be washed away. The Lord's own time, is the right time to do his own work; when Saul asks, What wilt thou have me to do? why did not the Lord tell him, Be baptized, for he was as worthy of it then as he was three days afterwards; but God chose he should labor under a sense of his guilt, till the moment he was first under the water, for I presume he was buried with Christ in baptism; for if sprinkling or pouring would have done, he might have sat or lay where he was; and though his eyes were miraculously opened, that he should see his way to go to the water, his guilt was not removed till he was baptized; neither did he partake of any sustenance till after he was baptized, though he had neither eat nor drank, or seen one object with his natural eyes for three days; continuing incessant prayer till Ananias came to him; neither is this all the instances in which great things (under God) have been done by gospel baptism; as in case of John's baptism in the third chapter of Matthew: (for this I call gospel baptism,) for they were baptized of him in Jordan confessing their sins. This is all they know of, that they did say; though he did not say them in 19th chapter of Acts, that they should believe on him that should come after him; as also on the day of Pentecost, Acts ii., when they cry out, Men and brethren, what shall we do? Peter's answer was, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost.

Though we believe nothing can radically remove the guilt of a man's soul but the blood of Christ; yet this blood may be applied by the instrumentality of baptism; and through which the comforts of the Holy Ghost may, and often do, flow. Should it be said, 'This is placing a little too much stress on baptism,' the answer would be, God has connected salvation with baptism, as also with prayer; so that for a person to profess hope in Christ, and be indifferent about baptism, is to me a very dark mark of his discipleship. I consider it a first, and greatest duty of a believer in Christ; hence we can account for three thousand being added by baptism to the church in one day; and that the first day they believed, the relation of their experiences must have been very short, perhaps only to confess their sins, and say, Baptize us in the name of Jesus Christ for the remission of them, that we may receive the comforts of the Holy Ghost; or, as the blessed Eunuch says, Here is water—O do not hinder me from being baptized. See what a heavenly hurry Saul was in, though weakened down by a distressing fast; behold him with great weakness of body, and load of his guilt, staggering along to the water I almost fancy that I see the dear little man—(he was afterwards called Paul, which signifies little)—hanging on the shoulder of Ananias, and hurrying him up, with his right arm around him; and as they walked on, saying, Be of good cheer, brother Saul, when you are baptized, your sins, or the guilt of them, shall be washed away. And it may be that the Lord Jesus, in his all-governing providence, directed him to the street, which was called Straight, and to the house of Judas, water being at hand there. I am far from believing that water (even instrumentally) is made subservient to the washing away of sins, or the

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removal of guilt, only under God's own arrangement, and never without regard to the blood of Christ. Saul's was a very peculiar case; and yet I have known baptism, in many instances, marvellously efficacious in the comfort of poor limited believers in Christ." A. C.

ENGLISH EDITIONS OF OUR WORKS.

Nothing in the history of our attempted reformation has been more pleasingly astonishing than the fact, that some fifty infant churches scattered over England, Scotland, and Wales, are acting in the proclamation of the Word, and in the republication, translation, and diffusion of our books over the face of the British Empire. Already they have printed several editions of the *Extra on Remission*. They have republished the *Debate with Owen on the Evidences of Christianity* They have republished the new version of the New Testament. They have also had it translated by a Mr. Williams into Welsh, and published amongst that ancient and venerable people. Amongst them, too, they have, I believe, circulated the Extra on Remission, translated into the same language. And last of all, they have just issued from the press a new edition of the Debate with M'Calla, which first promulged in the New World the meaning and design of Christian immersion.

The largest of these churches is that of Nottingham, England, with 202 members, only five and a half years old. Next to it in size is that of Edinburg, only two years old. Now, although we have been sending a few copies of our works to the mother countries for a good many years, it is only within a little time that the neucleus of the first church was formed, and that the cause of reformation began to assume a distinct existence and form as that of a separate and independent community. I have also understood from our excellent brother Taylor, of Philadeiphia, lately returned from London, that these English editions are got up in good style, and are being circulated with great spirit. Still it is there as it is here—a few individuals lead the way incur the responsibilities, and inspire the community with the spirit of high and lofty enterprize. Were the hundreds of churches and many myriads of disciples of the great Messiah scattered up and down in this country, only to display a similar public spirit in the ratios of their superior numbers and wealth, how the truth would run and be glorified all over this highly favored land!

Since writing the above, I notice in an English paper that the *Christian System*, from the third American edition, is announced as now in the press, and to be issued early this present month.

A. C.

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CITY WATCHMAN'S ALARM.

JAMESTOWN, O., November 11th, 1842.

Dear brother Campbell,

I HAVE now before me a little sheet, entitled "City Watchman's Alarm, vol. i., No. 1., dated Boston, August 12, 1842. This little sheet gives a condensed view of all the scriptures relied on to prove the second advent of the Lord in 1843. It was concocted by "Lewis Hervey," and is well arranged as far as I am capable of judging; but he has brought a number of scripture passages to be fulfilled in the second advent, which I supposed were fulfilled in the first advent, and in the destruction of Jerusalem. The first advent seems to be overlooked and lost sight of by those second advent preachers. We should be led to suppose that the ten toes of Nebuchadnezzar's image were now in full being, and that they had not been smitten, and would not be smitten till 1843. Daniel says, "In the days of these kings shall the God of heaven set up a kingdom." What kings? Why, the ten kings. Well, then, the kingdom must have been set up before the "little horn" of Daniel's vision made its appearance; for it was to root up three of these kings; so that *the days of the ten kings* have passed away long ago. And let me ask, Where are any of these kings now? Have they not all passed away like the chaff of a summer threshing floor? I cannot see what the second coming of the Lord has to do with the metalic image of the king of Babylon. His image has been destroyed by the first coming. The *little horn*, or Daniel's fourth beast, is the only one that seems to have much to do with the second coming. The three former beasts have all passed away, and the body of the fourth beast cannot be found. Three of the horns have been rooted up, and I cannot tell where the other seven are at this time. The *little horn* (supposed to be the Papacy, is still visible. But if this supposition should be a mistake, then the whole beast, horns and all, are out of sight. Wise men assume that the subjects of the Millennium (if eternity be a Millennium) are the changed living and the resurrected dead. I should like to see this assumption more fully proved. The great precursor of this state is the binding of Satan a thousand years. I had supposed that this binding withdrew his power over men, not dreaming that his power extended into eternity, or that he had any thing to do with the resurrected dead or the changed living. I had supposed that death was the last of his powers, and that when we triumphed over it, we were freed from his grasp, whether he were bound or not. But if it be the *binding* that gives us rest a thousand years, then its effect is on the subjects of the Millennium; and how can we prove that the *loosing* at the end of the term will not affect the same subjects? I suppose the *binding* of Satan ushers in the Millennium, and the *loosing* of him ends it; and to me it seems that the subjects of the Millennium are to be *men in the flesh;* but upon this subject I am not dogmatical. I should be glad to hear this question fully discussed. I should like to know whether the subjects of the Millennium were to be men in the flesh, or men inhabiting spiritual bodies, or a mixture of both; or whether spirits without bodies were to be its subjects. If this point were decided, I could then understand the matter better. I could then

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tell whether the earth that now is, would be the place of this peaceful reign, or whether a new earth were to be created first. But if I have not mistaken these second coming writers, they confound the Millennium with eternity, and virtually deny a Millennium at all. I have been much perplexed on this subject. May the Lord give me wisdom, for in this matter I lack.

As ever, yours,

M. WINANS.

P. S. Our author admits that the fifth kingdom of Daniel is to be in *this world*. See first paragraph of the C. W. Alarm.

FANNY ELLSLEER.

THIS famous *danseuse*, after whom the people in the great cities have run mad, it appears by the papers, has taken her farewell at the Park Theatre, with the design of embarking shortly for Germany and France. The 140,000 dollars which she received, she will leave behind her invested in state stocks; so, in all probability, after capering awhile on the Theatres of Europe, we will have her back to corrupt the morals of community, unless some monarch of the old world should give her a place at his table with his wife and daughters, as the Emperor of Russia did her great rival Madam Taglioni. Of all the corrupters of morals on the stage, those female dancers are allowed by men of the world to be the worst. But the imitations of Parisian habits and fashions have become so close, that the flood-gates of French corruption will be let loose upon us shortly without obstruction. Those who feel interested for the preservation of our government, therefore, have no time to be idle in the diffusion of moral influences. Our Republic lasts not one year longer than the virtue and integrity of the people. *Baptist Register.*

LITERARY MORTALITY.

AN able French statistician has made the following calculations in reference to literary mortality:—Of a thousand published books, six hundred do not pay the expense incurred in bringing them out; two hundred produce merely what they cost; one hundred yield a small gain; and only the remaining hundred realize any considerable profit. Of these thousand books, six hundred and fifty are forgotten at the end of the year in which they made their appearance, and one hundred and fifty others sink into oblivion at the expiration of three years; about fifty survive for the space of seven years; and not more than ten are known after the lapse of twenty years. Of the fifty thousand works published during the seventeenth century, not more than fifty enjoy any high degree of reputation, or have been thought worthy of being reprinted. Of the eighty thousand works published during the eighteenth century, posterity inherits no greater number than that transmitted to us from the published works of the preceding century. Mankind have been engaged in writing books for the space of three thousand years, and there are not more than five hundred writers (reckoning those of every nation) who have escaped the doom of oblivion. *Polytechnic Journal.*

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NEWS FROM THE CHURCHES

Near Palmyra, Missouri, October 12, 1842

Our well beloved brother Thomas M Allen and our venerable father Howe have been with us a few days in Palmyra. From their excellent teaching the saints were made to rejoice with joy unspeakable and full of glory. Oh! with what a degree of comfort and joy did we listen to that aged father, just tottering, as it were, upon the verge of the grave! They were with us from Saturday until Tuesday morning; in which time we had the pleasure of hearing nine confess the Lord, and rejoicing in the hope of eternal salvation. Praised be the Father of mercies for the glorious victories the gospel of our Lord Jesus Christ is continually achieving! S. H. HARVEY.

Palmyra, Missouri, October 28, 1842

A statistical account of the churches in the Upper Mississippi Country:—

1 The church in Palmyra, reorganized in July, 1840, with 17 members, now numbers 200 in the town and county.

2 Monticello Church, organized in September, 1838, with 8 members, now numbers 140 in the county.

3 Paris Church, organized some ten years ago, now numbers 400 in the county of Monroe.

4 The Church in Frankfort, Pike county, Missouri, constituted November, 1836, with 21 members, now numbers 87.

5 The Church at Salt river, Rolls county, 60.

6 The Church at Louisind, Pike county, Missouri, constituted in 1839, now numbers 64.

7 The Church in Warren county, Missouri, has 28.

8 The Church at Ramsay's creek, Pike county, constituted May, 1823, with 38 members, now has 179.

9 The Church on West Fork, Montgomery county, has 33.

10 At Madison, brethren Martin Sidener and John Alexander, have lately received 38 persons. At Clinton, Monroe county, Missouri, they received 25 persons. At Berea, in Monroe county, Missouri, they received sixteen persons. At Elk Fork, Monroe county, Missouri, they received twenty-one persons. At Paris, Monroe county, they received twenty-eight persons. At Antioch, in Randolph county, Missouri, they received twenty persons. At Ten Miles Church, in Macon county, Missouri, and other places, they received nineteen persons. There is a great work going on here. At a meeting in Paris, the third Lord's day in this month, brethren M. L. Boon, Hatchel, and myself received nine persons; three at Clinton, and at Shelbyville six persons. At a meeting in Palmyra, the third Lord's day in this month, brethren Thomas M. Allen and Father Stone received ten persons.

A list of churches made out from the recollection of Elders John B. Curle, Bowles, and Morris, bordering on the east side of the Mississippi river, Illinois:—

1 The church at Columbia, Adams county, Illinois, constituted July, 1832, with 11, now numbers 70 or 75.

2 Bear Creek Church, Adams county, Illinois, constituted 1831, now numbers 156.

3 Mill Creek Church, Adams county, Illinois, constituted 1831, with 7 members, now has 30.

4 Pleasant Point Church, Adams county, Illinois, constituted in 1836, now numbers 33.

5 Quincy Church, Adams county, Illinois, constituted 1842, numbers not recollected: John B. Curle, Evangelist

We hope some of our young brethren from New York will travel here and help us.—All we need is laborers. J. CREATH, Jr.

P. S. Sixteen were received at Ramsay's Creek, at the State meeting. J. C.

SUMMARY OF NEWS.

Brother A. A. Pate informs us, under date of October 10th, that brother Matthews, of Wilkinson county, Mi., during eight weeks immersed 70 persons.

Brother J. N. Hodgens writes from Tompkinsville, Ky., October 25th, that in ten days about 140 were immersed in his neighborhood.

Brother M. Streeter, of Palmyra, Ohio, informs us of the organization of a church of 25 members, at North Eaton, and the immersion of 40 persons at his place of residence, during the last eighteen months.

Brother Wharton, of Nashville, Tennessee, writes, November 7th, "About 100 persons have been added to the church here within five months."

Brother George W. Elley, Hopkinsville, Kentucky, writes, November 8th, giving information of the immersion of 103 within one month. At Eddyville a church of 50 members was organized.

E. B. Hubbard, Deerfield, Ohio, says, November 25th, that 23 have been added to the church at his place lately.

Brothers Trimble, N. Short, Helm, and Warmoth, have immersed lately 750 persons in Owen, Carrol, Shelby, and Oldham counties, Kentucky, and Scott and Clark counties, Indiana.

Brother W. F. Pool, of Cynthiana, Kentucky, writes, December 5th, "Since last May

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there have been added to the congregations where I have labored some 240 or 250 persons."

Brother W. Belding, Minerva, Stark county, Ohio, writes, October 28th, that 29 persons were added to our brethren, within a few days, in Jefferson county, Ohio; and that a Baptist church and the brethren in one place had united.

MINUTES of the Annual Meeting, began and held at Barry, Clay county, on the 30th of September, 1st, 2d, and 3d days of October, A. D. 1842.

Churches	Additions by Letter.	Additions by Baptism.	Total.	Remarks, Elders, Evangelists, &c.
Ray county,				
Richmond,	39		103	T. N. Gaines, Evangelist
Grape Grove,	8		25	T. N. Gaines and M. Lard.
Knoxville,		38	43	T. N. Gaines, Evan., constituted in 1842.
Clay county,				
Liberty,	12	3	73	A. H. F. Payne, Ev., & J. N. Hittle, Eld.
Barry,	33	15	71	A. H. F. Payne and J. Cox, Evangelists, H. Waller and T. Chevis, Elders.
Mount Gilead,	40	22	64	A. H. Payne, Evangelist, A. M. Ryley T. Dale, dead.
Jackson county,				
Independence,			200	F. R. Palmer, Evangelist.
Lone Jack,	33		45	The name of neither evangelist nor elder given.
Ragan's School-House,	17	5	35	F. R. Palmer, Evangelist.
LaFayette county,				
Lexington,			100	Additions nor names of Elders given.
Dover, no messenger,			175	Supposed number under rather than over
Platt county,				
Platt City,			50	
Platt Union,			38	
Bear Creek,			173	
Camden Point,			18	
Buchanaan county,				
Bloomington,			164	
Clinton county,				
Plattsburg,			40	
Holt county, on the confines of civilization			16	
Ten churches from the North Grand River county, report			278	
			1433	

The last named churches neither the increase, Elders, nor Evangelists were reported.

Preaching brethren present at the meeting were F. R. Palmer, of Jackson, Steel, Cox, Burnett, and Young, from Platt county, and A. H. F. Payne, from Clay. On the second day of the meeting the letters and communications from the churches were received, and the following preamble and resolutions were adopted as recommendations to the churches, viz.—

Whereas the church of the Lord Jesus is represented in the holy scriptures as the "pillar and support of the truth:" and whereas we are taught in the holy volume, "They who preach the gospel shall live by the gospel," and "Thou shalt not muzzle the ox treading out the corn;" and seeing that the harvest is truly great, and the laborers are indeed few; and whereas we as a people professedly devoted to the Lord, and believing his word is able to make wise unto salvation through faith in Christ Jesus, have as yet adopted no system or plan of *mutual co-operation for the spread of the gospel;* and believing the time has fully come when we ought to act in this high and solemn matter, do esteem it our high privilege to *recommend* the adoption of such measures as will best enable us to maintain and support pious and devout men as preachers or evangelists, who, being able rightly to divide the word of truth, to labor constantly for the advancement of the Redeemer's kingdom in Upper Missouri—Therefore,

Be it resolved, That we recommend to all the members of the churches composing this annual meeting, that each church raise an amount of money that shall be equal to 50 cents per member, for the support of two Evangelists, who shall labor any where in Upper Missouri they can do the most good.

Resolved, That the aforesaid contribution is *not* to be considered as any part of the support of such preacher that any church or churches may see cause to employ for the benefit of their own immediate vicinity.

Resolved, That P. B. Fawbes, of Platt county, and Mason Summers, of Clay, Levi Vancamp, of Lexington, and N. J. Hockinsmith, of Independence, be a committee to whom the churches report as soon as practicable, whether they will raise the aforesaid

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contribution. If so, for said committee to employ two good and devout men to labor as preachers in the above named bounds.

Resolved, That our Evangelists not only labor where they can do the most good, (in the above named bounds,) but that they also visit all the churches in the bounds of this meeting, and ascertain their location, their numbers, the names of their Elders, their order, &c. and exhort them to the observance of all things enjoined by the Great Head of the church, in which they or any of them may be remiss; to ask their co-operation in the work of the Lord; and to receive from, and to receipt to, the Elders for all the contributions that shall be made, keeping an exact account of all such contributions, whether from churches or individuals; and that they be required to make a full report of all monies received, together with their success and the things named in this resolution, and that they deliver over to the Treasurer of this meeting all contributions over and above their salary at our next annual meeting

Resolved, That our next annual meeting be held at Platt Union, Platt county, beginning on Friday before the first Lord's day in October, 1843.

A. H. F. PAYNE, *Secretary*

Our meeting was one of the happiest that I ever attended. Love and union were the prevailing sentiment, and the effect was seen in the marked and undivided attention that was paid throughout by the multitude that was in attendance. Indeed, the vast multitude on Lord's day seemed to be enchained from centre to very circumference. I was called home at noon on Lord's day in consequence of the illness of my little daughter. On Monday five made the good confession; but after the morning meeting most of the preaching brethren were compelled to leave; but the meeting was continued by brother James Cox, who, like a faithful soldier, continued on the field, with daily additions up to Thursday, when I was again enabled to return to his assistance, and had the pleasure of witnessing the confession and burial of two venerable Fathers—one 64, the other 67 years old. Having an appointment some 12 miles from there that evening, I was compelled to leave; but brother Cox still continued, and the result was twenty three valuable additions during our meeting. Praised be the name of the Lord! Our meeting was one long to be remembered here.

A. H. F. PAYNE.

FEMALE COLLEGIATE INSTITUTE.

GEORGETOWN, KENTUCKY.

The Eleventh Session will be opened on the first Monday in March, and closed on the third Friday in July, 1843, when a recess of two weeks will occur.

T. F. JOHNSON, A. M., *Principal.*

Miss GEORGETTA HAVEN, } *Assistants.*
" CAROLINE STANWOOD, }
" CLARISSA BAKER.

Mr. GEO. F. HEIDELBERG, *Teacher of Music*

The Assistants are all experienced teachers, and graduates of the best schools in the United States. They are exemplary Christians, and reside in the family of the Principal, having constant care of the pupils.

The teacher of music has no superior in this country. He keeps five Pianos at the Institute.

A splendid philosophical and chemical apparatus, and a select library of 500 volumes, belong to the Institute.

Only one case of serious illness has occurred among the pupils in five years, and that was contracted at home during the Christmas recess. The attention paid to diet, exercise, airing and warming school rooms and bed-rooms, which are all in the same building, secures to our pupils health and cheerfulness.

They are not allowed to visit or receive visits; nor to go to the stores; nor to attend night meetings; nor to participate in public amusements or parties of pleasure, *under any circumstances;* nor to wear jewelry or fine dresses.

They are permitted to attend any place of worship which their parents may prefer.

TERMS—IN ADVANCE.

Tuition in the Junior Class,	$15 00
" in the higher classes, with French and Latin,	20 00
" in Music, including the use of Pianos;	25 00
Board, including fuel and candles,	45 00

Singing, Drawing, Painting, &c., at Teachers' prices.

Georgetown, December 20, 1842.

☞ A communication from the Rev. Mr Rice, of Paris, Kentucky, received during my absence from home, will be noticed in our next number.

ERRATA.—Two forms of this number have several typographical errors. For "1829," page 3d, line 4th from bottom, read 1827. After these, page 4th, 16th line from bottom, read *contributed*. For "am," read *are*, page 12, 17th line from top.

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MILLENNIAL HARBINGER.

NEW SERIES.

VOL. VII. BETHANY, VA. *FEBRUARY*, 1843. No. II.

THE COMING OF THE LORD—*No. XX.*

THAT the Lord Jesus Christ will personally descend from heaven and revisit this earth, is neither doubted nor denied by any Christian. But *when, in what manner*, and *for what special purpose*, are questions of doubtful disputation; concerning which diverse and contradictory opinions have been promulged and are still entertained by many sincere professors.

The question now exciting public attention more than any other connected with this subject, is. '*When may the Messiah be scripturally expected?*'—'*Before, or after the Millennium?*' Elder Miller has not only made himself conspicuous, but memorable, because of the bold and dogmatic certainty with which he affirms the year in which he will most certainly return. Some of our more intelligent and influential brethren, and one or two of our fellow-editors, are echoing forth in strong terms substantially the same views; and not only so, but are indirectly claiming for their opinions a higher authority on the ground of a more thorough, learned, and profound investigation of the scriptural premises.

All these, indeed, mainly rely on the same alleged facts and modes of reasoning; expressed, however, with more or less clearness and force, in affirming the immediate personal return of the Messiah.—With some of them we are now most certainly, and with others of them most probably, one month advanced into the very year in which the Lord will come in all the fulness of his glory to raise the dead, judge the world, and to introduce a new dispensation.

When men of ardent feelings and large ideality seize an idea of this magnitude—or, rather, when it seizes them—they seldom or ever any longer with patience endure any vigorous opposition, or calmly weigh the force of opposing evidence. It becomes with them the present

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truth and the all-absorbing, as well as the standing topic of public teaching and of private conversation. In a little time their souls become so enflamed with the splendors of their own imaginations, that, to them, it appears as though the whole universe of truth never had any other meaning or design than to prove that the world will come to an end in a given year, and that from its ashes will arise a new and better planet, the residence of eternal youth and unfading beauty.

In their case, however, there is this favorable circumstance:—High excitement soon finds its own quietus in that consequent collapse of feeling and of fitfulness which nature has kindly interposed as a sort of safety valve to the social system. I remember well the answer which Elias Smith, of New England fame, gave to me in Boston in 1836, when interrogated on his present views of the personal reign of the Messiah in Jerusalem, with all his saints, as promulged in a volume issued by him in 1808; and I remember also the impression made upon my mind touching a peculiar class of minds with which I have been frequently in converse, while the old gentleman with the greatest candor said, 'Sir, I was so greatly charmed and delighted with the idea, that I preached it incessantly for eighteen months all over the country before I recovered from the pleasing imagination. But, sir, continued he, it then expired within me.'

There are two sources of argument on which these friends more emphatically rely than upon any other. The one is the 2300 days of Daniel—the other, the present age of the world, or the new chronology of Mr. Miller. Of the last of these I have spoken with some freedom and suggested certain difficulties fatal to the whole theory of the new chronology; to which no one, so far as I have seen, has yet attempted to respond. I shall at present raise one objection to the main corner stone of the whole theory, to which I very respectfully and earnestly invite some attention, in the way of exposition and removal, from some of those who have more leisure; and perhaps more taste than I for such investigations.

I believe it will be conceded on the part of all the candid advocates of 1843, as the year of the return, that this hope mainly rests upon the answer to a certain question propounded by one saint to another, Dan. viii. 14. The one saint asked, "*How long* the vision concerning the daily sacrifice and the transgression of desolation to give both the *sanctuary and the host to be trodden under foot?*" "And he said unto me, "UNTO TWO THOUSAND, THREE HUNDRED DAYS, then shall the sanctuary be cleansed." It is now assumed that these 2300 days cover the whole interim between the date of the vision, and the literal return of the Lord to cleanse the sanctuary. Of course the accuracy

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of the interpretation essentially depends upon the accuracy of fixing the date of the commencement of those prophetic days. So all the Miller school seem to think and argue. The certainty of the year of termination must always depend upon the certainty of the year of commencement. The former can never be more evident than the latter. The certainty of the ending in 1843 cannot be greater than the certainty of the beginning in 457 before Christ; for these two sums only complete the period assigned to the continuance of this desolating abomination.

By what logic, then, it must be asked, do they date the commencement of these 2300 days, in the year before Christ 457?

They assume, first, that the prophecy found in the 9th chapter of Daniel concerning the *seventy weeks*, is only a development of a certain period of the 2300 days.

They assume, 2d., that those "seventy weeks" are to be taken or cut off the first part of the 2300 days; and consequently that the date of the commencement of the "seventy weeks," and of the commencement of the 2300 days, is one and the same.

In the third place, they assume that the *days* are each symbolic of a year; and that, therefore, the whole 2300 days are equal to 2300 years.

Other assumptions besides these, and almost of equal importance, are essential to the completion of the new theory; but at present we cannot attend to them. To some one more profoundly read in the mysteries of this imposing theory, we desire to submit the following difficulties by way of objections, and will be thankful to any one who can give us a satisfactory solution of them:—

1st. The vision in which the 2300 days are found as the *terminus ad quem*, or the boundary to which it extends, occurred in the year before Christ 553, as all admit; whereas the prophecy of the "seventy weeks" occurred 538 years before Christ—that is, fifteen years later than the former.

2d. There is not one intimation in the prophecy concerning the "seventy weeks" made by Gabriel to Daniel, that these "seventy weeks" had any reference to any portion of the vision which he had enjoyed in Persia fifteen years before. And as Daniel was in the previous prayer asking no light upon the subject of that vision, nor at all alluding to it, it would seem a very unwarrantable assumption that *the prophecy of the "seventy weeks" was given with a special reference to a vision then fifteen years old*, and that merely because the word "*vision*" is found twice in the 8th chapter, without any allusion to any vision—whether to that of the first year, or to that of the third year of Belshazzar—the former 17, the latter 15 years old.

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The assumption that the vision of the third of Belshazzar, fifteen years anterior to the prophecy of the "seventy weeks," is now being explained by Gabriel, is the more difficult of admission, inasmuch as Gabriel was commanded then and there to make Daniel understand the vision; which he did to such a degree as to cause Daniel to take his bed for some time in utter astonishment and grief, because of the calamities coming upon his people.

Again, if it had been the intention of the Spirit to have made Daniel and his people understand the times involved in the 2300 days, would it not have been more apposite and edifying to have kept to the figure of days, and instead of a prophecy concerning "seventy *weeks*," ought it not to have been in keeping with the types of the vision, to have said 490 days are marked for thy people?

Again, if 490 days were marked off for Daniel's people, for whom were the remainder, 1810 days determined!? There is, then, no account taken, nor interpretation given, of 1810 days; on the hypothesis that Gabriel is now explaining the times to Daniel, or giving the full answer to the question, "*How long.*" This would be an omission unprecedented in any system of interpretation human or divine, claiming the respect of the intelligent and virtuous.

But I must proceed to the one and only objection that I intend to raise in the present essay against the speculations of my contemporaries, in reference to which I only allude to these minor difficulties.—Now that I may do this with all clearness and despatch, I must request the reader to consider attentively the two prophecies between which that of the fortunes of the sanctuary stands. For—

Whether in the form of visions or of verbal representations, to us there are three distinct prophecies found in the 7th, 8th, and 9th chapters of Daniel; each of which has its own peculiar actors, events, and dates. Each prophecy has also its own specific design, and makes all its representations with a supreme reference to that design.

Now the period of 2300 days belongs to the second vision and prophecy, and neither to the first nor to the third. And here arises the all-important question, From what event or incident shall it be computed? We must either find in it some person or thing of prominence, or we must arbitrarily select some extrinsic fact or circumstance without it, from which to fix its commencement. We shall therefore first read it: "Then I lifted up mine eyes and saw, and, behold, there stood before the river a ram, which had two horns, and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could

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deliver out of his hand; but he did according to his will and became great. And as I was considering, behold, an he-goat came from the west, on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great: and when he was strong, the great horn was broken, and for it came up four notable ones, toward the four winds of heaven. And out of one of them came forth a little horn which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spoke, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleased."

Evident it is, that in the scenes just read, there is one supreme, while all the others are subordinate. And who can doubt that the LITTLE HORN and his achievements most engross the attention of the Prophet and of the interpreting angel, as well as occupy the largest space in the whole group. Neither does the "ram" with his two horns, nor the "he-goat" with his one horn, so much arrest the Prophet's eye as the presumptuous deeds and heaven-daring impiety of the "little horn." We must, therefore, in all reason, contemplate him as the hero of this drama. He was the person who was to desecrate the sanctuary and to tread down the host for 2300 days.

When, then, did he appear? But first comes the question, *Who is he?* We have to choose amongst but three candidates—Antiochus Epiphanes, Mahomet, and the Pope. But none of these can by any means subserve the views of the Millerites, or any of those who are predicting or anticipating the end of the world this year. If Antiochus

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Epiphanes, the "days" must be literal days; and, indeed, no individual ever did more completely fill up a prophetic description for the time designated, than did that fierce enemy of the Jewish people, their temple, and worship.

Make the days prophetic we must, if we elect the Pope or Mahomet to this dishonorable conspicuity. Then each day will stand for a year. But if so, then the Pope and Mahomet, the two great Antichrists—one of the Eastern, the other of the Western defection, must yet reign some thousand years and more, supposing them to have commenced their career early in the 7th century.

Some there are who would date the vision from the moment it occurred, as they would date a book from the year in which it was printed, rather than from any character or narrative found in its pages. These, therefore, seize the date at its head, viz.—the 3d of Belteshazzar; and that being the year before Christ 553, the vision closed, and the sanctuary was cleansed in 1747, almost a hundred years ago. Others again take the scenes communicated in the vision, and begin with the Medo-Persian "ram," commencing with the 1st of Darius or the Fall of Babylon. But that helps not the chronology: for them the catastrophe is over, and the sanctuary was cleansed in the year of our Lord 1762, some eighty years ago.

Again, in the preceding vision, chapter 7th, and in the succeeding prophecy, chapter 9th, the dates assigned are inseparately connected with the chief person or main subject of the scene—the LITTLE HORN of the 7th, and the MESSIAH of the 9th. I ask, then, in the name of all consistency, by what oracle of reason, by what canon of interpretation, can any one presume to depart from these precedents, and borrow the interpretation of the 2300 days, the date of the intermediate prophecy, from the date of the third, rather than from that of the first; or from that of the first, rather than from that of the third?—!

From this difficulty I see no escape except in a new assumption, viz.—that the question propounded by the one saint in the intermediate vision has respect rather to the continuance of the whole vision, than to the days of the *little horn*, its main subject.

But then we must take the date of *the vision*, not from the year in which Daniel was favored with it, as before shown, (for then it is accomplished long since,) nor from the scenes of the Medo-Persian "ram;" for in that case, too, the time is also expired, and the prophecy fulfilled, but from the vision of the "he-goat," and his empire alone, for that is the special vision of the 8th Daniel. Then the only question is, What is the date of the vision of the "he goat" out of a fraction of whose empire the kingdom of the "little horn" arose.—This question decided, and our objection is insuperable.

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Now this question is of peculiarly easy solution; for no event in history is more notorious than the battle at the river Granicus, in which Alexander the Great, the first king of the Grecian Empire, triumphed over Darius and, broke to pieces the Medo-Persian dynasty. Now we cannot date the Grecian Empire under the symbol of the "goat," (which, by the way, was the ensign armorial of the Macedonian people,) more correctly than from the *invasion of Asia* by Alexander and his all-conquering army, in the year before Christ 334 — Here, then, we are compelled, by the force of historic facts, to date the vision under consideration. From this date we compute the 2300 days. And what is the result? The time of the end will be in the year of our Lord 1966—*one hundred and twenty-three years yet distant.*

If, then, the Millerites, and all who agree with them in their times and seasons, seek to rid themselves of all the previous difficulties by taking the date of the vision proper, to which the 2300 days belong; if they prefer this horn of the dilemma, is it not as evident as demonstration that they have wholly mistaken the *dates*, (to say nothing more,) and that which they are now expecting in 1843, cannot occur till 1966! Having now directed my investigations to the *corner stone* of the Miller hypothesis, the very basis of all their assurance and strong assertions, and shown it to be, as I humbly conceive, a palpable mistake, I regard it as a work of supererogation to expose the other errors of the system, until at least some of them, or of our brethren who endorse for them in the main, shall have satisfactorily expounded and removed the difficulty and main objection, offered in these remarks to their speculations on the subject.

I presume no man of sense among them will deny that their very confident predictions of all the exciting events of the present year, rest exclusively upon the date of the commencement of the 2300 days of Daniel's second vision. While I regret to see the vile abuse of an ignorant and unbelieving multitude of priests and people, heaped upon our amiable enthusiast and pious expectant of the world's end in 1843, I have no sympathy for a theory, which, in my humble opinion, makes of non effect much of the oracular predictions of God's Spirit; and which, *in the manner of the operations of its author* and his warm adherents, is calculated to do an infinite mischief, if it be possible for the most extravagant fictions and enthusiastic scenes, transacted in modern times. to do an incalculable mischief to the cause of a suffering and degraded Christianity. A. C.

The silence of the tongue is oftentimes the eloquence of the heart.

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THEORIES OF PROPHETIC TIMES AND OF THE END OF THE WORLD—*No. I.*

MILLER'S THEORY.

From the earliest indications of Mr. Miller's determination to propagate his theory of the end of the world in 1843, we have intimated the conviction, that an unprecedented excitement would possess the American population during the whole course of this memorable period of our ecclesiastic history. My reasons for this opinion were the three following:—*First.* The certainty felt and often expressed by several persons of eminent piety and learning, that about 1847 some very great events, affecting the political and moral conditions of the world, would certainly occur, in accomplishment of both Old and New Testament prophecies. *Second.* The dogmatic assurance with which Mr. Miller, and his party, expressed themselves, which, to most minds, is better than the most logical deductions; and *Third.* The general ignorance of the prophecies, which obtains amongst very large masses of the communities of this country. To such a community, confident assertion is more eloquent and convincing than all the mental elaborations of Mede, Whitby, Burnet, Bellamy, Keith, Hall, both the Newtons, and a hundred others. Still, however, the theory is making its way in various directions that I did not anticipate, even amongst those, who, not many moons since, were propagating very different theories upon the whole premises.

Mr. Miller's alleged piety and sincerity, in the judgment of many, atones for his want of education and all its advantages of mental development and corroboration. But in one point his main strength lies:—Not only in setting the time and selecting the year in which the Lord, in person, comes; but in causing all the prophetic epocha, like tributary streams, to form a most felicitous junction just on one and the same point; a synopsis of which I shall briefly sketch, that our readers may at once perceive the magic power of the scheme.

SYNOPSIS OF MILLER'S CONVERGING TIMES AND SEASONS.

There are seven prophetic periods that either close in 1843 or corroborate this year as the last of the present dispensation.

1st. The age of the world;—6,000 years.
2d. Daniel's 2300 days.
3d. Moses's *seven times*, or 2520 days.
4th. The prophetic 1260 days.
5th. Daniel's 1290 days.
6th. Daniel's 1335 days.

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7th. John's 541 days, or his 5 months, an hour, a day, a month, and a year.

They argue on these seven points as follows:—

No. 1. As creation's week was six days, so earth's toils will be but 6,000 years. Then will come the Sabbath or Millenium. The Sabbatical years, and the Jubilees of the law, are regarded as types of the Sabbatical thousand years or reign of the Messiah. That the world will be 6,000 years old the present year, is proved by asserting an error of some 153 years in the Usheran or common chronology.—This is found in that portion of chronology extending from the Exodus to the 4th year of Solomon. In the common Hebrew, this interval is set down at 480 years. But Mr. Miller makes it 633, or 153 years more than the common time. The world is now in its six thousandth year; consequently, the Lord will come this year.

2. Daniel's 2300 days are to be counted a day for a year, and are to commence with the date of the Decree of Artaxerxes, found in Ezra vii.; that is, 457 years before the common era of *Anno Domini*, which is 457 added to the 1843 years since, makes the world just 6,000 years old sometime about the next *Passover*, in April, or the next *Feast of Tabernacles*, in Autumn.

3. Moses's SEVEN TIMES comes next to be considered. In Leviticus xxvi., Moses describes the afflictions of Israel as continuing for seven times. The Lord, on certain conditions, promises, no less than four times in one chapter, to punish Israel for their sins. These seven times denote seven years of 360 days each; and each day in these seven years stands for a year. Now, as seven times 360 days equals 2,520 years, and as each day indicates a year, Israel was to be punished 2520 years. This punishment commenced, according to their assumption, at the first captivity, when Manasseh was carried away captive into Babylon, 677 years before Christ. Now add to these 677 years 1843, since Christ, and we have again the 2520 years, or the seven times completed the present year.

4. Next comes the 1260 days, the *time*, *times* and *half a time*, or the 42 months of Daniel and John. These, also, indicate a day for a year; the sum of 1260 years as the whole term of the kingdom of the "LITTLE HORN." The only question bearing on this point is, when did the 1260 years commence? Mr. Miller says in 538. The Justinian code gave to the bishop of Rome the decree of Headship over all the church of Christ. But though it was so enacted in 533, it did not take effect till the Ostrogoths, then occupants of Italy, were conquered, which event occurred in March, 538. Now add to this 1260, and this gives us the year 1798 as the year of the fall of the civil power

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of the Pope, which actually occurred just at that time in France.—Then add to this the fact that, from the taking away of the daily sacrifice, it was to be 1290 days from the aforesaid date. According to Gibbon, this daily sacrifice was taken away in 508, to which add 1290, and we have again the year 1798, as the continuance of the Little Horn. But a third term of days is necessary to complete this new proof. Daniel is informed that he is blessed who waits till the end of the 1335 days, or 45 years longer than the 1290. Now add these 45 days to the 1290 days, commencing as aforesaid, at 508, and we have again the same result of 1843; for 508, 1290, and 45, when added up, give 1843 as the year when Daniel and the saints shall all stand in their lot.

7. There yet remains the 541 days of the apocalypse. Mr. Miller and his party, with many others, regard Revelations ix. as predicting the rise and fall of the Ottoman empire. The "locusts," or Turks, were to torment men five months, and to spend an *hour*, a *day*, a *month*, and a *year* in slaying them. They reduce this compound sum into the denomination of hours; and as an hour is the 24th part of a day, and a day, in prophetic style, always indicates a year, an hour must be equal to 15 days. The whole period reduced to prophetic symbols indicates 541 years and 15 days. Now, as Gibbon says that Othman fought his first battle against the Greeks July 27th, A. D. 1299, they commenced their reckoning from that day, and counting on till August 11, 1840, when the Sultan lost his supremacy. They make out to a single day the full prophetic period: for 541 years and 15 days, added to July 27, 1299, just gives us August 11th, 1840. Now, they argue, if all these items of prophecy were so exactly fulfilled, and are so satisfactorily explained by these interpreters, the presumption must be, that, according to the same system, all its prophecies concerning the coming of the Lord will certainly be fulfilled next year, in the literal personal return of the Messiah. A. C.

NOTES ON AN EXCURSION TO THE EASTERN CITIES.

No. II.

On our arrival in Baltimore, accompanied by our faithful and beloved brother Henshall, of Richmond, we were met at the Depot by our excellent brethren Austin and Dungan, elders of the church in St. Paul's street. During our sojourn we enjoyed the Christian hospitalities of brother Austin and his amiable family, and were much pleased with the excellent spirit and devoted zeal of the church over

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which these brethren in conjunction with the intelligent and exemplary brother Reed, preside. They are very decorous in all respects, and greatly interested in the advancement of the holy cause of the apostolic faith and ordinances. Their observance of the ordinances of Christ's house is truly exemplary in the earnestness, gravity, godly sincerity and Christian affection which evidently appear in all their movements in the worship of the Lord's day.

Nothing is more prepossessing to the mind of an occasional visitant, than the solemnity, sincerity, and earnestness of devotion apparent in a company of disciples who have met to celebrate the Christian ordinances in the Lord's house. Such witnesses, if they have any love of the truth, or reverence for the Bible in their hearts, will be very apt to feel and to report abroad that the Lord is of a truth in the midst of them.

All men of sense and reflection expect an outward decorum of worship corresponding with the moral grandeur and solemnity of the profession. They know, indeed, that the forms of piety may be seen where the power is not felt; still they feel that where the power of godliness is within, the distinctive and well documented forms of it will be without. The levity of countenance, the vacancy of sentiment and feeling sometimes seen in worshippers, are a window to the soul, through which may be seen the hollow-heartedness and hypocrisy of the professor. No one can very long impose upon an intelligent Christian community the mere profession of religion without the enjoyment of it. No one can be much in earnest in respect to the things of eternity and conceal it from the world. But that thing called a "decent profession of religion," seen in the fashionable churches of America, approved by the world and admired by those under the dominion of its spirit, is any thing rather than the pure and undefiled religion of Christ's institution.

Outward condition as respects wealth or poverty, honor or dishonor, are mere accidents that affect not the vitality of a profession. True, indeed, it is almost impossible for a rich man to be saved—altogether impossible without the special aids of Heaven. An intelligent Christian, were he a king, will condescend to men of low degree; provided only, though poor and ignoble in this world, they be rich in faith and honorable in morals. But without these, poverty is no honor to the possessor nor to his associates.

I delivered several addresses in Baltimore on Christian topics.—My attention was called by some of the citizens to various subjects. On my visiting the city after my return from New York, in answer to a number of requests from different quarters, I delivered a

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discourse on Universalism, and one on the Person, Office, and Character of the Messiah, to large and attentive audiences.

There have not been many additions to the church in Baltimore for some time. The unfortunate administration of affairs in North street, a few years since, like a chilling frost to the tender shoots of the vine, made the cause languish and wither for a time. It is only now that the buds are swelling, and I trust, under the Divine blessing, will soon burst into life, beauty, and fruitfulness. The good example of the brethren and their very commendable church order, so far as witnessed by me, cannot fail to place the little flock in a favorable attitude before that community. In great cities, however, intelligence and virtue are not always the passports to public favor and esteem.

Should a company of speculators buy a lot and build a magnificent or beautiful meeting-house upon it, as they sometimes erect theatres, and other public halls; and having covenanted with a popular young and eloquent gentleman of the orthodox faith, not yet engaged to enter into the holy bands of matrimony with any young lady, to take charge of such a congregation as would purchase one hundred pews at forty dollars average rent per annum, besides paying themselves handsomely for the investment and making a reasonable per cent. on all their advances, they have, perhaps, after one or two auctions of pews, been the instruments of getting up an orthodox church, with a pious young Levite for its minister, who can richly afford, at the moderate price of 3 or 4000 dollars per annum, to furnish them, once a week, with a beautiful little piece of composition, that will, when read with all the gracefulness of elocution, occupy their polite and refined ears for some forty minutes. In this way, large and respectable churches are got up; and, without either anxious seat, mourner's bench, faith, repentance, or baptism, filled with Christians sufficiently pious and polite for a genteel and respectable communion.

A handful of Universalists in Baltimore can thus raise a house worth $25,000, elegant as a Pagan Temple, and they can occasionally rent it out for forty or fifty dollars a night; and thus have the honor of a capacious, rich, and elegant building for little or no cost to themselves; while those who take the Bible alone and the apostolic ordinances can barely rent a commodious meeting-house and keep it in comfortable order. Truly, the world loves its own; and Christians, under the present dispensation, walk by faith and not by sight; and seek a city yet to come.

Philadelphia is now but five or six hours distant from Baltimore; still a hundred miles lies between. On landing at the foot of Chesnut street, even before I left the boat, I recognized brother Rowzee, look-

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ing, with a sort of Kentucky benignity, through the crowd foran old acquaintance. Hard by his side stood the excellent brother Taylor, a few days returned from a visit to England, the land of his fathers and the place of his nativity. He had gone to the home of his youth with the hope of burying both father and mother, not in the soil of England, but in some of the tributaries of the Thames. Nor did he wish and hope in vain. Having formerly died to sin, they were ready for burial, and he had the pleasure of seeing them rise from the dead and enter the world anew.

I was conducted by these brethren to their home and that of the excellent sister Sanders. What a social, hospitable, and endearing sort of institution is that which was conceived in the bosom of God, ministered by the lips and the hands of his Only Begotten, and sealed with the blood that issued from his pierced heart! How pure and exalted its sympathies!—how kind its social feelings!—how ardent and durable its attachments! It imparts the spirit of hospitality and brotherly kindness, even to those who live at the North; and at the South, where hospitality is rather the growth of nature than the product of art—the offspring of a more genial clime and a more grateful soil—than the creature or the dictate of conscience, even there it is purified, refined, and enlarged by the benevolent breathings and balmy influences of the spirit of grace.

The church now meeting at the corner of Fifth and Gaskill streets, having purchased for themselves a large and comfortable meeting-house, are in better condition for receiving visitors than when I last visited the city. Its members are not over one hundred and forty or fifty. There is also an infant, or branch church, of some seventy or eighty, that meets in Race street. These societies are increasing slowly, and I hope, by a gradual and constant increase, they may yet attain to a larger stature and a firmer growth. I spoke but once in Race street. The house was too small for those who desired to hear. We delivered several addresses in Gaskill street church. A few were immersed, and some prejudices were slain. After spending a week in Philadelphia, I proceeded to New York; and to meet my appointment was constrained to leave in the evening cars. But how trifling a matter it is now a daye to pass from one of these cities to another! We may drink tea in the evening in Philadelphia, and sup in New York. Not expecting any one to be waiting for my arrival, I had resolved to repair to the first good Inn that came in my way. But I had scarcely proceeded from the cars until in the midst of a crowd I was seized by the arm by our kind and devoted brother E. Parmley.

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Straightway I found myself at home in his palace, surrounded by all that this world could do for me—

Society, friendship and love,
Divinely bestowed upon man.

Next day I spoke twice in Washington Hall, Broadway,—morning and evening—to a crowd of citizens of all classes and denominations, and once to the brethren of the city, of different churches, met in the same capacious hall for the honors of the day—the loaf and the cup of blessing. It was a delightful meeting and a happy day.

The brethren in Green street remain upon the same ground on which they stood when I last visited the city, only that they have obtained a more capacious and comfortable place of meeting. They have had a rough sea, and several squalls, and have been in danger of foundering through the perfidiousness of an arrant hypocrite and mutineer.—But through the steadfastness, and great devotion to the principles of reformation, on the part of the seniors, they have held on their way, and have come out of these trials with more confidence in their principles, and, it appears, with greater attachment to each other, and more determinate zeal and energy in the work of the Lord. They are gradually increasing in numbers, and now count about 130.

The brethren in Lawrence street, under the administration of our good brother Elder Barker, are also pretty much on the same ground on which I last found and left them. They have not grown quite so fast in numbers, and do not occupy so large a house as the brethren in Green street. They number some seventy-five or eighty. The members of these churches intercommunicate occasionally, but yet there is a demi-semi-quaver of difference between them, which would require a more profound acquaintance with Welsh history and ancient General Baptist traditions, than I possess, to be able to comprehend or appreciate. I found my much esteemed and excellent brother Munroe, at the right side of brother Barker, and some others of my more intimate acquaintances there, who seem to have an ardent longing for a more extended cordial co-operation; and indeed I know not why it should not be so. I addresaed the brethren in Lawrence street, also; but the evening being inclement, and rather tempestuous, I had not the pleasure of so full a meeting.

An infant church has been formed in Brooklyn, under the instrumentality of the excellent and exemplary brother M'Briar. May they soon become a multitude!

There is another small community of elect spirits who associate with Elder Buchanan, the British Consul, with whom, and with his excellent family, I had the pleasure of spending one happy evening.

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Our friend Buchanan is exceedingly attached to the ancient order of things, and rejoices much in the fulness and alone sufficiency of the atonement of the Messiah. He is also deeply imbued with the doctrine of spiritual influence; in all of which we concur with him, saving that it would seem in theory, though not in fact, with him, that the mere recognition and constant avowal of this belief was of some special importance in enabling the Spirit to do his own work in his own way. The Consul, while commended much for his general benevolence and Christian sympathies with the poor and the afflicted, seems to be so sectarian in his theory as to preclude him from those active endeavors and aids which he might extend to the wider diffusion and more successful proclamation of the word. He has collected much information on many christian topics, and is desirous of exhibiting and diffusing this knowledge in the form of a book, and probably may soon find leisure for such a work, having tendered his resignation of office to the English Government, and intending to retire into Canada, not far from the Falls of Niagara.

While in the city I made a visit to the Bible Rooms, belonging to the American and Foreign Bible Society, and found there Elder Babcock, already favorably known to some of our brethren, and very generally known to all the Baptist society; and, I believe, as universally esteemed and beloved as he is known. I was, by him, shown a considerable variety of new versions of the Old and New Testament, made into the living languages of Pagan nations; and, among the rest, the celebrated version of the whole Bible into the Burmese, made by that eminent and justly distinguished Missionary Elder Judson. The fine quarto copy that I saw, beautifully executed, is a monument, as much of the industry as of the devotion of this able minister of mercy to that Pagan nation. The typography is beautiful. The execution of the whole work is in good taste and in good keeping with the grandeur of the design. What a mercy, thought I on glancing over its picturesque pages, God has vouchsafed to these fifteen or twenty millions of benighted souls into whose vernacular the WORD OF LIFE is sent abroad. The gospel is thus preached, *being read*, to that ancient people. How many through that infinite future yet before us, may have reason to bless God that ever Judson was sent to their shores and permitted to learn their language, that he might make known to them the way of salvation? The Bible is gone forth into these lands upon an errand of mercy. God has sent it, and no earthly power can now take it away. Purposes of mercy are made evident by the instruments which God in his providence rsises up. It is a good omen, to see that the Lord has not only not forbid, but actually commanded

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the gospel to be preached in Birmah. May the Lord return into the bosom of those benevolent men who have accomplished this work, the blessings which they have sought to communicate to others, in the arduous, laborious, and successful efforts which they have made!

The *table stand*, a precious relict on which Judson wrote off, for the press, the sheets of this version, has been ferried over the Pacific, and now stands in one of the Bible rooms. I learned from brother Babcock, that as soon as the good man had finished the last sheet of the Divine volume, he fell upon his knees by the side of the table, and lifting it up in his hands to the God of light, poured out his soul in a thank-offering for his grace in allowing him to live to give a faithful version of the word of his grace to these millions of his fellow mortals! Can any one imagine a more interesting scene!

On my return from New York I spent two or three days in Philadelphia and Baltimore; and on bidding the brethren adieu, I took the cars at Baltimore for Cumberland, and the stage thence to Wheeling, and safely arrived at home the time expected. Thanks to the Lord for all his mercies!!

The brethren in Green street, New York; in Gaskill street, Philadelphia; and in St. Paul's street, Baltimore, desire me to say to all the *preaching* brethren who may visit these cities, to give them a call, and to speak for them as often as they can. The eloquent and truly excellent brother Coleman, of Virginia, who accompanied me as far as Philadelphia, and who intended to spend some time in Philadelphia after my departure, was called home, to Charlottesville, by letters, and was thus obliged to abandon his intention. The brethren are anxious to hear him; and few men are more worthy to be heard on the grand principles of the Christian system than he. He has been exceedingly useful in many parts of eastern Virginia, and is well calculated to be useful any where he can be induced to go. The brethren in the cities need such men.

The American cities, like all other cities, are not favorable to the prevaleace of pure religious influences. Like frontier settlements, they are good theatres for Methodism, and such forms of religion as require more soul than spirit, more animal feeling than Christian knowledge. Men unfortunately suppose, that because the inhabitants of cities understand trade, politics, and fashionable dress, better than farmers, and other country people, that they ought, forsooth, to be regarded as possessing superior Christian science and piety, and higher intellectual and moral attainments! A grand and pernicious mistake! They are generally neither so intelligent in the scriptures, nor so pious as the people of the country. The eastern and western pop-

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ulation, living in favorable rural positions, are more learned in Biblical science, and better acquainted with the Christian Institution, and with all the ways and means of exhibiting Divine truth in its proper attractions, than those with whom it has been my lot to mingle in the great cities. I could give, and may yet give, some reasons for this fact. But it is an invidious way of speaking. There are persons of great intelligence in the Christian religion, as well as of elevated piety in all the cities; but I speak not of the few, but of the great masses. Nor would I speak thus, were it not that I have found persons imposing upon themselves, and the community, the most vulgar errors, because they either had been in London, Edinburg, or New York, and thence inferred their superior knowledge from their superior advantages. Book-sellers do not, on an average, read more than other men; yet their handling books is a better argument in favor of their superior learning than mere residence in a city. In no place, city, town, or country, can any one become learned without study, nor truly pious without intelligence, retirement, meditation, and all the means of sanctification. A. C.

THE IDOL, FASHION.

An extract from the Phrenological Journal, Nov. 1842.

One of the reasons why pure and undefiled religion does not flourish in great cities, to which I have just adverted in my notices of a visit to the Eastern Cities, will be found in the following article, taken from that very useful Journal, published by Mr. O. S. Fowler, Philadelphia:—

THE POWER OF FASHION, OR EXCESSIVE APPROBATIVENESS.

The following excellent remarks are from the pen of the Rev. Mr. Todd, on "the dangers and duties connected with great cities." His remarks on the "power of fashion," and its evils, are worthy the head and heart of their talented author; but, in one point, they are liable to criticism. They ascribe to *Christianity* the power to *remedy* these evils, and break down the power of fashion. If by Christianity he means the doctrines or precepts of Jesus Christ, he is beyond all doubt correct; but if he mean *modern* religion—"the *church*," he is certainly very much mistaken; for, a more powerful instrument for *propagating* and *inviting* the fashions, does not exist than *religious meetings* as now conducted. Balls and parties form no comparison with them.—Who will controvert the assertion, or who does not know that thronging thousands—aye, millions, crowd our churches actuated by no other motive than to see the fashions and be seen in them? Who will deny that a larger portion of the lower class, especially girls that work for their living, spend every shilling, as fast as they earn it, in procuring

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some new finery in which to "come out the next Sabbath," only to be laid aside for another "Lord's day"? Nor does the evil stop here. That ruling passion for dress, fostered and fanned into a flame by religious meetings, is one of the most prolific causes now in operation of prostitution. As women cannot live and wear finery on a dollar a week's wages, they resort to a more easy and expeditious method of making it, in order to *procure finery*.

Ye daughters of Zion, pause, I beseech you, and consider. Standing as you do upon the very pinnacle of influence, and looked up to as examples by the world,—pause and consider the *character* of the influence you wield. You *augment* the evils of fashion, both by example and conversation, instead of warning those who do not profess Christianity, from it. If I wished to bring out a new fashion in order to make a fortune by it, I would first endeavor to have it adopted by the leading ladies of some D. D.'s church in our great cities; for then it would be sure to spread through the congregation like wildfire, and through all the congregations of the land. If there be one inconsistency and self-contradiction greater than any other, it is a female professor of religion, entering or leaving a church, dressed in the tip of the fashion, liberally padded and bustled, and laced too tight to breathe freely, and all in the natural language, manner, walk, looks, and bearing of powerful Self-Esteem or Approbativeness. Not, however, that religious *meetings* are wrong; but the dressing, the height and extravagance of fashion constitute the evil of which I complain. I complain *professing Christians* not only *countenance* these fashionable fooleries and sins, but actually *participate* in them, and are even their leaders, instead of turning the fashions, especially such pernicious fashions as tight-lacing, out of their churches. A person *not genteelly* dressed, can with difficulty obtain a decent seat.

Not that these things appertain to *Christianity itself*, for they do not. No where in the Bible are Christians required to conform to this world; but they are required to be *transformed*—are *forbidden* to dress as the daughters of Babylon dressed. Probably no where will more severe denunciations against gaudy and fashionable attire be found recorded, than in the Bible; yet modern Christianity pays no attention to these warnings and admonitions of both the Old and New Testament. I am passing these strictures, then, not upon true religion, but upon that false standard of religion now so rife. The religion of the Bible I admire. No description of any society or association that I ever read of, at all compares in my estimation with the day of Pentecost, when "they had all things common."

Let Christians but follow the doctrines of the Bible; and Mr. Todd's remarks on the value and power of religion in checking the evils of fashion, would be correct. But to the remarks themselves:—

"We need religion in the great city, because it is the source of the fashions of the land.

"God has made all the luxuries of life to be perishable; while the necessaries are more permanent. He knew that men would set their hearts on having beautiful coverings for the body: and if, in their power, multitudes would expend their lives and property in accumulating a rich wardrobe, to be handed down to posterity. He therefore created the little moth, and bid him go and stand at the door of the

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wardrobe, and consume what would else become a heavy curse upon man. This method of gratifying the pride of the heart, has, therefore, been cut off; and the vainest man living has no desire to have it engraved on his tomb-stone, that he left so many garments to his heirs.

"But pride and vanity could not be driven away from superintending the dress, by the moth; and, instead of seeing how long they can keep a garment, the problem now is, to see how short a time it can remain, before it shall be too unfashionable to be seen. But as vanity never had a very popular name, she stands behind the curtain, and her voice is denominated Fashion; and this becomes as real a deity as was ever dreaded and worshipped. Her laws seem wholly capricious; but he would be called a despot, indeed, who could hope to be obeyed half as implicitly.

The home, the temple, and the altar of Fashion, is the great city.—There she is sure to have votaries that are numerous:—there are her richest offerings;—there her priest and priestesses are warming over her shrine, and inspired and maddened by her breath. If opposition is made, Argument wields his club in vain:—Reason raises his sober manly voice in vain;—Ridicule throws his arrows in vain;—Satire snaps his lash in vain; for Fashion, when these are panting with their efforts to dethrone her, has but to raise her finger, and the crowd rush to do her bidding. Multitudes live only to watch her nod: and the greatest fear which heaven, earth, or hell can cause, is the fear lest it should be supposed that they *could* be guilty of violating a single rule, or neglecting a single whisper of Fashion. Among all the tyrants that ever afflicted the human race, there never was one whose commands were so imperious,—whose sceptre of iron was so heavy,—whose frown was so awful, or whose look was so withering. I dare not call hard names; nor do I wish, on this occasion, to make war upon her, for he must be a hardy man, indeed, who would deliberately cross swords with her, even if he might stand in the pulpit to strike. But I say, there is *one* arm that is stronger than hers; and there is one power, and only one, that is stronger than Fashion. The Gospel of Christ dares sometimes neglect, and even resist her commands. While thousands and thousands in the city are waiting around her shrine, to see what she will next demand; and while ten times that number, in all the extended country, are waiting to follow in the train; and while nothing is so expensive, nothing so uncomfortable, nothing so hard to breathe in, as to cause a moment's hesitation about its adoption,—the fear of God can deliver all these slaves from their cruel bondage.

Suppose now that for one year, the Spirit of God should be poured out on the capital of France, and should fully baptize that multitude with the Spirit of Jesus Christ. What would be the results? The fashions of the whole earth would be altered, reduced, as to expense, and every way simplified. No arithmetic can tell the amount of money saved in a single year. One hundred millions a year would be a small calculation for what would be saved in this country. It is almost incredible how much may, and does, depend upon the decisions of one of the high priests of fashion there, when that decision is to determine whether half a yard of cloth more, or less, shall go into a garment, or whether the needle shall put another sprig into its curious productions. Millions of money hang upon every such decision.

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But the time will come when holiness to the Lord shall be written upon the bells of the horses—i. e., when all fashions shall be under the control of the religion of the Bible; and just so far as this religion does come into the great city, and take hold of the human heart, in that proportion is the soul delivered from the thraldom of fashion.

We speak not merely of the expense to which Fashion puts individuals and families, but we speak of the time it takes to chase her shadows:—we speak of the intellect that is frozen and benumbed—of the affections which are absorbed, and which she remorselessly consumes:—we speak of that awful spell upon society by which home is made a strange place, and indeed nothing but a dressing-place;—which takes the mother's heart away, and puts the heart of the ostrich in its place;—whice can make God's image the cold temple of folly;—which can make God's Bible and God's Sabbath the food for contempt and mockery, and which can shut the soul away from the appeals that come from the grave, and can substitute the mummeries of fashion, even for the real wail of sorrow over departed friends, and which can bar the soul from the calls of mercy, inviting her to heaven.

If there be yet one mercy to be received from the Bible, pertaining to this life, greater than all others yet bestowed, it will be given on that day, when the Gospel of Christ shall go into the great city, and make Fashion leave her throne, and come and sit at the feet of Jesus. Then will men be free indeed, and then will the narrow pathway to the skies be crowded with pilgrims."

EVIDENCE OF OUR CHANGE OF VIEWS.

Some of our good Baptist brethren of both the east and the west, since our friend Peck's concessions, have been induced to represent us as having changed our views on certain very important questions discussed at an early period of the current Reformation. And some of them, since a meeting for union was proposed in Kentucky, have been representing us as exceedingly desirous of forming a union with them; and hence, it is said, that many are induced to stay in the Baptist Church, and others to unite with it, under the impression that the points at issue are very trifling, and that we shall soon all become Baptists, &c., &c.

These representations have induced one of our brethren who have more leisure than I have, to spend some time in gleaning extracts from our various writings, setting forth our views during the last twenty years, on some of the points on which so much has been said. I presume no wise man would be willing to say that he has not changed his views on any subject in the Bible once in twenty years. Methinks any one so professing would, by all sensible men, be regarded rather in the light of a simpleton than a wise man.

That during a quarter of a century we should have made little or no

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proficiency, either in the Bible, in human nature, or in the present state of the Christian profession, I should not willingly, as I could not truly, own. But one thing I must in all truth and candor say, that, whatever changes have taken place, either in our views of the Bible or the Baptists, since the day that I became a member of that community, or whatever changes have taken place among the Baptists during that time, (and we doubt not many changes, for the better, have taken place in some of them,) still there exist just as many good reasons, in my mind, why a union with that community would not be desirable on any conditions diverse from those stipulated on our first union with them. Sundry points in the system, and these too of great moral influence, are much in the way of just conceptions of the Christian Institution, and as much in the way of the practice of the Divine precepts in a church capacity. Did I believe that the Lord would revisit the earth this year, and that we should all see him before January, 1844, I would rather be found witnessing against all defections of Christian Baptists or Paidobaptists, than in union with any or all of them upon any other principle than to be at full liberty to testify against all the errors, and in favor of all the great points of Christian faith, knowledge, and obedience, for which some of us have been warring for thirty years and more. But we must copy the following extracts from the Christian Publisher:

"To talk, therefore, of Christian experience by any supposed operations of the Holy Spirit without the word, or previous to, and independent of, the knowledge and belief of *the truth*, is not only contrary to most express declarations of Holy Scripture and universally established facts, but to reason also. It supposes a fact without a proper and adequate cause. It supposes a conversion from error and wickedness, without the proposal of truth and goodness to the understanding and heart of the creature."—C. B., Vol. I., page 196.

"In our last essay it was, we hope, fully proved, that with regard to the truth to be believed, and the evidence of it, we owe every thing to the gracious ministration of the Holy Spirit. The matter of faith preached is, that 'Christ died for our sins, was buried, and is risen from the dead;' but even this fact is attributed to the immediate agency of the Holy One. He therefore may be said to have made the truth, as well as by the most illustrious displays of his power in its behalf, to render it credible with men."—Page 259.

In volume second, we find the following words:

"Hitherto we have been considering the Holy Spirit as the SPIRIT OF WISDOM, and the SPIRIT OF POWER. We have not yet introduced him as the SPIRIT OF HOLINESS or of GOODNESS. This will be more particularly attended to by and by. For it is not only revealed as the Spirit of Wisdom and Power, but also as the Spirit of all Goodness in man. As the Spirit of Wisdom and of Power, it was the author of all the miracles, spiritual gifts and prophecy; but as the Spirit of

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Goodness, it is the author of that principle in Christians, which inclines and enables them to cry Abba, Father."—Page 8.

"While his distributions, as the Spirit of Wisdom and of Power, were confined to the Apostolic age, and to only a portion of the saints that lived in that age, his influences, as the Spirit of all Goodness, were felt and realized by all the primitive saints, and are now felt by all the subjects of the New Reign, or by all the citizens of that New Kingdom, which the God of Heaven set up in the reign of the Cæsars. The citizens of this kingdom, which commenced on the little Mount Zion, and which will extend to all nations, tribes, and tongues, have ever experienced, and will, to the end of time, experience, the influence of this Spirit, as the Spirit of all goodness, and righteousness, and truth. The full development of these influences requires us to take a brief view of the Old Covenant and the New, or of the LETTER and the SPIRIT."—Page 42.

"I had intended, in this essay, merely to illustrate that there is a *moral fitness* in the word of reconciliation to become the means of the impartation of the Spirit of Goodness which we stated in our last as the peculiar characteristic of the covenant of Spirit, under which all Christians live"—Page 64.

"Thus we see that the whole work of the Spirit of God in the salvation of men, as the Spirit of Wisdom, the Spirit of Power, and the Spirit of Grace or Goodness, is inseparably connected with, and altogether subservient to the Gospel or glad tidings of great joy unto all people, of the love of God exhibited in the humiliation unto death of his only begotten Son. Detached from this we know nothing of it, because nothing more is revealed. And to indulge in metaphysical speculations, or to form abstract theories of our own, is not only the climax of religious folly, but has ever proved the bane of Christianity. If, at any time, in these essays, (on the Holy Spirit) we approached the precincts of those regions, it was in following the gloomy doctors who begin and end there."—Page 83.

In volume three: "Now the proposition (from Waller and Clack) saith, "the regeneration of the heart is the work of God, by his Spirit exerted *immediately*—mark this word IMMEDIATELY, i. e. WITHOUT THE INTERVENTION OF ANY OTHER CAUSE, *independent of the word*. So, then, Messrs. Waller and Clack declare in favor of this dogma, *that the regeneration of the heart is the work of God by his Spirit exerted independent of the word or revelation of God directly upon the hearts and understandings of men.* This they positively declare to be, with them, the standard of orthodoxy. Now the question is, what advantage will result to any person from implicitly or explicitly believing, avowing, or teaching this dogma? It can effect no change in the heart or affections of any human being. 'For men are regenerated by the Spirit of God, independent of the word,' and, most assuredly, *independently of this dogma.* The believing it can regenerate no body, the preaching it can regenerate no body, if it be a true dogma. If this dogma be true, the Bible and the Koran are alike concerned in the regeneration of the human heart. This is no enthusiasm. It is the deliberate, premeditated and written position of brethren Waller and Clark. The Spirit of God *immediately* and *directly* regenerates the heart!! I have given Walker's definition of the term *immediately*, lest I should be

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supposed to give too high a coloring to the terms in which this position is expressed. There is one thing they say of this position which I think passing strange: it is this: '*On its truth are founded* all their (the Baptists) *exertions for the salvation of sinners.*'"—Page 259.

In volume IV., page 156, I find the following under the signature of "Paulinus:"

"Dismissing this point, I come now to notice one of deep interest, on which, in your answer to my first communication, it is but just to say, you appear to have bestowed much attention. I allude to the subject of divine influence, or the operation of the Spirit on the heart of man. I feel confident that you wish me to be free and candid in my communications; and I certainly feel as confident, that without full liberty of this sort, I should find no satisfaction in communicating my thoughts at all. This is all the apology I deem necessary. Freely and candidly, then, I must say, that while many things in your answer—and many incidental remarks in reference to this very point, meet my admiring approbation, I felt some degree of disappointment at the manner in which you considered it proper to shape your reply in this particular case." See page 36. vol. IV., which reads as follows: "A religion of which the Holy Spirit is not the author, the subject matter, and the perfecter, is sheer deism. Your reasons are no doubt satisfactory to yourself: perhaps they ought to be so to me and to all. I have heard much said about your answer to 'Paulinus;' for it has excited a high degree of attention. Some of your readers are satisfied,* some are not. And though upon a candid, careful re-perusal of your letter, I think it justly due to you to say, *that you are an avowed friend to the Spirit's operations, in the production of genuine religion,* I must own, that I could still wish you had found in your heart to dispense with what I consider an over degree of scrupulosity, and to answer in a more direct manner. I certainly do not think of dictating to you; nor do I wish, by any means, that you should do violence to your own conscientious views of propriety."

On page 214, vol. IV., I find the answer to the above extract: "On this subject much has been said in the second volume of this work, because there is a great deal said by the Apostles on this subject, and a great deal said in the present time not authorized by the Apostles. The subject has not been exhausted; but there may be questions proposed on the subjects of which the Bible speaks, which the Bible will not answer. For example: HOW *does the Spirit influence the minds of men?* is a question I cannot answer from the Bible. But if I am asked, Does the Spirit regenerate the human heart? Does it influence the minds of men? I answer, the Bible teaches it does. But I have a great scrupulosity of mind in going beyond what is written on this subject in particular." Page 215: "If any man ask me *how* the influence and aid of the Spirit is obtained, I answer, by prayer and the word of God. Thus I will give direct answers so far as I think the oracles authorize."

Volume IV., page 282. A query written by "Paulinus," and sent by me: "Has the gospel, as it now stands on record, influence or power in itself, without the agency of the Holy Spirit, to regenerate and make a new creature? And if it has not, please to tell us how that change is brought about.

* The author of this was, upon a candid perusal, has been ever since.

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Answer. "To separate and distinguish the Spirit from his own word is the radix of unhallowed speculation. What the gospel, written or spoken, does in regenerating or purifying the heart, the Spirit of God does, and what the Spirit of God does, the gospel, spoken or written, does. Those who resist the gospel proclamation, resist the Spirit of God, and those who resist the Spirit of God, resist and reject the gospel proclamation. Suppose I was asked, 'Has the sun, the earth, the water, and the air, power and influence of themselves, independent of the influence of God, to make an ear of corn from one grain deposited in the earth, I could not answer by a yea or nay; but I could say that God creates the corn, and that the sun, the earth, the water, and the air, were media through which, and through which only, the divine influence was exhibited. So they stand to the corn as the power of God."

Again. "From the above answer, I am authorized to say, that saving faith is wrought in the heart by the Holy Spirit, and that no man can believe to the saving of his soul but by the Holy Spirit." This is the answer in part to the second query.

The following remarks from brother Adelphos were misplaced in my office, and have been delayed to a late period. A. C.

DIVORCE.

BETHPAGE, *August 5th*, 1842.

Brother R.—I have before me the Harbinger for the current month, and have just read in it the article of brother C. on "*Incest, according to the Presbyterian General Assembly*," and am pleased with it; and yet I must approve the decision of the General Assembly in the case referred to, for it is certainly according to their Confession of Faith. That it is not according to *our* Confession of Faith, too, I think has been clearly shown. But for the General Assembly to have decided this case differently, would have been as grievous a heresy against their book as to set aside the sprinkling of infants, and the practising of immersion for the remission of sins! That is according to their book: this according to ours. That is Presbyterianism; and this, because believed and preached by brother C. is C——ism!

Now for some more heterodoxy:—

"*What God hath conjoined, let not man separate.*"

It is a grievous sin, say the Presbyterians, and says every body, to part husband and wife. Yes, if *God has conjoined them*, it is a grievous sin, say we, and says our Confession of Faith too. But how does God conjoin? Not by the ceremony of a priest or magistrate only, at the hymeneal altar; but by conferring similar tastes and dispositions—by producing mutual love, and thus bringing two together. *But*—BUT—BUT—there are two within the bounds of my acquaintance not thus conjoined. They live together, *but*—

"But," you know is a disjunctive conjunction; and three or four "*buts*" may indicate considerable disjunction in tastes, dispositions, and mutual loves. But I here end with BUT. A letter fell into my

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hands. I took a copy of it. I extract from it, for your consideration, publication, and remarks, if you please, the following:—

"I have thought much of you of late; and have felt, and now feel, I think, as a brothor should feel for you. It is not my province, masked, to advise; nor have I any advice to give; but I will say what I think I would do, were I placed in your circumstances. I would, as soon as I could get the means, take my wife to her friends and there leave her—bid her good bye, and seek my fortune. How long I might stay away would depend on the strength of my attachment—how I might be prospered—my convictions of duty, &c., &c.

"You and I profess to be Christians; and as such, we are bound by the law of Christ. On promulging his law, on the subject of divorce, his disciples said: "If such be the condition of the husband, it is better to live unmarried." Jesus answered: "They alone are capable of living thus, on whom the power is conferred." But what is the law? It reads thus: "Whoever divorces his wife, except for whoredom, and marries another, commits adultery." Matth. xix. 9. There is one cause, and only one, for which we may divorce a wife and marry another. But does this law prohibit a separation, if we continue unmarried, where this cause does not exist? I think not. Others—many other good men, have thought not. I could refer you to several preachers of the Gospel, who are now living, and who for several years lived apart from their wives, because they could not live happily with them. If such were my case, I would do so too. But again, on the law of Christ. "He that believes and is baptized shall be saved." Is salvation here connected with faith, or with baptism? I answer, with neither; but with both. A man must both believe and be baptized, in order to be entitled to salvation according to this law. So, also, a man must both leave or dismiss his wife and marry another, in order to incur the charge preferred by our Lord, of *adultery*.

Your affectionate brother,

ADELPHOS.

THE COMING OF THE LORD—*No. XXI.*

As the times demand a more attentive consideration of the promises and prophecies concerning "the second advent," as it is now technically designated; and as we have, under the title of the *Millennial Harbinger*, been making our monthly visits for almost twice seven years, it seems to be incumbent on us at this crisis, when the public mind is being greatly excited by this subject, and especially as some of our scribes are laboring, not only to convince us that the day of the Lord's coming, in person, is just at hand, but that it is expedient to connect this view of the subject with the preaching of the gospel and the doctrine of reformation—I say, in the midst of such circumstances, it will be expected that we pay an increasing attention to this subject.

Although we did not expect that our title of *Millennial Harbinger*

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was to be so literally and exactly coincident with the fact of an immediate Millennium, as some of our brethren, and all the Millerite school, would have us to think; still I expected, as I yet expect, a Millennium—a thousand years of a triumphant Christianity, and at no very distant day. I have never been, and am yearly less disposed to be, dogmatical in affirming how, or by what means and instruments this glorious period is to be ushered in, nor what it is to be in all its developments: but that the promises and the prophecies are pregnant with events not yet revealed and accomplished, to be displayed on this earth before the end of the world—before the *dissolution of the present constitution of physical and human nature*, I as little doubt, since reading all the new developments, as before. In one word: I yet believe in a *Millennium*—a thousand years—a sabbath of bliss before the scenes of Gog and Magog are transacted—I believe David, Isaiah, Jeremiah, Ezekiel, Daniel, and the Apostle John—and because I believe them, I know not how to believe the old or the new editions of an entirely new dispensation and administration of Christianity by the King in person, after the resurrection of the dead, and before the end of time.

With me, the resurrection of the dead—the final judgment, and THE LAST DAY, are yet contemporaneous events; and, therefore, if there be no Millennium before, there can be none after the resurrection, the final judgment, and the last day. I therefore regard all these brethren as deceived by false reasonings in denying a *temporal* Millennium, which they all effectually do, in making the world end immediately.

I request them to show how it is possible that the following prophecies can be fulfilled, according to their theory:—Isaiah lix., 16–21; lx., lxi, lxii, and lxiii.; lxv., 17–25, and lxvi., 10–24. Also Jeremiah xxx. 1–3, 17–24; xxxi. and xxxii. 36–42, and xxxiii. 1–26.—Ezekiel xxxvi. and xxxvii.; also chapters xxxviii and xxxix., concerning Gog and Magog. Can any one say that these prophecies are now fulfilled? and, if not, can any one shew how they are to be fulfilled after the end of the world?

Daniel ii. 40–44; vii. 7–11, 23–27. Compare these with John's apocalypse, chapter xvi. 12–21, with chapters xvii., xviii, xix., and especially chapter xx., 1–10. Surely no one will affirm that all these things have yet come to pass. Will some one of the expectants of the immediate return answer a few questions?

What pages of history record any of these events? Can any one name the author or the page? Where is it written that "they fear the name of the Lord from the west and his glory from the rising of the sun;" that the forsaken race of Jacob "have become an eternal excellency, the joy of many generations?" Has this oath of the Lord been

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accomplished to Israel—"I will no more give thy corn for meat to thine enemies; and the sons of aliens shall not drink the wine for which thou has labored, but they who have labored for it shall drink it in the courts of my holiness"—"And my words, which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever"—"Thou shalt suck the milk of the Gentiles, and shall suck the breasts of Kings"—"Thy people also shall be all righteous, they shall inhabit the land forever; a little one shall become a thousand, and a small one a great nation. I the Lord will hasten it in its own time." Has this time come and gone? Again: "I will make an everlasting covenant with them, and their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them that they are the saved whom the Lord hath blessed."

2. Where is it recorded that, "in the new heavens and new earth created, Jerusalem has become a joy, and the voice of weeping is heard no more in her"—that in her there is not an infant of days, nor an old man that has not filled his days—that the child there dies an hundred years old—and that there they build houses and inhabit them, and plant vineyards and eat the fruit of them; for, as the days of a tree are the days of the righteous, and the inhabitants long enjoy the work of their hands, &c., &c. Has the Lord accomplished this?

Once more: "I will gather all nations and tongues, and they shall come and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all their brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Isreal bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Isaiah lxvi. 19–24. And these

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are but the words of one prophet, a few of the last words of the evangelical Isaiah! *Has the Lord accomplished all this?*

Now, as there are not *three* personal comings of the Lord, and as one is certainly past, whatever is to be done at the second and final coming of the Lord, incompatible with the continuance of the present constitution of the earth and the human constitution, is, in my opinion, an unanswerable argument against the theory of the immediate end of the world. For example: the coming of the Lord is "*the day of the Lord*"—"*the last day*"—"the day of judgment and the perdition of ungodly men. On that day the heavens shall pass away with a great noise and the elements shall melt with fervent heat; the earth, also, and the works that are *upon* it shalll be burned up;" indeed "all these things"—the present constitution of nature—"*shall be dissolved.*"

I need not multiply quotations. I regard Peter's last words as not disputed nor contradicted by any inspired man. I believe that these words indicate a dissolution of the planet—not an annihilation of it—and that then a new creation—a resurrection of a new earth out of it, homogeneous with the spiritual bodies of the saints—will ensue.—Now, because I believe Peter in this passage, and the last words of John, that, before this dissolution of nature, or before time shall close, we shall have a thousand, a Millennium of rest, and peace, and triumph, I cannot see how the promises and faithfulness of God, to Jew or Gentile, can be maintained; in other words, how the prophecies above quoted could, in my judgment, ever be accomplished.

A new covenant with the Jews shall never be made. They shall never return to their own land; in fact, their own land shall be no more after the present year; and all those promises found in Isaiah shall never be accomplished. I will at present give but one passage from Jeremiah, and one from Ezekiel.

Inquisitive reader, after pondering well the xxxi. of Jeremiah, read attentively the following verses of the xxxii. 36–44: "And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God; and I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their chileren after them: and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me.

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Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul. For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south; for I will cause their captivity to return, saith the Lord." Ask, then, those that argue from Daniel's 2300 days the *immediate consummation*, Has this prophecy been fulfilled? and if not, let them explain how it can be accomplished after the present heavens and earth shall be no more.

Next read the prophecy of Ezekiel against Gog and Magog, for their assaults upon the restored Israel, chapter xxxix. 8–29: "Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken. And they that dwelt in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand-staves and the spears, and they shall burn them with fire seven years, so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons of fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God. And it shall come to pass at that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers: and there shall they bury Gog, and all his multitude; and they shall call it, The valley of Hamon-gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown, the day that I shall be glorified, saith the Lord God. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search. And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog. And also the name of the city shall be Hamonah. Thus shall they cleanse the land. And thou son of man, thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves and come, gather yourselves on every side to my

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sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed to you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God. And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies; so fell they all by the sword. According to their uncleanness, and according to their transgressions, have I done unto them, and hid my face from them. Therefore thus saith the Lord God, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; after that they have borne their shame, and all their trespasses, whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen; but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God." Will some one who proclaims the end of the world at hand, name the historian that records the accomplishment of this prophecy? and, if no one can do this, as I strongly suspect, then, I ask, how is this prediction to be accomplished after the end of the world, as before explained? A. C.

THE NATURE OF THE CHRISTIAN ORGANIZATION.

No. XI.

DIFFICULTIES IN ASCERTAINING THE COMPLETENESS OF THE CHRISTIAN ORGANIZATION FROM EXTRA-EVANGELICAL SOURCES: ARE THEY REAL OR IMAGINARY?

IT must, I think, be regarded as a first truth, that the Great Head of the Church had present to his observing eye a complete and perfect

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model of his future kingdom upon earth. Did He unfold it fully in writing? No. Did He give plenary power and instructions to his Apostles on this subject; or did he leave the scheme to be unfolded by the course of events and the seasonable teachings of the Holy Spirit? The facts alone can show; but the facts are fragmental and exceedingly scanty. In like manner, it arises in the mind with all the vividness and force of a first truth, that, before the departure of some of the last of the Apostles, they must have had a very clear and complete model of this visible kingdom in their conception; either by oral instruction, providential intimation, or special illumination. But neither is the complete outline of this scheme reduced to writing.—So far from it, that the notices of it in the Apostolic writings are purely incidental and exceedingly incomplete. Where, then, is it to be sought? I answer, In the matter-of-fact impress of it, left upon the church institutions of that age.

1. But it is objected, first, that the documents from which this knowledge is to be obtained, are voluminous and not easily accessible. Not so much so as the documents, true and false, which claim to be inspired, and from which the knowledge of the plan of salvation itself is to be derived.

2. It is then further objected, that the common people are no judges in these matters, and that therefore the position is subversive of the Protestant principle of private judgment. Not a whit more in this case than in the other. The unlearned must forever be dependent upon the learned for sifting and settling the canon of scripture, and for making, correcting, and criticising the vernacular versions from the original. A tithe of this learning would suffice for ascertaining the facts with regard to the Christian organization during the first and second centuries.

3. It is perfectly irrelevant and futile to object, that the authors of those ancient works from which the knowledge of these facts is derived, were mere men, some of them confessedly very dull and puerile writers, and some the dupes of very idle superstitions. Still, for the purpose for which we consult them, they are first rate witnesses.—They are honest. They lived at the time concerning which they write; and the facts they furnish, they offered undesignedly and incidentally.

4. But it is still pertinaciously objected, that, to make this inference is to open the floodgates of superstition, error, and idolatry—that, by this method, the most deplorable evil practices of the Papacy may be justified.

Are we thus to be frightened from the only legitimate field from which facts for our induction are to be derived, by a bugbear? Is the abuse of a great, and a correct principle, to be made the reason for the repudiation of that principle?

But the principle itself is sufficiently guarded; not whatsoever thus ascertained is true, but whatsoever of the scriptural germ is found thus unfolded, is true; whatever of the teaching detail is thus supplied, is worthy of all acceptation; whatever is thus highly primitive, and confessedly universal, having its germs in the New Testament, must be apostolic.

The subordinate objection that this reference has hitherto increased

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the number of controverted practices, and exasperated the spirit of sectarism, is met by the reply, that the authorities have been consulted, indeed, but too often as the scriptures are, not to verify what is true, but for the baser purpose of defending a false preconceived opinion. The right method of investigation applied to the scriptures would bring about uniformity of doctrinal sentiment, and right methods of investigation, applied without prejudice or passion, to the early facts which relate to the Christian organization, would, by God's blessing, result in the unity of the church in the bond of peace. *Quod erat demonstrandum.* A. C——N.

REMARKS.

A singular and anomalous fact it is, if a fact it be, that the constitutional organization and government of the Christian Institution must be gleaned, not from the inspired documents, but from a fragment here and there scattered over the bald pages of Greek and Roman Fathers, born in countries far remote, and an age or two after the Christian church was fully instituted. Moses was faithful in all God's house for a testimony of the things since developed; shall we think that Christ, as a Son over his own house, was less faithful than he, and left his work incomplete!

What *jus divinum* was ever established on such premises as these? Besides, those in favor both of the presbyterial and congregational forms with equal confidence appeal to what they call ancient and primitive Fathers, in proof of their respective theories of government and organization. I read somewhere, some quarter century since, that the truly great and learned John Owen, D. D, Vice Chancellor of the University of Oxford, and the University's Representative in Parliament, whose twenty-one octavos stand upon my shelf, with most of their leaves uncut, did once say to Charles II. that diocesan episcopacy was as unknown to truly authentic and primitive antiquity as to the pages of the New Testament. "I wonder," said this King, "Doctor Owen, that a man of your learning could so warmly embrace the novelties of Independency." "May it please your Majesty," replied the Doctor, "to nominate any of your Bishops to discuss that matter with me, and I pledge myself to show that the idea of diocesan episcopacy has no authentic foundation in the first centuries of Christian antiquity." I may not give the identical words, but I think I have given the sense.

Men of much research have, in times more modern, often repeated the same views and come to the same conclusions in regard to other theories than their own. That such theories have no very explicit foundation in the archives of ancient tradition, is, I presume, a position much more popular and defensible than that any one of the three

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most popular forms, can be either clearly or exclusively maintained from those Fathers so often appealed to on the subject.

This is one reason why diocesan episcopacy has never flourished without a Primate, a King, or a Political Establishment. When all parties are upon an equal footing in the State, and all assent to the true *jus divinum* of free discussion and of a candid and manly appeal to the Bible as the only *divine* authority, no scheme of organization has much less favor with the great mass than that which assigns to an individual, by a divine charter, the president jurisdiction of a whole religious community. This is the main reason why Episcopal Methodism already assumes the hectic flush of a speedy decline, and languishes into decay while yet her breasts are full of milk and her bones replete with marrow.

Those who by patriarchal traditions are for developing the infant germs of a New Testament *jus divinum* into the full grown tree of episcopal supremacy, are perplexed by the application of their own modes of reasoning to subjects of more easy apprehension, because of their more recent existence and more familiar acquaintance with them. On a former occasion I alluded to the early apostacy of the American States from their own Federal Constitution, despite of all the facilities which the advanced civilization of the age and all the improvements of the arts and intercommunication of knowledge amongst the people. But there is a strong point of analogy between the history of our new Constitution and that of the New Testament dispensation of things. One party goes for a strict construction of the document, regardless of the practice of those who were themselves the framers of it; while another party argues that in the Constitution are but the germs of certain great principles which were afterwards correctly interpreted and judiciously developed in the actual edicts and ordinances of the government by those very men who were themselves the framers of that instrument. That party is at present in the minority; and hence two great political sects are founded upon these antagonist modes of developing the germs of the *Magna Charta* of our own country. This goes at least to show how delusive the hope that the adoption of any one set of canons of interpretation can secure a clear apprehension of the meaning or a course of harmonious action in any great measures which eminently involve human passions and human interests.— I would not contend with any person for a long time on any one of the four objections sought to be obviated by our very candid and clear-headed correspondent, in the preceding article from his pen.— Though not fully satisfactory to me, still the rule which he institutes at the close is of such a doubtful and dangerous tendency as to demand

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from me a very special attention. In my own opinion, indeed, it evinces that our correspondent himself feels the difficulties still hanging around him, despite of his alleged logical obviation of them. His words are very sensible, and full of admonition to those who presume to work by his rules. Aware of how much could be arrayed from the Fathers of the 1st, 2d, and 3d centuries, against his own views of truth and duty, he very wisely submits this canon, "*Not whatsoever is thus ascertained*" (from these primitive Fathers) "*is true, but whatsoever of the scriptural germ is found thus unfolded, is true.*" To me it appears evident that this concession is fatal to the argument of our much esteemed correspondent. The points which may hereafter be set forth from it are these:—

1. The germs, or what may very plausibly be called the germs of monastic life—of celibacy, and a hundred of the most evident fooleries of Popery, are by some alleged to be found in the New Testament; and the primitive Fathers are summoned to demonstrate the matured development of these germs.

In this way the New Testament is a volume of germs, and the primitive Fathers a greenhouse of developments, which in a short time exhibit them like the mustard seed developed in a considerable tree, under whose wide-spread branches not merely the sweet songster of the garden, but sometimes the birds of prey take shelter. But I must defer a few exemplifications of this to a more convenient season.

A. C.

CHURCH ORGANIZATION—*No. XII.*

PROJECT OF A SCRIPTURAL SYSTEM OF CHURCH ORGANIZATION AND CO-OPERATION, SUBMITTED TO THE CANDID CONSIDERATION AND CRITICISM OF ALL THE INTELLIGENT AND FAITHFUL EVERY WHERE.

Preamble.—BEFORE any one offers a resolution to a deliberative assembly on any great question, political, moral, or religious, it is usual to pioneer a way for its favorable consideration by a few preparatory remarks. Now, as I am so often interrogated on the subject of a scriptural organization, and a project of some sort demanded; and as I wish to lay the matter before all the brethren, not "in common council assembled," but in their domestic and church associations, for their sedate Christian-like consideration and examination, I have resolved to comply with their wishes, and to introduce the subject in the most plain and simple way I can imagine. For this purpose I will suppose a case illustrative of the nature and necessity of such an organization as has been asked by many brethren.

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Suppose, then, for example, an Evangelist or two were sent into the island of Guernsey to publish the gospel and to plant the Christian standard there. They preach the gospel successfully, and, in a few weeks, one hundred converts are made. They continue with them for a year or two, until they are able to take care of themselves. A temporary administration of Elders and Deacons, by and with the consent of the congregation, is appointed by the Evangelists. They then leave the church A; and, proceeding to another station, gather a second community, which is called B; and placing it in the same condition, they leave, and gather, in another place, a third, which they call C; and so on till they have thus got into existence the churches A, B, C, D, E, and F.

Some five years were occupied on this first tour. After a little time they resolved to visit these infant churches, and see how they did. On this visit they spent some time in every community, setting things in better order, and finally, with consent of their brethren, ordained them Bishops and Deacons in every church. This they did with fasting, prayer, and the imposition of hands. They then commended them to God and the word of his grace, and departed.

But as yet there was no understanding between these communities relative to any co-operation or organization. The communities A, B, C, D, E, and F, constituted the whole church of the island of Guernsey; but as yet they did not act as one church. None of these communities took cognizance of any matter beyond the threshold of its own immediate organization. Difficulties began to occur which were likely to vex and perplex the several communities in the island. Certain persons excluded from one community were received into another. Persons were sent out on public errands by one community, which were disallowed and repudiated by the others, and their acts were neither approved nor sanctioned. Objects were regarded as greatly desirable by one community; but being beyond their means and compass, and not needed by the others, were abandoned or attempted in vain. Finally, to prevent the utter extinction of the churches of Guernsey, and to combine all the means and energies of all the brethren in the accomplishment of every measure of public interest and importance, a co-operation and conferential meeting was called. After due deliberation thereon, all the Elders and Deacons of all the churches met at the church A, the oldest and most exemplary in the island.

After spending some time in social worship, the meeting was opened by one of the seven Elders, named Epaphras. After a clear and brief statement of the conditions of all the communities and the object of the meeting, he proceeded to detail certain conclusions or propositions as

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preparatory to the plan of co-operation, which he would offer as learned by himself from a careful examination of the scriptures:—

1. That all Christian communities on earth, however numerous, constituted but one church of Christ.

2. That the communities of any one State were the church of that State, as though it were the whole world, and that being placed under the same providential arrangements as to language and political relations, they were to act with a reference to that State just as though it was the whole world, or as the whole church of Christ ought to act towards the whole world.

3. That the church being compared to a *body*, and to *one* body, was an organized community, having two great classes of duties to perform—one class of duties were to be performed to itself and one to the world.

4. That there were in each of these general classes of duties two classes as respected another grand view of the one body—there were public and private duties.

5. That the private duties concerned each particular community, and were to be performed by that community to itself independent of every other community, or without any interference from another community; just as every family has its public and private duties—the one concerning its own police and arrangements; the other, concerning the public interests of all the families of the city or corporation in which it may live, and to which it does belong.

6. That as private and special consultation meetings were necessary to the complete and perfect discharge of private duties, so public and special meetings were equally judicious and necessary to the full and perfect discharge of public duties.

7. That as private duties respected the economical, moral, and religious bearings of the individual members of a single community towards each other and the world, with a special reference to its own character, honor, usefulness, and happiness; so the public duties of all the churches in their associate character, *as one body*, respected the economical, moral, and religious bearings of all the communities towards each other and the world, with a special reference to their own character, honor, usefulness, and happiness, as one body.

8. That as all moral and religious duties are the result of direct and positive enactments, so all economical and prudential duties, not directly and positively enjoined because circumstantial, and contingent on the unstable and mutable forms of political society and human revolutions, are in their nature and design *conventional*, and must be enacted by the authority of a whole community; and then, like the

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by-laws of all other corporations, when agreed to, are to be conscientiously respected and obeyed by all the good and orderly constituents or members of that community.

After a very full and deliberate consideration of these eight propositions, they were unanimously approbated by the whole assembly, and recommended to the consideration of all the communities in the island of Guernsey.

After some time the same Elders and Deacons, with certain other brethren of high reputation amongst them, were appointed and requested by the communities to meet at the church A at a given time, to take into consideration the present condition of the churches, with a special reference to such an organization as would enable all the congregations as one body to discharge to each other and the world their *public duties* as already defined.

At the appointed time and place they met; and after spending one Lord's day in fasting and prayer, and in all the social acts of Christian worship with the brethren of the church, they came into a familiar and conferential interview on all the premises for which they were assembled.

After a full and unreserved interchange of their own views and those of the brethren whose messengers they were, they unanimously agreed,

1st. That they should act as one body, regarding all the existing congregations of the island and any others that might be formed by their instrumentality or that of others laboring under their auspices, and thus connected with them. as constituent aed component communities of one body, but holding in their private capacites, as Christian families, certain reserved and intransferable rights, duties, and privileges, which are individual and private, and not to be interfered with by the body *as such*.

Amongst these they enumerated the election and appointment of their congregational officers. That each church should have its own eldership and diaconate, and at least one *President Elder*, whose whole time shall be sacred to the calls and supervision of the church; for which services he shall be supported by the brethren so far as his needs require, and their abilities allow.

2. That every individual community shall respect the private acts and rights of every other community, and not at all interfere with them.

3. That in all cases where public officers, such as messengers of any general character, and especially Evangelists, who are to be regarded as officers of the whole body, *a concurrence of a plurality of churches by their officers*, be regarded as necessary, if not to empower them to

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discharge official duties in a single congregation, at least necessary to give them general acceptance, and to constitute them public and responsible agents of the whole body.

4. That when any community shall have any case of great difficulty beyond its ability satisfactorily to dispose of, reference may be had to other communities for a council or committee to assist in such case; whose decision shall be final—an end of all farther litigation or debate on the premises.

5. That whenever any great question of finance, or the means of successfully prosecuting any great public object, or any other event of great public interest shall require it, a special general meeting of messengers from all the congregations shall be called by the person who presided at the last general meeting; and that the eldership and diaconates of all the congregations, or so many of them as can attend, shall always be at least a portion of the messengers who attend on such occasions.

6. Finally, that all the public duties of the Christian church shall be attended to as though it were, what it is in fact, *one body*, under the head—the Messiah; and, therefore, arrangements and provisions shall be always made in general meetings for the most faithful, prompt, and satisfactory discharge of all these duties.

The above outline is offered te the examination of the brethren as embracing much, if not every thing, that, in our judgment, is wanting to a complete and perfect organization. We shall be happy to receive any substantial objections to it from our brethren, and shall give them a faithful, patient, and full consideration. A. C.

LETTER FROM REV. N. L. RICE.

PARIS, November 22, 1842.

Mr. A. Campbell—

In the number of your *Harbinger* for November I find myself enjoying a rather unexpected prominence. In your article headed "Notes on a Tour—No. II," you remark as follows: "The association of ideas clustering around the name of Rev. Mr. Rice reminds me of my neglect to publish some strictures written by brother Carpenter on the conduct of that gentleman towards the brotherhood of Christians in that State, and also of a singular manœuvre in reference to myself. But it is all matter of record in heaven, and it is now too late to revive the recollection of the sufferings of the brethren there, or dilate upon his valorous address to me after I had left the town and arrived at Bloomfield."

So it seems, I have been guilty of conduct toward your brotherhood in Kentucky, which caused them to endure great "sufferings." Now will you have the goodness to inform your readers, that this conduct, so distressing in its results, was simply the publication of a few strictures on your Reformation. I had been under the impression, that this reformation, which wages an exterminating war against "*the sects*," challenged investigation. But it appears that the thing is so feeble, that an editor cannot write a few articles by way of testing its claims, without being guilty of some such heinous crime, as *persecution!* Well, report said, that Mr Campbell was invited to Bardstown to set things to rights; and it was supposed by some, that "Rev. Mr. Rice would fare as badly as Rev. Mr D of Bowling Green did the week before." The former gentleman, however, sustained no injury, although his offence, it would seem, was greater than that of Rev. Mr

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D., and he was on the ground to receive his chastisement. The "manœuvre" of Mr Campbell was not very well understood at Bardstown. But as to the "valorous address" to you after you reached Bloomfield, the fact is, I never in my life addressed you on any subject. In this matter your memory has certainly been remarkably capricious.

You inform your readers, that "Romanism was too strong for Presbyterianism at Bardstown, especially when assailed by that gentleman." The facts of the case show, that this statement (prompted I think by feelings singularly unbecoming a man of Mr. C's pretensions) is wholly incorrect; and certainly it ought not to have been made by Mr. C. until he was prepared to inform us how completely he demolished Popery at Cincinnati, where he had five times the Protestant influence to sustain him, that I had at Bardstown.

In another part of your article you remark as follows: "At Paris resides Rev Mr Rice, formerly of Bardstown, Ky., alluded to in the commencement. He is set for the defence of the old Westminster theology, with, perhaps, so much modification as would suit it to the genius of Kentucky. He has been challenging the brotherhood for debate on so much of that system as is connected with infant sprinkling and its appendages. Our good brother Rains, after much provocation, was induced to accept the challenge; but I have not yet heard of its disposal. There was, indeed, a rumor that Mr. Rice retreated from his threatening eminence, and has become quiet on the premises. But of this I speak not confidently."

In regard to the old Westminster theology I simply remark, that Mr. Campbell will find me prepared, on all suitable occasions, to defend it against all the assaults of his *new* reformation. His other statements are all untrue. I have never challenged his brotherhood for debate on any subject. The controversy was commenced by President Shannon, of Bacon College, who, last summer, visited Paris, and gave notice of his intention to preach particularly on the doctrine of the influences of the Spirit in conversion, and on the doctrine of Election. His unprovoked attack upon Calvinism made it my duty to reply, which I did. I then stated publicly, that I would not have commenced the controversy by assailing the Reformers; but since they had assailed us, I was not particularly anxious that the discussion should close;—that if they desired any further discussion, they were at libesty to bring forward any man whom they considered capable of sustaining their principles. This was the "much provocation" received by Mr Rains. I hope you have, ere this, been satisfied about the "rumor' that Mr. Rice had retreated. Please examine Mr. Rains' proposition for debate, and tell your readers whether they were either fair or honorable to his cause.

It is not true, that "infant sprinkling" was connected in any way with the discussion.

As you have been pleased to introduce my name into your periodical, connected with statements of an injurious character, your sense of justice will doubtless induce you to publish my reply. Some of your friends have certainly led you into serious mistakes.

Respectfully, N. L. RICE.

REMARKS.

During my whole editorial career, no person, however rude or ungenerous his behaviour and address, when appealing to my sense of justice or generosity for a hearing on my pages, on any charge exhibited against him, has ever been refused. This, indeed, is the best reason I can give for inserting the above communication from "the Reverend" Mr. Rice, of Paris, Kentucky. He complains as one that has been injured; and although he has not strictly expressed himself without indications of vengeance in his attempts at making reprisals, still we shall not withhold from him an opportunity which not one of his brethren ever fairly and honorably granted to me in any one of their journals into which my name and principles have been unceremoniously introduced and aspersed.

So far as respects my allusions to his treatment of the brethren at Bardstown and to myself, I can only say, it was the character of his assaults—as notoriously illiberal, ungenerous, and violent—of which they complained, and not because he opposed our views and endeavors in the cause of reformation. While we have always deprecated the rude and wanton attacks of the bigotted sectary, sworn to his errors and his party, we have rather courted than regretted the open, manly, and vigorous opposition of those who conscientiously think different from us on any great principle advocated by us before God and all the people. Our experience, from our entrance on the work of reformation down to the present moment, has, indeed, without a single exception, all been in favor of discussion. Our success hitherto has been mainly owing to this cause. Opponents have been numerous, strong, zealous, and acrimonious enough as all our pages prove.

Now that in a quarter of a century a cause should have been so successfully plead, as to equal in the number of its advocates and friends, if not to surpass, old-fashioned Presbyterianism with all its standing army of educated ministers, schools, colleges, and old

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foundations, already seven quarters of a century old, is rather a mysterious fact; if, indeed, our cause or its advocates be either so weak or vain as our Reverend friend would somewhat invidiously indicate. Either our cause or its advocacy in his own State, is greatly superior to his. If the cause, he should tremble to oppose it; if the advocacy, he should blush for himself and his helpers.

His mighty boasts might have been, for aught I know, the cause why the brethren pressed me to visit Bardstown some two or three years ago. The gentleman followed his congregation and attended my meeting at least a part of the time I spent there. I expected, from all I had learned of his course, that he would be as valiant before my face as he had been before my arrival. I publicly intimated my readiness to defend all that I taught, and that too in his presence. But while in his parish I heard not one whisper from his eloquent lips

No sooner, however, had I arrived at my next station at Bloomfield, than I received intimations from him, through brother Carpenter, stating that Mr. Rice wished to know if I would return to Bardstown again; that he would like to have an interview with me; and apologizing for his neglect in calling upon me, on the ground that he did not expect that I would have left so soon. Such are the facts as represented to me, to which I alluded in my notices of Mr. Rice's chivalrous deeds in and around the city of Paris and through the county of Bourbon, his present residence in Kentucky. As to his various difficulties and rencounters with Elders Shannon and Rains, the citizens of Paris know more than I do; and I do not think that beyond the limits aforesaid the public are sufficiently interested to know any thing farther of these matters.

The cause of reformation never has flourished at Bardstown any more than the cause of Presbyterianism. Many reasons may be given for this. I presume Mr. Rice would not have left that strong hold of Romanism had his own party been in the ascendant. It is the misfortune of all causes not only sometimes to fall into weak, inefficient, and variously incompetent hands, but also to be embraced by a class of character that cannot give it either power or honor in heaven or earth. Amongst Presbyterians this misfortune when explained by them, is ascribed to the soil; but in our case they blamed the principles or the culture.

We freely own the reformation has sometimes been embraced by unworthy persons, and that some of its advocates have been too apt to attack ecclesiastic and theological systems which they have never thoroughly examined, rather than mind their own proper business of preaching Christ and calling upon sinners to repentance.

Beardless boys, with chins as bald as old Time's forehead, have sometimes challenged to mortal combat the veteran chiefs of state divinity, profoundly read in all the rusty volumes of ancient times; while themselves had not studied as many duodecimos as there are signs in the zodiac, or days in a bissextile February. They imagine themselves young Davids attacking the mighty Goliaths; but when they put their hand into their pouch they find not David's smooth pebbles, nor his sling, nor the skill to break the giant's forehead. This is the misfortune of all parties and of all causes; but we have had a little too much of it all over the West. I am a friend to discussion, but I do not think that every youth of 21 ought to feel himself raised up to rout the armies of the aliens. A. C.

ITEMS OF REFORMATION.

GEORGETOWN, KY., December 26th, 1842.

Beloved brother Campbell,

I HAVE closed my labors as an Evangelist for the present year, and have reported to the churches, composing the co operation in this county, 582 additions as the result of their benevolent enterprize.

The congregations at Dry Run and Georgetown have again entered upon the work with renewed confidence and zeal. So far as we could ascertain, there was not a dissenting voice. The sum which they have resolved to expend during the year 1843 in publishing the gospel to the poor and destitute, will amount to between four and five hundred dollars. This contribution for the Lord's cause is not designed at all to relieve

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those brethren and congregations that possess the means of rendering assistance. It is presumed that a greater liberality will be excited if the Evangelists should occasionally hold a protracted meeting for their benefit. Whatever is received by the Evangelist is deposited in the evangelical fund, subject to the appropriation of the congregations to advance the general cause.

Brother Slaughter is still with us, and his labors in the good cause, as well as in regard to this matter, are of incalculable value.

The amount thus bestowed is entirely independent of the debts that may be contracted by those congregations in reference to other matters that concern their welfare and prosperity. We are seeking all the information that can be obtained from the New Testament, so that we may be governed by principles that are infallible in all that is done. The imperious mandate of our King to his Apostles was, 'Go into all the world, and preach the gospel to every creature.' The law is, 'The laborer is worthy of his wages.' The law of love is to prevail in acting up to *the principle* of giving according as the Lord *has prospered us*. Did these obligations cease with the Apostles? Or have they devolved upon the congregations of Christ even to the present time? I answer most emphatically, They have; and neither congregations nor individuals can be relieved unless by special exemption by our Divine Redeemer

It is the general impression, so far as we can ascertain, that it would not be burdensome to pay for this special object at least half as much per annum as we pay in taxes to the government, supposing that other engagements would amount to an equal sum. Whenever some such principle of action is carried out by the congregations, their burdens will be greatly diminished, and the results in the proclamation of the gospel will be of incalculable value The congregation has, for three years past, provided a fund and practise upon the principle of holding a protracted meeting of from three to five days, every month, for the conversion of our neighbors, as well as for the benefit of the members. Many additions have been the result of these labors. We have had to encounter a host of opposition from the start: and this arrangement has been indispensable.

It may be beneficial to other congregations to state, that such Evangelists have always been paid for their labors at a rate understood by them, at the termination of each meeting. We have thus kept ourselves free from embarrassment. The Elders do not feel themselves responsible for a meeting unless it is sought by them; and they do not feel at liberty to divert the funds of the congregation from the objects intended by the donors.

Can we get along without consultation and co-operation? If we can, then there is no need for congregations. Every divine dispensation of God's goodness, Patriarchal, Jewish, and Christian, have been distinguished by consultation and co-operation. At the very commencement of the Christian kingdom the Apostles were in consultation and co-operation. The history of the Acts of the Apostles is a continuation of the same, together with the consultation and co operation of the congregations The history of the church from that day to this bears upon its face the same stamp. There have been many departures from the word of truth, and of course many corruptions. But *we* have come to the word of God, and that alone, for our government in these and all other matters. But for the money lover a thousand times as much law would have no effect. When the law of love is written on the heart, we begin to ask, 'Lord, what can I do to extend the benefits of thy kingdom? How much may I do in so good a cause?'

It is a very easy matter for a congregation to say, 'We will pay a special sum for the support of an Evangelist. It is as easy for the congregations in a country to meet and appropriate what they have resolved to raise and pay. And it is just as easy to collect and pay the amount quarterly.

If the Evangelist would be faithful, let him make written reports every month, while his labors are fresh in his recollection, and let him deposite in the treasury of the co-operation every cent he receives from abroad, that he may be guarded from receiving more than his due

The crisis calls for action. Sectarians are exerting themselves to fill up their ranks; of course their success tends to postpone union and the conversion of the world The contest is becoming more fierce and severe; and every soldier should be impelled by a sense of duty to buckle on the whole armor of God and march into the field of battle, resolved to conquer and wear the crown. Drones are offensive in the sight ofsGod and man, and we trust there are none in the army of the faithful. When shall we begin? Our congregations with one accord have said, Now. And we feel assured that this sentiment will be responded to by every congregation in the reformation. I therefore make a solemn affectfonate appeal to the aged fathers to lift up their trembling voices in this bleeding, suffering cause. I cannot believe that a second appeal would be necessary. Can it be that the noble choice spirits of Woodford, Fayette, Madison, Montgomery, Bourbon, Mason, are content to be idle whilst a sinful world is upon the brink of eternal ruin. Respond, brethren—respond How should we feel if the Judge of quick and dead were now in a voice of thunder to summon us to his judgment? But why arouse your fears? Are not the joys of heaven, an eternity of bliss, the conversion of the world, objects worthy the noblest ambition? Are not the glories of the upper world, with all the delightful anticipations of meeting the blood-bought millions there, sumicient to induce us to make every sacrifice? But enough for the present.

There is another subject to which I would ask your attention for a few moments. It is supposed by some that the different religious sects, and especially the Baptists, are

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yielding much of their former hostility—that they are becoming much more enlightened in the gospel and its requirements, and that they will seek a union with us upon the Bible alone, before many years.

But I am firmly convinced that such imaginings are visionary. Doubtless there are many amongst the parties who are enlightened in regard to these matters, and whose hearts most earnestly desire union. These we are assured will finally rally to the standard of the Cross, and that alone.

Many of the intelligent and candid Baptists begin to sicken at the sight or the wearing of their creed. Indeed many of them will tell you that they have none but the Bible.—What a struggle they have to know how they can lay aside their covenants and their name! I was informed a few days past, that one of their most prominent men declared in the pulpit in this place, that the Baptists were the only people on earth who took the Bible alone. It was understood by the hearer that he did not exclude us from the remark. And again he remarked, that "there was a time when they had but one name; and would to Heaven it was so now!" What would you think of a man who would lift his hand to Heaven and upon oath declare that the Baptists have no creed or covenant but the Bible? I heard a Baptist preacher declare at May's Lick that the Baptists were distinguished by a creed; and that if the Bracken Association had none, he declined preaching for them. It was settled that they had a creed, and he continued his labors.

In my judgment the Baptists in general are as much in the dark in regard to the scriptural conversion of a sinner as they ever were; and they are far from understanding the scriptures in regard to the office of the Spirit in conversion. When you speak of the operation of the Spirit by the word, most of them suppose you to mean that the Spirit communicates a power to the word of truth or the gospel, that it does not inherently possess as the word or ministration of the Spirit. And at this point I still think Mr. Peck misunderstands you. Even the Missionary Arminian Baptists are Calvinists as to theory, so far as I have ascertained. Mr Malcolm, in his book on the Atonement, has affirmed doctrines that are of the real Calvinian stamp. For instance, he holds that the Saviour died for but a part of the human family so far as their salvation is concerned, and that they alone will be saved.

Their views about the operation of the Spirit are, I would judge, very much as they were published by you in the Christian System, page 283, as extracted from the Baptist Journal then published at Cincinnati The Baptist Journal had quoted and approved it from the Standard—as, "The Holy Spirit is the sole agent in regeneration, and that the sinner has no more efficient agency in accomplishing it, than Lazarus had in becoming alive from the dead," &c &c. And again—"The sinner, therefore, instead of voluntarily co-operating with the Holy Spirit, does all he can to resist his divine influence, and prevent his own regeneration, until he is made willing by almighty power"

Some of their most intelligent members still ask us, If we are correct, why do not all men believe and obey? or why are not all converted? The question here asked proves beyond doubt that they have not learned the cardinal lesson of human responsibility.

Many of them pretend, or seem to suppose, that we are returning to them. This is publicly and privately asserted. And I am compelled to believe that it is urged as an inducement for their members to stand fast, and for sinners to enter their ranks. It is frequently urged that there is so little difference between us, that our members and friends had as well enter their churches. In this way I fear many sinners have been duped. They had as well understand the fact once and for ever—that we can never amalgamate with their name or creeds. Both must be abandoned. It must be the church of Christ and his word to govern us; to believe most implicitly what God says in the Divine Record, and do most submissively what he requires of us. Then we can unite with one mouth & one heart to glorify God our heavenly Father, and our divine Redeemer who ransomed us by his own precious blood—to whom be dominion and glory for ever! Amen!

Most affectionately yours,

J. T. JOHNSON.

NEWS FROM THE CHURCHES.

Hopkinsville, Ky., December 15, 1842.

The good cause of the Bible and Christian union is yet marching onward in our region. Brother S. E. Jones and myself united in a meeting of some six days at Hartsville, in Sumner county, Tennessee, beginning the Friday night before the 3d Lord's day in November.

At this place our brethren had never had a hearing before, and there was not one of our brethren living in town; but, thank God, the hearts and houses of the citizens were open to receive us, with many others from the country around. We had a most excellent hearing, gained 25

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valuable persons, and virtually strangled sectarian influence and the creeds. We had several from the Methodists and Baptists. The house we occupied was common property, and we had to give way to the Cumberland Presbyterians, who held on for several days, when they urged all to join and put us down. The people, however, were anxious to hear more; and the week after, brother Jones returned and got 22 more, making 47. The cause there is now being understood, and defies opposition.

In 1835, Elder F. E. Pitts, of the Methodist Episcopal Church, published a *small* book, entitled "A Book on Baptism, chiefly designed as a Refutation of the Errors and Infidelity of Campbellism," in which he has outraged truth and common decency. In July last brother J. T. Johnson, R. C. Rice, and myself held a meeting nine miles above Gallatin, and got 41 additions. It seemed to arouse the gentleman greatly, and he travelled over much of the country, dealing in a tirade of abuse. His style was that becoming an Elder—such as, "baptized infidels," and "Had he been at the Devil's elbow when he was concocting Campbellism, he would have told him he was a fool!" You know that if he is wiser than the old Serpent, he must be really a great man; but, alasl for such Elders and spirits, and woe be unto his flock or clergy!

The brethren thought it due to the cause and the public that his book and himself should be noticed, and therefore made a demand of my services, which I did not feel at liberty to withhold. On the last day of November and the first day of December, Mr. Pitts and myself discussed the claims of his book and "Methodism in general." I undertook to prove—

1st. That he had grossly misrepresented your views, and thus violated the ninth commandment.

2dly. That the Methodist church is not the church of Christ.

The Presbyterians politely offered us their spacious house, which was filled to overflowing; and I am more than willing to leave the world to judge of the matters at issue. Brother S. E. Jones remained in Gallatin the day I left, and got four additions.

From thence I went to Nashville and spent two Lord's days with the brethren; had a very fine hearing every night, and gained 26; making 76 additions made by brother Jones and myself in three weeks. The church at Nashville is in a very flourishing condition, under the labors of brother Dr. Wharton and the many aged and valuable brethren there.

The church at that place has exerted great influence upon the inmates of the Penitentiary at Nashville. Out of 189 convicts 101 are disciples, and walking in the law of God. Never shall I forget the impression made upon my mind when seeing them listening to the word of life with all the solemnity of death. The keepers say that they have greatly reformed in deportment. It is, indeed, a new era in the history of Penitentiaries.

By the solicitation of many brethren I shall shortly prepare my defence against Elder Pitts, for the press.

G. W. ELLY.

Centreville, Bourbon county, Kentucky, Nov. 17, 1842.

It is some considerable time since I informed you of the gradual advancement of the Redeemer's cause in this section of the land. Having no written memorandum before me, I shall give you from recollection the various results of the meetings I have attended since our annual meeting in September last. At a meeting held at Antioch, in this county, embracing the third Lord's day in September, we had two immer-

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sions. At Mount Carmel, same county, the fourth Lord's day and after, three immersions. At Georgetown, Scott county, the first Lord's day and after in October, nine additions—five by immersion. At Union, in Fayette county, second Lord's day and after, four confessions—two immersed. At Carlisle, Nicholas county, fourth Lord's day and after, sixteen additions—all but one by immersion. At Republican, Fayette county, fifth Lord's day and after, eleven additions—six by immersion. At Georgetown, Scott county, first Lord's day in November, one immersion. Thence, on Monday, to Leesburg, to join brother T. M. Allen from Missouri, we remained to Wednesday evening—10 immersions. At Union, Fayette cdunty, second Lord's day and after, with brothers T. M. Allen, Thomas Smith, and — Cox, a promising young brother, nine immersions. JNO. ALLEN GANO.

Boone County, Missouri, October 25, 1842.

The churches of Christ in this and a few adjoining counties, met in annual meeting, at Bear Creek meeting-house, on the 21st instant, and closed this evening. Three confessed the Saviour, and were immersed during the meeting. Below is a statement of the congregations, with the number of members, and the additions within the last year.

[Then follow the statistics of 38 churches, whose aggregate is 3043 members. Twenty-nine of them only reported additions. To these there have been added 852 members during the year. Twenty-three of these churches are in Boone, Monroe, and Howard counties, and five in Randolph.]

The churches at Pleasant Hill, Mexico, Huntsville, Ten Mile, Marshall, Clinton, and Stephens, have been constituted this year.

The preaching brethren present were, H. L. Boon, Wm. Reed, Levi Hatchett, George E. Taylor, M. Sidenor, Jos. Coons, James Coons, W. Lee, J. Williams, E. Crisman, — Gosney, M. P. Mills, and T. M. Allen.

The next annual meeting was appointed to be held in Paris, Monroe county, to commence on Friday before the third Lord's day in October, 1843. T. M. ALLEN.

P. S. I attended a three days' meeting in Palmyra, embracing the second Lord's day in October, when there were nine additions. I expect to start in a day or two on a several weeks' campaign in Kentucky—where you may probably hear from me again. T. M. A.

Brother W. M. Brown, of Jacksonville, Illinois, has immersed within a few weeks 450 persons.

PUBLICATIONS.

CHRISTIAN JOURNAL.

The Christian Family Library, formerly owned and edited by brother A. Crihfield, has been sold, with its list of subscribers, to brother E. French Ferguson, who has given it a new name, and sends it abroad under the title of the Christian Journal, as being more apposite to his views of the fitness of things, than to be furnishing whole libraries of knowledge for Christian families. Our young brother Ferguson makes a fair and respectable commencement; and, aided by brother Shannon, will no doubt furnish a respectable Journal.

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THE ORTHODOX PREACHER.

From being a *Heretic Detector* and a *Christian Family Library* keeper, our versatile brother Crihfield has become all at once an ORTHODOX PREACHER; and has taken up his abode in Cincinnati, under the banners of the much exciting subject of the immediate second advent of Messiah. This is henceforth to be his text. He is deeply penitent for having gone into Kentucky, and has become quite opposed to state conventions because of something so called having greatly disappointed his expectations in the only instance in which he was disposed to take such counsel.

In dictating faith or in forming a ritual of worship, or in constituting a court ecclesiastic, we never had much faith in state, or county, city or borough conventions, and as little in a convention of *three* as in one of *three hundred;* still I believe with King Solomon that "in a multitude of counsellors there is safety," and that we as much need occasional conventions in the economics of Christianity as the Jews and Gentiles have always experienced in the management of their affairs temporal and religious.

Of all the pleaders for the immediate end of the world, Mr. Miller and his school will be pre-eminent, and I think our brethren should let them have all the honor of it. No one among them can make the matter more plausible than Mr. Miller, who has given to the age a most ingenious piece of chronological Mosaic, in the centre of which have all the times of Daniel and John most felicitously and mathematically met.

Our brother Crihfield is in our family the *minimus natu*, brother Field of the Israelite, brother Scott of the Evangelist are *major* and *maximus*. To speak in English, the Israelite is, I believe, the oldest; the Evangelist is next, and the Orthodox Preacher is the youngest advocate of the immediate end of the world. Certainly these brethren all have a right political, a right natural, and a right Christian, to declare their views on that subject as well as on many others. Still I question both the wisdom and the propriety of singling that out as the burthen of a new periodical. Our brother Crihfield is, however, so prudent as to admit, that while 1843 may be the end of the world, it may be possible that he may have to edit numerous volumes on the subject; for there is a peradventure in his mind that it may be at a distance even beyond his threescore years and ten.

When I begin to plead Millerism or Irvingism, or any of these *isms*, about the end of the world, I will take Miller's course—come up to the year like a man; for this good reason, that Miller's chronological calculations all meet in 1843, and in no other time. He may mistake a few months, because his chronology may not keep exact time with the pendulum of nature, and therefore he may wait a year or two with a fair reputation and without much jeopardy of character. But to plead for the end of the world as probable in 1843, and yet to intimate a quarter or half a century of doubt, is not quite so compatible with my views of propriety.

I advise all our brethren to be always ready to die any day, and every day; but I caution them against suffering themselves to be greatly excited about the end of the world in 1843. I do this with a great

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respect to those who differ from me; but I do it because of the injury which may accrue to a cause dear to us by every tie of sympathy and humanity, whose influence and success cannot but be injured by suffering themselves to become enthusiasts in a cause plead by a class of individuals no way distinguished for learning, Christian intelligence, or good sense in the Christian or current acceptation of these words. Let any man strongly affirm his assurance that the world will end at the next Passover, or Good Friday, no one being able to prove to a demonstration that it will not, and he will excite thousands if he can only get them to listen to him, especially if he be a man of good moral character, and only says that he has thought upon the subject, and read much on the prophecies for twenty years past.

A. C.

GENIUS OF CHRISTIANITY.

Among the fortunate incidents in our late tour, was a short but pleasing interview in New York, with our excellent brother A. G. Comings, of Salem, Editor of the Genius of Christianity. With a zeal, an energy, and a devotion worthy of his convictions of the excellency of the good cause of primitive Christianity, brother Comings has, in the midst of Massachusetts, where disciples of the old school are few and far between, raised the banner of reformation in a very respectable and commendable style. His Genius of Christianity is a sensible, argumentative, and well conducted journal. From the folio sheet it has been converted into a large and handsome octavo, published now at Lowell, Mass., and simultaneously in New York city. It contains more intelligence than formerly, costs the Editor more, and has still stronger demands upon the liberality of those who are devoted to the cause of human redemption from ignorance, error, and ruin.

THE CHRISTIAN LOYALIST.

Our intelligent and talented brother Matthews, of Mississippi, has also raised his voice and unfurled his banners at the South. The third number of the Christian Loyalist is on our table, issued from Whitesville, Miss. It is a *monthly* sheet, at one dollar in advance.—Primitive Christianity and the progress of the cause at the South engross the affections and the efforts of the Christian Loyalist. May success attend the efforts of this well disciplined and efficient advocate of the ancient faith!

THE BIBLE ADVOCATE.

The intelligent, laborious, and ardent brother Dr. Howard, of Paris, Tennessee, has again seized his pen, and opened his octavo under the noble character of the 'Bible Advocate.' It is a monthly also, at one dollar per annum. The well known intelligence and unwearied efforts of brother Howard are so well known in Tennessee, and wherever his former volumes have been read, that any farther notice of his present undertaking is wholly unnecessary from our pen.

NEW HYMN-BOOK.

Our Hymn-Book will appear in a few days, with a second part, containing almost as many hymns as are in the first. It will now

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contain some 475 hymns. Having obtained in my late tour various new books, European and American, I think we can now furnish one of the best selections, as far as it goes, in the language. I have something more to say on this subject in our next number. This book, in the mean time, will not render useless the one now in use. The present hymn-book, so far as it goes, may still be used in families and churches. A. C.

BETHANY COLLEGE.

The Students entered for this session amount to 128. Of these already one has been expelled and six dismissed for neglect of studies and various acts of insubordination to the laws of the Institution. Their places, it is expected, will be filled in a few days. A few Students of good character can be accommodated from and after the first of March. A building is in progress at some distance from the other buildings, for a Model Family Establishment, where boys from 8 to 14, will be placed under the care of a Matron and Patron all the time, and under Professors approved by the College, subject to the direction of the President of the College, over whose education and training he will exercise a continual supervision. It is expected to be in full readiness for next session. Terms of board, tuition, &c., the same as in the College. Those desiring to obtain a place for their sons and wards will make timous application. A more detailed view of this part of our Institution will be given in our next number.

The financial concerns of the College imperiously call upon its friends for promptness in paying their subscriptions, and for redeeming their promises and pledges. Aid at this time is more essential than at any past period, and should its friends and patrons all fulfil their obligations, it is to hoped it will not soon again be in such pecuniary embarrassments. A. C.

SCALE OF EDUCATION IN THE UNITED STATES.

From the census recently completed by the General Government, the Richmond Compiler makes out the following interesting table, exhibiting a comparative view of the number of white persons over 20 years of age, in the different States, who cannot read or write:—

Connecticut, 1 to every 568; Vermont, 1 to every 473; New Hampshire, 1 to every 310; Massachusetts, 1 to every 166; Maine, 1 to every 108; Michigan, 1 to every 97; Rhode Island, 1 to every 67; New Jersey, 1 to every 58; New York, 1 to every 56; Pennsylvania, 1 to every 50; Ohio, 1 to every 43; Louisiana, 1 to every 38½; Maryland; 1 to every 27; Mississippi, 1 to every 20, Delaware, 1 to every 18; Indiana, 1 to every 18; South Carolina, 1 to every 17; Illinois, 1 to every 17; Missouri, 1 to every 16; Alabama, 1 to every 15; Kentucky, 1 to every 13½; Georgia, 1 to every 13; Virginia, 1 to every 12½; Arkansas, 1 to every 11½; Tennessee, 1 to every 11; North Carolina, 2 to every 7.

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MOONLIGHT ON THE GRAVE.

It shineth on the quiet graves,
Where weary ones have gone;
It watcheth with angelic gaze,
Where the dead are left alone.

And not a sound of busy life
To the still graveyard comes;
But peacefully the sleepers lie
Down in their silent homes.

And silently and solemnly
It throweth shadows round;
And every gravestone hath a trace,
In darkness, on the ground.

It looketh on the tiny mound,
Where a little child is laid;
And it lighteth up the marble pile
Which human pride hath made.

It falleth with unaltered ray
On the simple and the stern;
And it showeth with a solemn light,
The sorrows we must learn.

It telleth of divided ties,
On which its beam hath shone;
It whispereth of heavy hearts
Which "brokenly live on."

It gleameth where devoted ones
Are sleeping side by side;
It falleth where the maiden rests,
Who in her beauty died.

There is no grave in all the earth
That moonlight hath not seen;
It gazeth cold and passionless
Where agony hath been.

Yet it is well! That changeless ray
A deeper thought should throw,
When mortal love pours forth the tide
Of unavailing woe;

It teaches us no shade of grief
Can touch the starry sky;
That all our sorrow liveth here—
The glory is on high!

J. T. L.

FOREBODINGS OF COMING EVENTS.

The lady Editress of the Boston Transcript, (says the Philadelphia North American,) while she utterly discredits the doctrine of Mr. Miller in relation to the end of the world, says that a general impression exists wherever the divine truths of the Bible are received, that some extraordinary event is nigh at hand, which will, in some undefined manner, affect the condition of humanity. "Modern travellers," she adds, "are constantly reminded, wherever they go, either in nominally Christian or heathen lands, that there is a foreboding of some striking display of omnipotent energy. The Jews express themselves openly that their emancipation is drawing near; and the Mahometans, much as they hate all who deviate from their standard of orthodox faith, make no effort to conceal a current opinion that is constantly gaining ground, that Mahometanism is on the verge of utter extinction."

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THE

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REVIEW OF JUDGE LEWIS' DECISION

Of the case of the Commonwealth vs. *William Armstrong.*[*]

In this important case principles are involved deeply affecting liberty of conscience, personal responsibility, and religious freedom, matters of transcendant importance to every American citizen. On this account we regard it as legitimately coming within the purview of our editorial duties, set as we are for the defence of those ministerial, parental, and filial rights and immunities guarantied by the Bible, the Constitution, and the Laws of our country.

Aware, as I am, of the high standing of the various Judges and moralists who have expressed a favorable opinion of this decision—amongst whom are not only Judge Green, of Pennsylvania, but also the distinguished Chancellor Kent, of New York, and President Wayland, whose books on moral and political science are text-books in several Colleges as well as in that at Bethany: I say, aware of these very high and respectable names, I approach the subject on which their minds have revolved, deliberated, and decided, not only with very great deference to their opinions, but with much hesitancy as respects my own, so far as I may be constrained to dissent from them. Still, having long since learned not to subscribe implicitly to the dicta of any earthly authority, legal or Christian; and conceiving, as I do, that their decision is neither according to the Bible nor the supreme law of the land, I feel constrained to submit to the consideration of my readers the premises and reasonings by which I have come to this conclusion.

In the first place, it is expedient that we quote at length the case and its decision as reported in our political papers:—

[*] Owing to my absence from home in November and part of December, and to various other causes, the report of this important case came not to my eye till yesterday (January 24th.) Having attracted so much attention, I gave it a careful reading, and concluded that it ought to go to my readers accompanied with a brief review.

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From the Pittsburg Gazette.

A young lady of 17, brought up in the Presbyterian doctrine, had become convinced by the preaching of a Baptist Clergyman, and desired to be received into the Baptist church by immersion. To this her father was inexorably opposed, as she had been baptized in the Presbyterian church probably when an infant. The father forbade the Baptist clergyman to administer the rite, threatening him with personal injury if he did, and at once declaring that he would shoot him. The clergyman, however, conceiving his duty toward the girl to be of higher authority than the prohibition of the father, did receive her into the church by immersion, without her father's knowledge.

When he heard of it, the father was very much incensed, and followed the clergyman through the street, uttering such threats as induced the latter to apply to the County Court for an order requiring the father to give security for preserving the peace, &c.

The Court decided that the father should give the necessary bonds to keep the peace, and that the Reverend Clergyman should pay the cost for the application. The reasons for the decision are set forth with great ability in the opinion annexed.

This opinion, since its publication, has received the approbation of many of the most eminent men in the country best able to judge of its merits. Among others, Chancellor Kent, of New York, has given it his decided approbation, as appears by the following letter:—

New York, October 6, 1842.

Dear Sir—I have received, and read, with much pleasure, your opinion in the case of Armstrong, and I *agree with you in your reasoning and conclusion.* Before I received your friendly letter, (and for which I thank you,) I had noted in a blank leaf in the proper place in my commentaries, the decision as a *just explanation and application of the parental authority* to a case like the one before you.

With the assurances of my respect and esteem, I am, dear sir, yours, truly, JAMES KENT.

Honorable Ellis Lewis.

President Wayland, of Brown University, Rhode Island, a Baptist clergyman of great eminence, whom the Judge quotes in his remarks, has written a letter to Judge Lewis on the subject, from which we take the following extract:—

"I thank you for your decision upon one of the most delicate and important questions which has ever come before a Court. I believe it to be correct in principle, impartial in spirit, and lucid in argument; and I rejoice to see truths of so much importance thus set forth by so high authority. I presume that we should not differ upon any point of it."

Judge Green, of this city, has also, in a letter to Judge Lewis, expressed his entire concurrence in the opinion of the latter.

This opinion has thus received the highest *legal* sanctions that can be given to it, and every important theological approbation, in the person of Dr. Wayland, and we commend it to the careful attention of our readers.

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AUGUST SESSION OF THE PEACE FOR LYCOMING COUNTY.

Commonwealth vs. *William Armstrong.*

This is an application on behalf of the Rev. William S. Hall, a minister of the gospel, of the Baptist persuasion, for an order of this Court, requiring the defendant to give surety for keeping the peace. The circumstances of the case are these:—On the last Sunday in February last, the defendant prohibited the complainant from administering the ordinance of baptism by *immersion*, to his minor daughter, aged about 17, she having already been baptized in the Presbyterian church, to which her mother belonged. This prohibition was accompanied with threats of personal injury to the complainant if he baptized her, the defendant declaring that he would shoot him if he did so. On the second Sabbath of April following, the complainant, having an opportunity, baptized the daughter, by immersion, in the absence, and without the knowledge of the father, and contrary to his known and positive commands. This proceeding came to the knowledge of the parent afterwards; and, on the Monday after the occurrence, he followed the complainant through the streets, threatening him with personal injury to such an extent as to induce the present application for surety of the peace.

Whatever may be the rights of the parent in *defence* of his child, and *in the exercise of his lawful authority over it*, in order to *prevent* any act of disobedience on its part, or any interference with his authority on the part of others, it is clear that no man has a right to take the law into his own hands, to be the judge and executioner in his own case, and inflict *punishment* upon those who have already injured him. This is *vengeance* and not *defence*. Vengeance does not belong to man. The Court therefore order the defendant to give surety in the sum of $500 to keep the peace for six months towards the Rev. William S. Hall, and all other citizens of the Commonwealth.

Thus far we have acted without hesitation or doubt. But under the act of Assembly of the 18th of March, 1814, it is the duty of the Court, in cases of surety of the peace, to direct the *defendant*, the *prosecutor*, or the *county*, to pay the costs. In the exercise of this discretion it becomes necessary to inquire into the conduct of the parties, and to ascertain whose wrongful act produced the necessity of this application for the preservation of the public peace. If the prosecutor was acting within the line of his duty, he ought not to pay them. If, on the contrary, he has interfered with the lawful authority of the father over his own offspring in its minority, and therefore provoked him in his excited feelings to meditate the personal injury, and to make the threats complained of, it would be just that the prosecutor should pay the costs which his own wrongful act had occasioned.

The authority of the father results from his duties. He is charged with the duties of *maintenance* and *education*. These cannot be performed without the authority to command and enforce obedience. The term *education* is not limited to the ordinary instruction of the child in the pursuits of literature. It comprehends a proper attention to the moral and *religious sentiments* of the child. In the discharge of this duty it is the undoubted right of the father to designate such teachers in morals, religion, or literature, as *he* shall deem best calculated to give correct instruction to the child. No teacher either in religion or in any other branch of education, has any authority over the child, except what he derives from its parent or guardian, and that authority may be withdrawn whenever the parent, in the exercise of his discretionary power may think

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proper. If he should come to the conclusion that the attendance of his child upon the ministration of any particular religious instructor is not conducive to its welfare, he may prohibit such attendance, and confine it to such religious teachers as he believes will be most likely to give it correct instruction, and to secure its welfare here, and its eternal happiness in the world to come. He cannot force it to adopt opinions contrary to the dictates of its own conscience, but he has a right to its time and attention during its minority, for the purpose of enabling him to make the effort incumbent on him as a father, of 'training it up in the way it should go.' He may not compel it, against its own convictions of right, to become a member of any religious denomination; but after it has been initiated, with its own free will, into the religious communion to which its parents belong, he may lawfully restrain it during its legal infancy from violating the religious obligations incurred in its behalf, by placing itself under the religious control of a minister whose opinions do not meet its parent's approbation.

The patriarchal government was established by the Most High, and with the necessary modification, it exists at the present day. The authority of the parent over the youth and inexperience of his offspring rests on foundations far more sacred than the institutions of man. 'Honor thy father and thy mother' was the great law proclaimed by the King of Kings. It was the commandment accompanied with a promise of blessings upon those who obeyed it; while the dread penalty of death was inflicted upon all who were guilty of its infraction. 'The eye that mocketh his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.' Prov. xxx. 19. 'The stubborn and rebellious son who will not obey the voice of his father, shall be stoned with stones that he may die, and all Israel shall hear and fear.' Deut. xxix. 12. Abraham commanded his children and his household after him to keep the way of the Lord. Joshua *resolved both for himself and his house to serve the Lord.* And the house of Eli was destroyed because his sons made themselves vile, and *he restrained them not.* 'My son, keep the instructions of thy father, and forsake not the law of thy mother.' Prov. xviii. 8. and vi. 20. 'A fool despiseth his father's instructions.' Prov. xv. 5. 'A wise son heareth his father's instructions.' Prov. xiii. 1. Cursed be he that setteth light by his father or mother, and all the people shall say, Amen" Deut. xvii. 16.

It was justly remarked by the hoary Professor of Moral Philosophy, in his treatise on that subject, that the words *train up a child in the way he should go,'* imply both the *right* and the *duty* of the parent to train it up in the right way: that is, in the way which the *parent* believes to be right. The right of the father to command and the duty of the son to obey, is thus shown upon the authority of the Old Testament, to have been *established by God himself.* And the teachings of the New Testament abundantly prove that instead of being abrogated in any respect, the duty of filial obedience was inculcated with all the solemn sanctions which could be derived from the New Dispensation. The fifth commandment, 'Honor thy father and thy mother,' was repeated and enjoined by St. Paul in his Epistle to the Collossians. Children, obey your parents in the Lord; for this is right. Ep. vi. 1. Children, obey your parents in all things; for this is well pleasing unto the Lord. Collos. iii. 20 If any thing can give additional weight to the authority on which rests the doctrine of filial obedience, it is the practical commentary furnished by the Saviour himself. In his quality of God, it was incumbent on him to be about the business of his heavenly Father at Jerusalem, both hearing the

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doctors and asking them questions. But in his quality of MAN, he left the Temple and its teachings of wisdom, and in obedience to the will of his earthly parents 'he went down with them to Nazareth, and *was subject unto them.*' Luke ii. 51.

Dr. Adam Clark, in his commentaries on the 16th chapter of Genesis, declares that the duty of children to their parents is *next in order and importance to the duty we owe to God.* No circumstance can alter its nature or lessen its importance. 'Honor thy father and thy mother' is the sovereign everlasting commandment of God.

Paley, in his system of Ethics, declares it to be the duty of a parent to educate his children—to form them for a life of usefulness and virtue, and asserts that he has a right to such authority; and in support of that authority, to exercise such discipline as may be necessary to these purposes.

Dr. Adams, in his work upon the same subject, says that children are to regard their parents as standing in the most venerable and the most endearing of all earthly relations to them, as to those to whom under God they owe every thing they are, and every thing they hope to be. They are to regard them as the persons to whose kindness, care and government they have been *committed by God himself.*

The great and good Dr. Wayland, President of Brown University, and a distinguished minister of the gospel *of the same denomination with the prosecutor*, declares in his work on Moral science, that 'the right of the parent is to command—the duty of the child is to obey. Authority belongs to one—submission to the other. This relation,' he continues, 'is *established by the Creator.* The failure of one party does not annihilate the obligations of the other. If the parent be unreasonable, this does not release the child: he is still bound to honor and obey and reverence his parent. The duty of parents is to educate their children in such a manner as they (the parents) believe will be most for their future happiness, both temporal and eternal. The parent is under obligations to cause his child to be introduced *in those religious sentiments which he [the parent] believes to be according to the will of God.* With his duty in this respect *no one has any right to interfere.* If the parent be in error, the fault is not in teaching the child what he believes, but in believing what is false without having used the means which God has given him to arrive at the truth. In such matters he is the *ultimate and the only responsible authority.* While he exercises parental duties, within their prescribed limits, he is, *by the law of God*, exempt from interference both from individuals and from society. In infancy (under 21) the control of the parent over the child is *absolute*—that is, it is exercised *without any respect whatever to the wishes of the child.*' These are the sentiments of a man of great learning, piety, purity of heart—of one whose fame has extended itself in this wide-spread Union, and the learned and the good of other nations have been taught to know and appreciate his exalted worth.—His works will remain after the present generation shall have passed away, an imperishable monument to his memory.

The doctrines of the common law are in accordance with these principles It is the duty of the parent to maintain and educate the child, and he possesses the resulting authority to control it in all things necessary to the accomplishment of these objects. The law has assigned no limits to the parent over the child except that it must not be exercised in such a manner as to endanger its safety or morals If the parent should transcend his authority in this respect, an appeal does not lie to the ministers of the gospel of any denomination. Application for relief can only be made to the authorities entrusted by the supremacy of the law

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with the high power of controlling parental authority where the morals or safety of the child requires such interference. 1 Blackstone; 2 Kent's Commentaries, 205. The Orphan's Court have by law the right to appoint guardians for orphan children; but so careful have the legislature been of the right of the parent to have his offspring brought up in the religious persuasion to which he belongs, that the Court are bound to have respect to this consideration in the selection of guardians, and persons of the same religious faith as the parents, must be preferred over all others.

The highest judicial power in the commonwealth dare not attempt to estrange the child from the religious faith of its parents. Shall this power be exercised by a private individual because he happens to be a Minister of the Gospel? Shall any man, high or low, be allowed to invade the domestic sanctuary—to disregard the parental authority established by the Almighty, to set at naught the religious obligations already incurred in behalf of the child at its baptism—to seduce it away from its filial obedience—or even to participate in its disregard of parental authority, for the purpose of estranging it from the faith of its parents, or introducing it into a religious denomination different from that to which its parents belong? God forbid that the noblest and holiest feelings of the human heart should be thus violated—that the endearing relations of the parent and child should be thus disturbed—that the harmony of the domestic circle should be thus broken up—and that the family altar itself should be thus ruthlessly rent in twain and trodden to the dust.

One of the members of this Court is a Minister of the Gospel of the Methodist persuasion, and he makes no claim in behalf of that denomination to the exercise of any such authority. Another of the Judges is attached to the Episcopal church, and he repudiates every pretence of such a claim on behalf of that church. The remaining Judge belongs to no particular religious denomination, and he denies to all alike the exercise of any such power. No member of this Court belongs to either of the religious societies whose rights have been brought into conflict in this investigation. This decision must therefore be free from denominational influences. It is as much in protection of parental authority among the Baptists as it is in affirmance of similar right among the Presbyterians. The principle of parental authority and filial obedience has its home in the human heart—is in accordance with the law of nature, and will ever be near and dear to every good man of every religion under the sun. It has already been remarked that there is no limit to that authority save that which is necessary for the preservation of the health and morals of the child Without the slightest disrespect for the Baptists, for whom there is every respect for their virtue and piety, it may safely be affirmed that the morals of the child were not endangered by remaining within the folds of the Presbyterian church, in which it had been baptized, and to which its mother belonged.

There was therefore no just ground for interfering with the parent's authority or for participating in the act of filial disobedience committed by the child. This proceeding cannot be justified under any claim founded upon the rights of conscience. The child whose *conscience* stimulates it to open rebellion against the lawful authority of its father, stands more in need of proper instruction and discipline under that authority than any other. If every child, under a claim founded upon the supposed rights of conscience, were allowed to carry into effect every decision of its immature judgment where is this to end? Who shall prescribe limits to the crude conceptions of its youth and inexperience?

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Shall it be allowed, under this pretence, to violate the law of God?—to repudiate the Christian religion?—to become a Jew or Mahometan? Or, retaining the Christian *name*, shall it be allowed to mingle with the battle-axe community, who make it a matter of conscience to disregard the holy institution of marriage! Or, upon the pretence, shall the beloved daughter of a Christian parent, in a moment of delusion, and in the tender year of her minority, be allowed to become one of the secret wives of the Mormon Prophet?

It is dangerous to depart from established principles. Parental authority is not to be subverted so long as it is exercised within the limits which the law has prescribed. It is the duty of the parent to *regulate the conscience of the child* by a proper attention to its education; and there is no security for the offspring during the tender years of its minority, but in obedience to the authority of its parents in all things *not injurious to its health or morals.*

We wish it to be distinctly understood that no imputations are cast upon the motives of Rev. Mr. Hall. We believe that he acted conscientiously as he conceived to be right. But, in our opinion, he has transcended the divine and human law, in disregarding the authority of the father over his own offspring while in its minority. This is the opinion of the constitutional authority—the result of our conscientious convictions of the law, and it is hoped that he will feel himself bound to respect it accordingly in after proceedings. In refusing to 'render to Cesar the things that are Cesar's,' he has fallen under the condemnation of the law. It is therefore ordered that he pay the costs of this application.

ELLIS LEWIS, *President Judge.*

REVIEW.

The questions embraced in the above decision are questions of transcendant importance to the whole American family. I wonder not that President Wayland should have called it a '*delicate* question.' He might also have called it a much perplexed and ill-defined subject. I wonder not that one of the greatest jurists in the whole world, Chancellor Kent, should have noted it down on a blank leaf as the first of a new category, as probably the only decision on such a question in the whole history of American jurisprudence, and as exhibiting a very masterly view of parental duties and authority.

It would, indeed, have been a singular, if not an unprecedented occurrence, had Judge Lewis at his first effort given to the world a complete and perfect decision of so complex a case, spreading itself, as it does, over the whole area of ministerial, parental, and filial relations, obligations, and rights.

Not any one of these three chapters has yet been fully sketched by the hand of any one master in the science of social and moral relations. How difficult, then, to measure and weigh, to arrange, define, and estimate all the nice and delicate distinctions, bearings, interferences, and conflictions of three such comprehensive questions, embracing so much of the head, the heart, and the conscience of the most intellectual

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and moral portions of our race. I wonder not that the Judge himself should have been so superexcited and overwhelmed with the mighty points of political, moral, and religious science which rose in his horizon while surveying the whole field embraced in this novel and sublime case, as to post off to the Chancellor of the Imperial State, and to the distinguished moralist of Rhode Island, a Baptist minister withal, the first copies of his decision which issued from the newspaper press, intensely anxious to ascertain their high intellectual and scientific award upon his award in the case of the Commonwealth *vs.* Mr. Armstrong. Any one who can conceive of the mighty perils which surround such an intellectual elevation, may easily imagine with what an eagle eye he glanced, and with what eager appetite he devoured the whole contents of the replies from the Chancellor and the Moralist.

Far be it from me to presume to decide on such momentous points, especially as the inquiry is measurably foreclosed by the mighty sentinels now placed by Judge Lewis to guard the path of investigation requisite to a free and independent estimate of the whole case, argument, and decision. Still I would, with much deference, presume to suggest some difficulties which are not yet removed out of my path, and which tempt me almost to say that the decision is neither legally nor morally correct; which, nevertheless, I would by no means dare dogmatically to affirm.

May I, then, be allowed to premise a few general views as prefatory to the contemplated examination of a few sentences of this famous decision?

According to the arguments and decision of Judge Lewis, the divine law is a part of the law of the State. It is, indeed, the fundamental part. No human statute, directly contravening any divine statute of Christianity, is, or would be, knowingly and voluntarily tolerated by the people of Pennsylvania, or is supposed to be authorized by its Constitution. In the review of his argument and the decision I shall therefore regard the divine law, expressed in the Christian scriptures, as an integral part of the law under which this decision was made.

True, we have no formally by-law-established religion in these United States, nor in any one of them. Christianity, nevertheless, is the established religion of this nation. No form, that is, no sectarian creed of Christian faith or manners, has any legal preference to any other creed professed in the nation. Still I affirm that Christianity, and not Judaism, Mahometanism, Paganism, or Deism, is *virtually* the by-law-recognized religion of the country.

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The laws recognize the resurrection of Christ from the dead, and consecrate a weekly celebration of that event. This they do by all the laws regulating the session of all courts, legislative assemblies, judicial proceedings, and by freeing every man from civil process and obligation incompatible with the sanctification of the Lord's day. Our Courts of justice cannot proceed in the administration of law without the Bible or New Testament on the bench, and the recognition of its truth is implied in all our civil as well as in all our ecclesiastic proceedings. In fact, Christianity in its catholic principles, facts, precepts, rewards, punishments, is part and parcel of the American mind—the national belief—and enters into every conception of moral and political right and wrong of these communities.

Rights of conscience, or religious liberty, are therefore paramount rights in this community. They are so in Pennsylvania as much as in any other State of this Union. Of these rights, as respects the decision before us, there are three prominent classes contemplated in our laws, as well as in that supreme law called PUBLIC OPINION, before which Judges, Kings, Emperors, and even Popes, begin to quail. These are ministerial, parental, and filial rights; or the rights of ministers of the gospel, the rights of parents, and the rights of children during their legal infancy or minority. Rights imply duties. These various rights must be severally and collectively contemplated in estimating the wisdom and justice of this decision.

We cannot now write a treatise on these three classes of rights, nor is it necessary to our present purpose. The Judge and myself, I presume, fully agree in the following specifications:—

1. Ministers of the gospel are ecclesiastic persons, consecrated or ordained as commissioned agents by Christian communities, as they may severally interpret, expound, and apply the Christian scriptures to the case; and when so appointed, are regarded in our laws and protected by them as such agents, in the performance of these sacred functions, without any molestation or annoyance.

2. All ministers of the gospel have equal rights and immunities.—The Prelate of Rome, the Archbishop of Canterbury, the Patriarch of Constantinople, and the Rev. Wm. S. Hall, of Lycoming, are equal as American citizens, and as Christian ministers in the laws of Pennsylvania.

3. The chartered faith of every Christian community is its own interpretation of the Living Oracles of God. That is regarded by our laws as orthodoxy. No law or statute of the State can then be legally construed to repudiate any of these views or interpretations, or to impair, or annul, any ecclesiastic rights or duties legitimately deduced from them.

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Among these duties enjoined upon ministers of religion by the Lawgiver and ultimate Judge of the Universe, is that of preaching the gospel to *every creature*—to every man, woman, and child capable of understanding, believing, and obeying it, and of enjoining upon them the necessity of an immediate compliance with all its requisitions; amongst which are first in rank, faith, repentance, and baptism. This view of the matter is so catholic that no party in Christendom dissents from it.

Now the administration of Christian ordinances to every intelligent, believing, and conscientious applicant, is essential to the discharge of the duties of the high commission of every admitted minister of Christianity; and to prevent him from doing this, is at once to annul his office, to contravene the mandates of his King, and to trample upon his rights of conscience, as well as to repudiate that portion of the State whom he represents as their functionary as unworthy of its recognition and protection in common with other Christian communities; provided always, that the individual so dishonored shall not have violated the laws, or in any way rendered himself unfit for his office, or unworthy of public protection and support.

On the subject of parental rights and duties the Judge has spoken so learnedly, so luminously, and so fully, that I stipulate nothing in the form of prefatory views. He very justly concedes all that is necessary to my present purpose, and so much as to authorize me to dissent somewhat from his decision. But in the liberality of his concessions he has assumed, in one and the same sentence, principles at variance with all his concessions; and which not only annul what he has conceded, but constitute premises from which inferences may be most logically deduced, subversive of human responsibility, liberty of conscience, and political freedom.

I shall at present confine myself to one single period, in which I find them generally summed up; and although the sentence is much perplexed, we may find several distinct judgments of the mind clearly avowed; from which he has elaborated the conclusion or judicial sentence in the case. It is expressed in the following words: "He," the parent, "may not compel it against its own convictions of right to become a member of any religious denomination; but after it has been initiated, with its own free will, into the religious communion to which its parent belongs, he may *lawfully restrain it, during its legal infancy*, from violating the religious obligations incurred it its behalf, by placing itself under the religious control of a minister whose opinions do not meet its parent's approbation."

When carefully analysed, this sentence furnishes various curious

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judgments formed in the mind of its author, as the rule and reason of the opinion given in the preceding document. We shall first state five of its main propositions, and then briefly animadvert on some of them. They are the following:—

1st. A minor cannot lawfully be compelled by its parent to become a member of any church without its own convictions.

2d. But a minor who voluntarily becomes a member of its parent's church may be lawfully compelled to continue a member of that church during its whole legal infancy, or until 21 years old.

3d. A minor may be under religious obligations *not incurred by itself*, but by another as its proxy in its behalf.

4th. These obligations assumed for it, without its own consent, bind it to a particular church; especially that of him who became its proxy.

5th A minor violates these obligations incurred for it when it leaves its parent's or proxy's church and joins another.

These five judgments are more or less clearly expressed in this much perplexed sentence. The third, the most mysterious of them all, is partially suppressed, but yet incontrovertibly avowed in the argument. The case was decided by Judge Lewis on the judgments contained in this single sentence. There are in it other propositions, of which we shall speak in their proper place. Meantime, these demand profound attention. On the truth or falsity of the third proposition this decision stands or falls, the Judge himself being witness in the case.

In the first proposition he disavows compulsion in religion; while in the second he pleads for it. Stripped of its luxuriant verbiage, it announces that Judge Lewis would not compel his minor to become a member; but, having been made a member, or having become one of his own accord, he would compel continuance during minority, whether his views change or do not change. Now when any one can demonstrate that compulsion consists in bringing a person into a house, and not in keeping him in a house, after he has entered it, without his own consent; then, and only then, I may admit that Judge Lewis *ex animo* disavows compulsion. The words "with or without consent," or "with or without his own convictions," are wholly redundant when added to the term "*compulsion*." The substitution of the term "*restrain*" for *constrain* or *compel*, is also without reason here. It hides the question from Judge and Jury.

The Judge evidently regards *vows* assumed by parents or godfathers for legal infants, as religious obligations lying on them, and that therefore children ought to be restrained from violating them; or, in other words, that they ought to be constrained to submit to them.

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But that which is most remarkable and most to be complained of in this sentence, is a species of logical duplicity unobserved (and in that case unintentional) on the part of the Judge. He makes out two cases in it—one of a person *incurring his own obligations*, and another of a person having them *incurred for him*. He forms a judgment ostensibly for him, who incurs his own obligations, and, without any intimation, applies it to him that does not incur them. He really strikes at him who is under no voluntary obligations, while aiming at him who is supposed to be under positive voluntary obligations.

So far as my knowledge extends this is the first instance on record of a civil Judge basing a judicial sentence upon the assumption that *vows* assumed by a parent at the font or the bason for a baptized infant, are so binding on that infant as to oblige it, on pain of "violating religious obligations," to continue a member of its parent's or godfather's denomination till 21 years old.

But, perhaps, it was the fact that Miss Armstrong, of her own free will, joined the Presbyterian church at an early period of her life. If so, why introduce into the reported decision the case of one who was "violating obligations incurred in her behalf" by some other person? This the Judge has done for some purpose: perhaps because it was the real state of the case in Court.

But suppose that it was not the true case in Court, and that Miss Armstrong had formerly joined her mother's church on her own responsibility. In this view of the case, then, she has changed her sentiments and has lost faith in her mother's church; then she cannot be "restrained from violating obligations" incurred for her, for she never was under such; nor can she be compelled to continue without her convictions, unless Judge Lewis make a new case and a new argument, and show that a person cannot be compelled to go into a church, but that he may be compelled to live in it three or four years without his own consent, without faith in its authority or affection for its institutions.

I had thought that every American citizen had long since learned that compulsion and religion were as antagonist as God and Satan.—Legal compulsion has rather less to do with religion than any one or all of the mechanical powers. I confide as much in the power of the screw, the wedge, or the lever of Archimedes to raise men to heaven, as in all the penal statutes and compulsory measures of Star Chambers, Inquisitions, or Courts civil or ecclesiastic, ancient or modern, in either producing or cherishing that heaven-descended spark of life divine, which all creeds believed, and all ceremonies performed, all outward acts of homage paid, are splendid sins—hypocritical insults to

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Him who smells no incense but that of holy praise, and accepts no sacrifice but that of a broken and a contrite heart.

To fill churches by acts of Parliament and penal statutes, by fines and confiscations, by obligations incurred for infants, has long since proved to be as practicable as to fill jails, work-houses, and penitentiaries with proper inmates. But such legal Christians and compulsory converts are as unfit for heaven, as heaven with its purity and love is unfit for them.

But to return to that memorable sentence. It contains other propositions offensive to American ears and to all tender consciences. I shall only, at present, make two other specifications:—

1. Parents may *lawfully restrain* minors to special communions after conscience is formed and enlightened.

2. Parents may lawfully restrain minors *during legal infancy*.

The first proposition affirms the *fact*—the second the *legal* continuance of the fact. I deny both. I neither admit the fact assumed, nor the legal continuance of the jurisdiction claimed.

First, as to the fact, I make three objections:—

1. God has no where given to parents such an authority over their offspring. On the contrary, he has commanded them to permit their children to *come to him*—"Suffer little children," &c. And, secondly, he has commanded children to obey their parents only *under the Lord*. The Christian precept is in these words—"Children, obey your parents IN [or under] *the Lord*." This very precept affirms that these children are to reason and judge as responsible agents, on the position of their parents and the meaning of their precepts.

Indeed, the Christian Lawgiver commands children to "*hate*"—that is, *to love less* their parents, *when they interpose their authority to restrain their consciences*, or compel them to "*violate obligations*" which their parents have foolishly and wantonly "*incurred for them*." Christ's precepts on this point are strong and clear. "Unless," said he, children "hate father and mother [in the case and in the manner described] they cannot be my disciples." He claims paramount authority and enjoins the obligation upon all Christians capable of knowing him, to prefer his precepts to those of the nearest, the dearest, and the most authoritative of fleshly relations.

2. My second objection is, that the authority plead for parents in the argument and the decision, annihilates personal responsibility, the rights of conscience, and political freedom, at "one fell swoop."

I cannot, at this time of the day, condescend to demonstrate argumentatively that where liberty of thought, liberty of speech, liberty of action is taken away by any human authority, personal responsibi-

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lity is wholly annihilated. This is abstract and essential Popery: for what is Popery than the pretence of such *paternity* as claims head, heart, and conscience!

Now as the *common law* of England and America, and what is of as high authority, *common sense*, affirms that almost, if not quite, the one half of minority is spent under the operation and government of conscience more or less enlightened: nay, as during more than the half of twenty-one years, conscience asserts its supremacy over all parental and human authority of every name and title; to limit, inhibit, or legally restrain its free and full action in all things pertaining to God, is at once to extirpate the very germ of virtue, or of that moral and religious freedom of action, essential alike to both religion and morality, and that during a period of life in which all the moral lineaments of the future man are drawn, formed, and stereotyped for life. To teach an infant to say, "Our Father who art in heaven, hallowed be thy name," (or authority,) and at the same time practically to teach it that even in the high and solemn acts of religion, the name of an earthly father is to be more hallowed and revered, is to enslave the conscience and the moral man forever, unless some superhuman power interfere and rescue it from such humiliating and debasing tyranny. Let one place a minor ten years under a system of moral training, in which it is taught to arrange all its obligations to its heavenly Father on the scale of parental authority and mere filial homage to vows undertaken for it, without its own knowledge and consent, and if it be not in the school of slavery and superstition, then there is no such primary and elementary school on earth. And such most unequivocally, as to me appears, is the argument and decision declared in this case. A youth whose homage to divine authority, and whose convictions of high religious obligations have been deferred in honor of any mortal for ten or twelve years of life's incipient and formative period, can, in my humble opinion, never rise to that manly, mental, and moral independence essential to either a morally great or eminently religious man.

3. My third objection is, that the assumed parental authority deduced in this case goes to sanction, by divine law, not only Mormonism, Romanism, Judaism, but all the idolatries and superstitions in the whole world. In confirmation of the impartiality and fairness of its decision, the Court observed that it was equally beneficial to the Baptist and the Presbyterian. The Court might also have added, 'Peculiarly beneficial and favorable to all forms of error, of corrupt and of false religion, with which the earth abounds.' According to an authority alleged in the case, should the "parent be in error, the fault

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is not in teaching the child what he believes, but in believing what is false without having used the means which God has given him to arrive at the truth." Here, then, is made out a very singular case, indeed. The father is innocent in teaching and enjoining upon his son a certain form of false religion. The son cannot err in obeying his father, right or wrong. He is therefore innocent before God in worshipping an idol and in practising all its abominable rites. The Court, indeed, supposes that the father has used the best means in his power in searching after the truth; but, not being able to find it, (as untold millions of earth's present inhabitants in Papistical, Mahometan, and Pagan lands are not,) he commands his son to do homage to the unworthy object of his dread. The minor son asks not the reason why. It is enough for him—nay, all that God requires, implicitly to obey the parental authority. His father is right in commanding—the son is right in obeying—and the minister of the gospel, standing by, is right in not opening his lips to the son without permission from the father. All are right—father, son, and Christ's minister; yet God condemns the superstition, and reprobates it with all the anathemas and maledictions of his vengeance. Has not the Court, then, equally established and protected all forms of corrupt and false religion, not only politically, but as morally and religiously right, inasmuch as God himself has so arranged and ordered society as that the father may be morally right in commanding his son to worship a calf or a crocodile, his son morally right in obeying his father without debate, and the missionary morally right in not presuming to speak to the son without permission of his parent. If this be the divine system, then all systems of error and corruption are equally patronized and protected by it; and, as Paul once asked, "How then shall God judge the world?"

That which proves and approves too much, proves and approves nothing. That which legally places all the forms of error in religion and morality, equally with the gospel itself, beyond the reach of all benevolent and ministerial instrumentality, for more than half the average period of human life, not merely as a political, but as a moral and religious ordinance of God, equally enthrones error and truth, patronizes all the institutions of error and delusion; and so far as it operates at all, operates equally to the destruction and salvation of the world. Need I ask, Can such a system be of divine authority! Can such a personification of impartiality be any thing but a mere hallucination of an eccentric imagination, in quest of paradoxes with which to test the elasticity of the moral sense and sentiments of a speculative community!

Not only the Baptist and the Pedobaptist, but the Mormon, the

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Romanist, the Jew, the Greek, the Mussulman, and the Pagan, *for twenty-one years of his life*, the very spring-time of his being, is not merely politically, but *morally* and *religiously* secured in the undisturbed possession of what chance may have thrown in his way; and that too by a divine charter which suspends his destiny for ever upon the mere whimsical arbitrament of a parent, often as ignorant of the truth and the God of truth as the infant upon his knee.

Were I to assume any thing in an argument of this nature and sacred bearings on human destiny, I should doubtless advance the postulate that all divine ordinances were in favor of the amelioration and salvation of the world; and that, therefore, since parental authority in an awfully overwhelming majority of cases was against the truth and in favor of soul-destroying errors, God had graciously set up an institution, a ministry, by which to restrain and limit as much as possible an influence so powerful and so often fatal to the world. But there is no need of any assumption in the case. God has instituted a ministry for the purpose of undoing as much as possible the abuses of parental authority, and for the sake of confirming and aiding that authority when on the side of eternal truth and divine benevolence. Although the authority of the Christian ministry has but little connexion with the main issue in this review, it will nevertheless be both expedient and relevant briefly to advert to it, at least to sketch in a few outlines the bearings of this argument upon its claims and pretensions.

We argue as much as the Court in favor of parental authority, and for limitting and restraining ministerial authority within its proper limits. Both are mighty moral engines for weal or woe to every community. They are not at all antagonist powers, but co-operants in one great remedial system, when all things are properly weighed and balanced. I can only, however, observe in this place, that, according to the construction of ministerial authority presented in the argument under consideration, a Christian minister would be as morally reprehensible, and as legally culpable, in preaching to a minor contrary to its parent's expressed will, as he would be in baptizing it and adding it to another communion. This is certainly fairly implied in the Judge's argument. Wherefore, to persuade a minor to dissent from the tradition of a father in any case whatever, moral or religious, contrary to the expressed will of a parent, is not at all to be endured, but to be regarded as a sin to be punished by the Judge. How, then, would such a view of the case have affected the character of the Apostles and the ancient ministers of Christ? There was no reservation in the commission given to them. They were commanded to preach the gospel to every

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creature. And so they acted during the whole course of their ministrations, so far as the Christian Scriptures detail their proceedings.

When inhibited by the court of Jerusalem from preaching the gospel to the citizens of the metropolis and to their children, the Apostles calmly and respectfully informed the court that they would not obey their mandate in the case. Their refusal to comply with the requisition of such an assumed authority was very mildly and argumentatively expressed in the interrogation, "Whether in the presence of God it be right to hearken to you rather than to God, judge you? We cannot but speak" to every creature "what we have seen and heard." Now the right to speak or not to speak to minors, contrary to the will of parents and governors, must be decided as we decide the right to baptize, and to perform every other ministerial act necessary to the translation of a person from any of the folds of error into the fold of truth. The inhibition to baptize is the inhibition to speak at all publicly or privately to any minor contrary to the will of its parents. In fact, the power claimed for parents in this decision, prohibits any effort on the part of any public or private person to instruct in matters of religion or morality, any minor, contrary to the expressed will of a father: I say *morality* also, inasmuch as religion and morality, as cause and effect, are inseparably connected in any view which true science propounds on the subject.

We simply allude to apostolic example in evidence of the fact that the authority vested in parents by a divine charter did not, in the judgment of inspired men, extend so far as claimed in the argument before us.

Now as no view of expediency did in any case authorize an inspired man to violate a moral principle, we are constrained to conclude that the Apostles and Christian lawgivers did not regard it as entrenching upon any delegated power divinely vouchsafed to parents, for Christian ministers to convert their offspring without their consent, and induct them into the family of God. The Apostles and ancient ministers of Christ's religion did suffer death rather than to desist from preaching the gospel to every creature.

But it may be affirmed that the present Christian ministry, so denominated, is of a different character, and is not sustained by such credentials as those exhibited by the primitive advocates of Christianity; and that our population differs very much from that addressed by the Apostles. All this may be at once conceded; but the concession avails nothing to the argument before us. Our laws give to every denomination the right of creating such a ministry as comports with its conceptions of the Christian institutions, and guarantying to that ministry

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full freedom of conscience in discharging all the functions of its assumed heavenly and divine calling. Our laws will not suffer a minister of the gospel to be incommoded in the discharge of his evangelical or pastoral duties—not even to be wilfully and unnecessarily interrupted in the delivery of a public discourse on the Lord's day.

The authority of parents and the authority of ministers are equally Divine and Christian. There is no confliction between them, so far as Christianity contemplates them. Neither of them need be sacrificed to the other. The parent has first access to his child. If he timously perform his Christian duties to his child as he ought, no preacher of any persuasion can alienate his ears or his affections from him. If he neglect his duty to his child, the preacher ought to seek and save him if he can. No legislative nor judicial tribunal can take from him that commission. He holds it by a *jure divino*, if a true minister of Christ.

Impostors and errorists there may be under all systems. But in our legal impotency to prevent or detect them, we must not punish the good. We must not embargo the conscience nor the freedom of inquiry, because we cannot legally decide what is truth. We have no laws, and can have none under our constitution of society, authorizing such a procedure. If legal punishment be inflicted upon any minister in these United States for speaking to a minor, baptising a minor, or for administering the Lord's supper to a minor, it must be, in my opinion, by construction, or, rather, by misconstruction of our laws, human and divine. To me it appears that the principle involved in the decision before us would authorize any father in the United States to punish every man, who, contrary to his prohibition, should presume to speak to his minor on any subject involving conscience, whether it be moral or religious, for the plainest reason, viz.—that conversation might alienate him from his parent's church. Are we, as a community, prepared for such a system of proscription and litigation!

But we have another proposition, contained in the above premises, not yet specially noted:—Parents may *lawfully* restrain their minors *during the term of* LEGAL INFANCY.

Divine laws are co-extensive with all the subjects of any special dispensation. There is neither favoritism nor partiality in any of them. God's minor children are all on the same side of the same line. Years are not that line. But man's minor's are on different sides of the same line; and that line is years. In Ohio a female's minority expires at the last moment of her eighteenth year. In Pennsylvania it extends three years beyond that date. Now as Christ's kingdom extends over the Ohio river as well as over all Pennsylvania, he has one line of minority for both states. The minority of children in his

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kingdom uniformly expires at the same line. But, according to the argument of the Court, it is bounded by years; and these years may vary very much; insomuch that, in Ohio, they are eighteen, and in Pennsylvania twenty-one.

Now may it not be asked why the Lord should lengthen or contract the term of minority by the meanderings of a river! What superior virtues are on the west side of that river which releases a daughter from the parental yoke three years sooner than if she lived in Pennsylvania!

Religious minority there is. Till children have such an understanding of themselves, their Creator, and Redeemer, as to appreciate obligation and responsibility; till their moral sense discriminate right and wrong, they are God's minor's. Beyond that line they must judge for themselves, and act from themselves—i. e. from their own convictions, just as their parents act; and are from that developement of understanding and moral feeling as accountable to God as their parents are.

I concur with Blackstone's reasoning on this subject. His words are:—

"The ages of male and female are different for different purposes. A male at *twelve* years old may take the oath of allegiance: at *fourteen* is at years of discretion, and therefore may consent or disagree to marriage, may choose his guardian, and, if his discretion be actually proved, may make his testament of his personal estate; at *seventeen* may be an executor; and at *twenty-one* is at his own disposal, and may alien his lands, goods, and chattels. A female also at *seven* years of age may be betrothed or given in marriage; at *nine* is entitled to dower; at *twelve* is at years of maturity, and therefore may consent or disagree to marriage, and, if proved to have sufficient discretion, may bequeath her personal estate; at *fourteen* is at years of legal discretion, and may choose a guardian; at *seventeen* may be executrix; and at *twenty-one* may dispose of herself and her lands. So that full age in male or female is twenty-one years, which age is completed on the day preceding the anniversary of a person's birth, who till that time is an infant, and so styled in law. Among the ancient Greeks and Romans women were never of age, but subject to perpetual guardianship, unless when married, *nisi convenissent in manum viri:* and, when that perpetual tutelage wore away in process of time, we find that, in females as well as males, full age was not till twenty-five years. Thus by the constitution of different kingdoms, this period, which is merely arbitrary, and *juris positivi*, is fixed at different times. Scotland agrees with England in this point; both probably copying from the old Saxon constitutions on the continent, which extended the age of minority *ad annum vigesimum primum, et eo usque juvenes sub tutelam reponunt:* but in Naples they are of full age at *eighteen;* in France, with regard to marriage, not till *thirty;* and in Holland at *twenty-five.*"

From this extract it appears that legal minors are supposed to be

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capable of embracing religious views, of entering into the moral obligation of even an oath of allegiance so early as twelve years; that, in fact, minors are capable of all manner of moral and religious acts, and of forming the most important relations years before their majority. A female is regarded at *maturity* at twelve, and can dispose of herself in marriage, make a will, &c. Indeed, an absolute disposal of one's self and real estate is the only thing extended to the age of twenty-one.

"In criminal cases," the same author says, "an infant of the age of *fourteen* may be capitally punished for any capital offence; but under the age of *seven* he cannot." Sir M. Hale records two instances of early capital punishment: one of a girl of thirteen, burned for killing her mistress: another of a boy, still younger, for killing his companion.*—"All the Judges agreed that a boy of ten years old, guilty of heinous murder, was a proper subject of capital punishment."*

A case is found in the Notes to page 384, B. vol. 1, still more apposite to that of Miss Armstrong. A Presbyterian father ordered that his three daughters be brought up Presbyterians. One of his executors was an Episcopalian minister. He sent two of them to an Episcopalian school to have them bred Episcopalians. He also sought to obtain the eldest, then sixteen, for the same purpose. Her Presbyterian uncles filed a bill to have her put under their care, and plead that a majority of the guardians were in favor of it. The Court decided that the girl be allowed to choose her own religious instructor, and that the other two in Episcopalian training might continue at that school, provided it was a good one. The daughter, aged sixteen, being brought into Court and interrogated as to her own will, chose to be placed under one of her uncles, and was accordingly so disposed of. Patrol evidence of their father's wishes on that subject was offered to the Court, and rejected by them, because not found expressed in his will.

This case, if not exactly in point, is so near it as at least to sanction my reasonings in favor of the propriety and legitimacy of referring the matter to the option of a legal minor several years at least before full majority.

But it is now expedient that we more particularly examine the authorities alleged by Judge Lewis in support of his arguments and decision. In doing this we may probably farther develope and confirm our views of the great principles involved in them.

The Judge relies on all the precepts in the Bible for the general right of parents to command and of children to obey. Of these he quotes a fair specimen, beginning with the patriarchal, passing through

* Blackstone, vol. 1, page 386, New York, 1836.

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the Jewish, and coming down to the Christian dispensation. To all this we of course not only say we have no objection, but positively and solemnly add our most conscientious *Amen!* Even so let it be! But not one of these precepts nor allusions is pertinent to the subject on hand. Most of these maxims were given to those under the care of godly parents, or addressed to the professors of the true religion. Not one of them has reference to a case analogous to that under consideration. Of all the precepts cited from the scriptures of truth by the Judge in the argument, there is not one pertinent to the special case before him. Those precepts were addressed to those who professed the true religion, or who were under parents professing the true religion. President Wayland, from whom the Judge has quoted so liberally both argument and scripture testimony, does not in his book on "Moral Science" sustain the reasonings nor the opinion of the Court, however much he may have flattered the Judge in his note. The Judge, indeed, flattered the President while on the bench; and the President, as in duty bound, flattered the Judge in a letter commendatory of his argument. True, indeed, to the initiated there seems to be a small residuum of mental reservation in the compliments tendered by the President to the Court, affording, at least, a little aperture through which to escape the responsibility of a wholesale unreserved approval. I say, however, that the scriptures quoted are irrelevant and uncalled for. They relate not to the case in debate.—We all admit them in their fair and entire import in their proper connexions. As rationally might a Pagan father, when commanding his sons to assist him in immolating one of their brothers on the altar of Moloch, have quoted the precept, "Children, obey your parents in all things, for this is right," as the Judge apply it to Miss Armstrong in the case before him. There is not a verse in all the Bible that enjoins obedience in such a case.

I very highly appreciate Wayland's "Moral Science," and have made it a text-book in my course of moral instruction. I have, indeed, felt mortified to see him truckling to the bench in this case: for certainly his book does not approve the decision. The Judge quotes him as he has quoted Solomon and Paul—a little out of joint. Wayland in one place says, "The *right* of the parent is to *command*—the *duty* of the child to *obey*. Authority belongs to the one—submission to the other." Who doubts it! The Judge quotes these words, but does not quote the following: "The *conscience* of a child becomes capable of deliberate decision long before its period of pupilage ceases.—Whenever this decision is fairly and honestly expressed, the parent ought not to interfere with it. It is his duty to strive to convince his

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child, if he think it to be in error; but if he cannot succeed in producing conviction, he must leave the child, like any other human being, to obey God in the manner it thinks will be most acceptable to him." Why did not Judge Lewis quote this passage and compare with it his decision!—Is Wayland authority in one passage, quite isolated too; and not in another, in which he fully delivers himself in direct pertinency to the case before the Court!! Another passage from Wayland would have sustained the Court in giving a very different decision. Our moralist says "The only limitation to this rule [of filial obedience] is the *limitation of conscience.* A parent has *no right* to require a child to do what it believes to be wrong, and a child is *under no obligation* in such a case to obey the commands of a parent. The child must obey God and meekly suffer the consequences." He cautiously quotes Wayland in a sentence on which I have severely animadverted, not indeed as it is found in Wayland, but as is used by the Court. Wayland says, "If a parent be in error, the fault is not in teaching the child what he believes, but in believing what is false, without having used the means which God has given him to arrive at the truth." p. 320. As qualified here, the sense is not so revolting as when it is made to favor a parent's tyranny in sinlessly enforcing upon his child what he believes himself, though it be an error. As the sentence stands in the argument, in my opinion it indicates that the father is faultless in teaching what he believes; the child is faultless in believing it; and the minister is faultless in silently observing it under parental injunctions of silence; and thus when father, son, and preacher have all done their duty, the child legally goes to perdition.

The only exception I take to Wayland's article on the duty of children, is the popular manner in which he quotes the scriptures. The Judge was evidently ensnared by the theologian. No one who reads Wayland and the honorable Judge's decision can for a moment doubt that he quotes after the example and by the authority of Wayland.—To saints the quotations are apposite and just: to sinners they are not. These precepts being addressed to a certain class, are not logically to be applied beyond that class. The Bible is not a volume of laws and statutes for all the world. It contemplates mankind as Jews and Gentiles—as saints and sinners—as Patriarchs, Jews, and Christians—and should always be so quoted and applied.

To the Bible and Wayland the Court adds Paley, A. Clark, and Adams. These concur in affirming that "the duty of children to their parents is *next in order and importance to the duty we owe to God.*" So say we. But the Court transcends the authority which it quotes; for, instead of "*next to God,*" it ought to read to suit the case, 'The duty of children to God is next in order and importance to the duty we owe to our parents!' We place parents next, and God first. But the Court constrains the principal, Miss Armstrong, through her accessory, the Rev. Mr. Hall, to obey God next to her unrighteous and tyrannical father. The order of the Court is the father first, and God next; but the order of the Bible and Adam Clark is God first, the parent next.

With regard to civil law the Judge only asserts the meaning and design of the common law, but gives neither statute nor case in confirmation of his opinions. "The law," he says, "assigns no limit to the authority of the parent over the child, except that it must not be

* Wayland's Moral Science, p. 330. Ib. p. 329.

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exercised in such a way as to endanger its safety or its morals." I should like to read the law, statute, or ordinance, of Pennsylvania, or of Protestant Christendom, that empowers a father to constrain the conscience of a son or daughter, over sixteen, in joining any church to whose doctrine and moral order he or she may be devoutly attached. Still it is alleged that the law will not allow parental authority to endanger the morals of the child. If so, then it cannot sanction any violation of conscientious obligation: for, in the name of reason, what can more effectually sap the foundation of morals than to compel, by mere authority the violation of conscience and truth by sacrificing both for the enjoyment of the capricious and ungenerous smiles of an ungodly and overbearing father. If to blunt the sensibilities of a tender conscience, to quench the love of truth, to extinguish the desire after conformity to the divine will, and to familiarize the mind to sinful compliances, because of temporal and worldly advantages, be the proper means of preserving the morals of a legal infant, then I ask, what are the means of eradicating every generous, pious, and moral principle from the youthful heart! When grapes are gleaned from thorns, when figs are gathered from thistles, when from one and the same fountain salt water and fresh simultaneously flow, then, but not till then, may we look for pure morals and good character from a heart polluted with hypocrisy, accustomed to the known transgression of divine law, and practised in the wilful neglect of acknowledged duty.*

To sum up my prominent objections to the doctrines and argument of the Court in this case, I would note the following as of primary importance:—

1. It proceeds upon the paradoxical hypothesis that a minor of seventeen may incur the highest condemnation of the penal laws of our country—forfeit liberty and life—be seized by a minister of justice, despite of parental authority—while another, of the same age, intelligence, and talent, may not obey the gospel, or conscientiously and intelligently have liberty to join another church which he prefers; and that should a minister of religion assist in so doing, he being only an accessory despite of parental inhibition, he must be punished as an offender against parental authority and the majesty of the law.

2. The principles assumed in the argument establish doctrines most hostile to the genius of our government and the laws of moral obligation in the following particulars:—They favor compulsion in religion; destroy personal responsibility to God during legal minority; take away liberty of conscience from the ministers of religion, as well as from all minors, under a fanciful view of parental rights; stifle the first impulses to freedom of inquiry, and necessarily lead to an irrational

* Just at this moment came into my hand a very able review of this case from the pen of Zeno, *alias* Allen B. Magruder, Esq., of Charlottesville, Va. Had this very luminous and vigorous review fallen into my hands at an earlier date, I should have regarded it a work of supererogation on my part to have done any thing more than to copy it into my pages from the columns of the *Christian Publisher*. We have, indeed, sailed by the same stars, and touched at the same important points. Some of his references to legal authorities I should, as the case now stands, wish to have incorporated in these strictures. But the preceding remarks having been written during examination week, after spending seven hours daily in College, it became necessary to have them printed from my fingers in piece meal—a circumstance not quite so favorable to a close logical discussion of a subject so complicated. For common use, indeed, one might sometimes prefer a popular to either a very compactly logical or legal investigation. One extract from Sir William Blackstone I shall yet, however, work into the recapitulation.

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and unmanly subservience of understanding and affections to the mere dictates of an intolerant parent; and, worse than all, introduces into the youthful mind the most fallacious and enslaving of Papal dogmas—that infants are religiously and morally bound till the age of twenty-one by vows, promises, or pledges assumed for them and incurred by the officiousness of parents and proxies, without any divine warrant or rational authority whatever.

3. The authority claimed for parents over their offspring, and the suspension of ministerial operations upon the whimsical dictations of parents and guardians are most favorable to all forms of error and heresy, superstition, and idolatry with which earth abounds, and are decidedly against the progress not of Christianity only, but of civilization throughout the world.

4. The Court misconstrues all the Bible authorities on which it relies—first, by giving them an illogical application to persons to whom they are not addressed; and then by circumscribing most of them to the fanciful period of political minorities wholly unknown to the Bible and good sense. Thus, for example. the precept, "Honor thy father," &c., is confined to nonage by the force of the argument; whereas, as construed by the Christian Lawgiver himself, it extends to the life of the parties, and includes maintenance and support in all respects needed; and again by applying such passages, "Children, obey your parents in all things," to such ungodly fathers as Mr. Armstrong It is to be wished that President Wayland had been more logical in his manner of quoting and applying such passages, especially as Judge Lewis followed him for better and for worse.

5. The Court as unequivocally misconstrues Wayland's moral science on the subject of parental and filial rights, as it does the Jewish and Christian scriptures cited in the case. Wayland neither gives to the father the authority claimed over conscience, nor exacts from the child the servile obedience in religion required by the Court. Indeed, if I understand at all the King's English, Dr. Wayland's book of moral science most unequivocally condemns the argument and the decision of this case as an encroachment upon the sacred rights of conscience.

6. It also misconstrues the law of nonage and legal infancy, so far as it gives to human enactments a meaning incompatible with the following promised extract from Sir William Blackstone. "Undoubtedly *the revealed law* is of infinitely more authenticity than that moral system which is formed by ethical writers, and denominated the natural law: because one is the law of nature expressly so declared to be by God himself; the other is only what by the assistance of human reason we imagine to be that law. If we could be as certain of the latter as we are of the former, both would have equal authority; but till then they can never be put in any competition together."

7. Finally, the whole argument and judgment "intrude into the field of opinion, and restrain both the profession and propagation of principles on their supposed ill tendency;" and therefore, according to the American "Act of Religious Freedom," constitute a dangerous fallacy in reasoning, and are virtually of the essence of proscription and persecution for opinion's sake.

All which is most respectfully submitted by

A. CAMPBELL.

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MILLER'S CREED.

The following summary is the last edition of our friend Mr. Miller's peculiar creed. It is clear, definite, and bold, and is therefore commendably sincere and consistent:—

1. I believe Jesus Christ will come again to this earth.
2. I believe he will come in all the glory of his Father.
I also believe he will come in the clouds of heaven.
3. I believe he will then receive his kingdom, which will be eternal.
4. I believe the saints will then possess the kingdom forever.
5. I believe at Christ's second coming the body of every departed saint will be raised, like Christ's glorious body.
And I believe, also, that the righteous who are living on the earth when he comes, will be changed from mortal to immortal bodies, and with them who are raised from the dead, will be caught up to meet the Lord in the air, and so be forever with the Lord.
6. I believe the saints will then be presented to God blameless, without spot or wrinkle, in love.
7. I believe when Christ comes the second time, he will come to finish the controversy of Zion, to deliver his children from all bondage, to conquer their last enemy, and to deliver them from the power of the tempter, which is the devil.
8. I believe that when Christ comes he will destroy the bodies of the living wicked by fire, as those of the old world were destroyed by water, and shut their souls in the pit of woe, until their resurrection unto damnation.
9. I believe, when the earth is cleansed by fire, that Christ and his saints will then take possession of the earth, and dwell therein forever. Then the kingdom will be given to the saints.
10. I believe the time is appointed of God when these things shall be accomplished.
11. I believe God has revealed the time.
12. I believe many who are professors and preachers will never believe or know the time until it comes upon them.
13. I believe the wise, they who are to shine as the brightness of the firmament, (Dan. xii. 3,) will understand the time.
14. I believe the time can be known by all who desire to understand and to be ready for his coming. And I am fully convinced that some time between March 21st, 1843, and March 21st, 1844, according to the Jewish mode of computation of time, Christ will come, and bring all his saints with him; and that then he will reward every man as his work shall be.

While scoffers both ecclesiastic and political are misrepresenting, ridiculing, and every way dishonoring the Millerites; thereby showing their love of the present evil world and their want of affection for the Messiah and his kingdom—for whether Miller be *right or wrong it is all the same as respects them;* I say, while they are following the example of their ancient predecessors in the days of Noah, Daniel, and

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Jesus, there are some who touch the matter with more decency as Christian-like spirit; a sample of which, forwarded to me the other day by brother Emmons, I present to my readers as worthy of their attention:— A. C.

Quimby, N. H., January 9, 1843.

Dear brother Colver,

I have seen a notice of your lectures against the second advent, in the *Signs of the Times*, and was exceedingly pained that a man whom I so much esteem should take such ground. I have myself no more doubt that Christ will come sometime this year to destroy the world, than I have that he once came and was crucified on Calvary: and I expect him from several passages of scripture the forepart of the year. O! my brother, I am pained at your situation. In the last part of the 24th chapter of Matthew I see conclusive evidence that if you continue where you are until Christ shall come, you will certainly be left to be burned up with the ungodly world. The love of popularity and the fear of man operate more on the mind than you are aware of. It was, at first, to me a great self-denial to give up my pastoral charge and go where the Lord would send me to lecture on the second advent, and so prepare souls. I have visited six places, and the Lord has in all these places poured out his spirit in a wonderful manner and converted souls. Hundreds have been converted. Infidels, Universalists, &c. have been brought in by preaching God's truth, that Christ is coming in 1843. Do, my brother, prepare for this awful event. If you continue as you are, I see no hope for you. See what Daniel says, chap. xii. 10., and 1 Thess. v.

Give my kind regards to your family and to brother Gilberts. If you write, direct to New Ipswich.

Yours, &c. JACOB WESTON.

Rev. N. Colver, No. 28, Lagrange Place, Boston, Mass.

THE ANSWER.

Boston, January 13th, 1843.

REV J. WESTON,

Dear Sir—I do not call you brother, for the very good reason that you have set me down as a certain candidate for eternal burnings, as I shall undoubtedly continue as I am during 1843—that is, in relation to the peculiar views which you have adopted. I have trusted that I loved Jesus Christ more than I loved life. I love his law and his people, and reckon on his coming, be it when it may, and as long as I live I intend to live for him; but still if he cast me off at last, I am sure I deserve it. I have no hope but in the atonement of Christ and grace of God; but on them I trust, and cannot be afraid. You intimate that I am influenced by a love of popularity. How far you are correct in that, I know not. I know that I have reason to be jealous of my own heart, and thank you for the intimation, and will endeavor to profit by it and watch myself the closer. Be assured your solemn warning and your more than fears concerning my preparation to meet Christ are kindly received. I shall certainly review my past life to see wherein I may have given you occasion to entertain such an opinion of me. Let me ask you to state more definitely, however, what

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has fallen under your observation so unfavorable to my Christian character. My confidence in your candor makes me hesitate to think that you would be wanton in so serious an intimation. But perhaps your doubts have been somewhat occasioned by the notice in the "Signs of the Times" that I "have been lecturing against the second advent of Christ." If so, I can relieve you of that, as that is entirely untrue.—If that be true, you have reason to doubt me; and if it be not true, then that paper has done me great injustice. And surely I know no syllable, word, or sentence which I have uttered, that can afford the least ground for so terrible a charge. I have, as I trust, in the fear of the Lord, delivered three lectures on the prophecy of Daniel; which are now in the press, and when out will send you one: let me ask you to read them carefully and tell me what you think of them. My prayer is that they may be useful.

You say 'that you are as sure that Christ will come to destroy the world in 1843, as that he was crucified on Calvary.' In the latter fact I trust I fully believe; but about the former I don't know. The Bible tells me Christ died; and had he told me that he was coming in 1843, I would believe it too; but as he has told me to watch all the time, because I do not know when he will come, and as he has not told me when he will come, I have to leave that with him and work on, not doubting that I shall hear him when he calls; and if I must perish, as you intimate, for not believing what he has not told me, I see no way to avoid it. I have listened to the arguments which have been adduced; but they have not convinced me. I have tried to notice the *fruits* of that peculiar belief, and I confess they have been very unsatisfactory. If the caricaturing and utter misrepresentation (to speak mildly) which are put forth in the "Signs of the Times," are to be attributed to that belief, its fruits are certainly not very lovely. Nor am I without some distress, in view of the utter destitution of many poor credulous persons which will *press* upon them, when 1843 is passed over, whose all of the bounties of a kind Providence, so far as sustenance for themselves and helpless families is concerned, will have been fleeced away by as worthless a set of heartless enthusiasts and *speculators* as ever afflicted the world. I may be mistaken, but I sincerely believe that the leaders in these matters, in this city, are at an entire remove from all that makes up the Christian temper, spirit, and object. Many, no doubt, are sincere; but I believe they are the subjects of a *designed* imposition. I seriously apprehend that infidels in *disguise* are warily preparing for an *intended* reaction upon the Bible. But whether designed or not, I tremble for the results. And I beg you to consider whether such a remark as yours in your letter to me, if made *abroad*, may not one day be a terrible weapon in their hands—namely, 'that you are as sure of Christ's coming *this year* as of his *crucifixion*.' I beg you, my dear sir, to beware how you directly or implicitly pledge the truthfulness of the Bible upon the 1843 hypothesis. It is most painful to go into a Miller meeting, and listen to the bold, dogmatical, and ignorant *rant* to which the truthfulness of the Bible is tendered in pledge, and the utter distortion and perversion of almost every passage which is quoted. *I speak for Boston of course.*

I have looked at 1st Thessalonians, 5th chapter, to which you refer me, and find that though the Thessalonians were in the light, and that

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that day could not come on them at unawares; yet they *knew nothing at all when it would come;* and so I may have some hope, though ignorant of that particular fact, if I try and live for God, as well as I can. On the whole, my dear sir, if you think I am in so dangerous a condition, why not come and see me? My ear shall be at your service—aye, and heart too.

Yours affectionately in the love of Christ's appearing,

NATHL. COLVER.

P. S. You say, if I continue as I am, there is no hope for me. Indeed! Then "they that have fallen asleep in Christ have perished." Will you not review that remark? Have you not a new gospel? Were not former saints as much bound to believe in 1843 as I am? Have you never till now preached a gospel that would save any one, or have you some new revelation? I have seen visionaries, but I have seen no visions. If the murderous process with the 2300 days in Daniel is indispensable to salvation, until you commenced it you must have labored in vain; and if that process is indispensable to my salvation, I am sure I shall be lost; for I dare not do it. The fact is, you will not let the Lord have his way at all. If he says such an event shall occupy so many years, you reduce it to days, and then extend it again to years. If he says so many months, it undergoes the same process. And if he says so many days, you claim to correct him, and say he meant years: and I see not how it is possible for him to make any revelation at all. His words are *moveable*, and we must look to the caprice of every ignoramus who claims (modestly) to be "the wise that understand," for the revelation, and not to God. I beg *you* to beware, my dear sir, lest you be found *adding* to the words of prophecy. Stop, I beg you. I have no doubt of your kindness, but I *have* some of your sanity.

N. C.

SPIRIT OF GOD—*No. III.*

As many as are led by the Spirit of God, they are the sons of God."

Rom. viii. 14.

HAVING presented our views in general of the doctrine of the Spirit, I wish, as introductory to the consideration of particular points, to offer an apology for those who have charged us with "denying the Holy Spirit." Of course, we ourselves know, perfectly well, that the charge is a false one; and that, so far from denying the doctrine of the reception and enjoyment of the Spirit of God, it is one of the cardinal, and special points, which we maintain; having been so stated and arranged in the writings and discourses of all our reputable writers and speakers. But candor obliges me to say, that our opponents have had some good reasons for standing in doubt of us, at least until lately, when a more full and special examination of the subject, in the Harbinger, has placed our sentiments in so clear a light as no longer to leave an excuse for misrepresentation.

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In the first place, it was perfectly natural, that suspicions of our orthodoxy should arise in the minds of those who had been accustomed to hear the "operations of the Spirit" constantly dwelt upon, as the only means of conversion; when, in the commencement of this attempt at reformation, it seemed necessary to call the attention of the religious public to the indispensable importance of the written word, as the means employed by the Divine Spirit in conversion. This I say, because under the pressure of the circumstances then existing, a degree of emphasis was laid upon the influence of the word, which seemed to render every other agency secondary and unimportant. The circumstances to which I refer are those in which the religious community then were, under the influence of the popular doctrine of spiritual operations, with all the visions, dreams, shoutings, faintings, fallings, and other extravagancies to which it usually led. These seemed to demand a remedy; and, as after a feast the physician is apt to prescribe a fast, so it appeared to be then necessary to oppose this extreme by urging in the strongest terms the power and precedency of the word of God, and in the meanwhile to touch but slightly upon those operations called spiritual, which were considered as already carried to a dangerous extreme in the popular doctrines and practices of the day. Hence it was that they who had no other views of spiritual influences than those of "sensible operations," very naturally concluded that the denial of these was an entire denial of the influence, and even the existence of the Spirit of God.

The truth is, that one party had assumed, as was believed, a position in reference to the word of God, very similar to that which the other was supposed to assume in reference to the Spirit. The first was thought to deny the influence of the Word, as did the latter that of the Spirit; and, in fact, "The Spirit alone" was at least as often the watchword among the former, as was "The Word alone" among the latter. Indeed, I presume there is little doubt that the facts and circumstances of the case would even much more fully sustain against the former the charge of denying the Word of God, than against the latter, that of denying the Spirit. Nevertheless, I have no idea that the *sober*, *intelligent*, and *reflecting* of either party in this controversy really disbelieved, and set at nought the influence of either the Spirit or the Word. The true question was one of precedency and order, and not of power or being. It was a comparing of influences, rather than a denying of them. It was, to use a figure, a question of PROSODY, to wit—in such or such a sentence, whether "*Spirit*" or "*Word*" should be in a *parenthesis*. One party contended that "Word" should be in a parenthesis, and be spoken in a low tone; and the other that "Spirit"

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should be in a parenthesis, rather than "Word." Now, however, it would seem, that both are happily agreed from a better understanding either of each other, or of the subject, that neither "Spirit" nor "Word" should be in a parenthesis, but that both should stand amicably connected in the same sentence by the copulative conjunction "*and*." Or, again, one might say the question was one of *infallibility*, to wit—whether the internal emotions of the soul, commonly called "Christian experience," were certain evidences of conversion; or whether such evidences must be derived from the written word. One party urged the fallibility of human judgment as to the sense of scripture, and the certainty of feeling and knowledge contrasted with faith. The other insisted upon the doubtful character of internal emotions, and infallible evidence of the scriptures. This, if I may draw a figure from the typographic art, is the question, whether "Word" should be in ROMAN letters and "Spirit" in *Italics;* or "Spirit" in ROMAN, and "Word" in *Italics*. But the wise now understand the parties to have blended two infallible evidences, and to have discovered at length in the progress of geographical science, that if Italy with her *Italics* be not in Rome, Rome and the Romans are at least in Italy.

In the next place, as extremes produce each other, it is not to be questioned that some, upon both sides of the controversy, did actually, from hasty zeal and imperfect knowledge, in connexion with their alarm at what they conceived to be a monstrous error, rush respectively into the opposite extremes of "Word alone" and "Spirit alone" conversion and renovation. The one pronounced the word a "dead letter." The other, making a general application of a special remark of the Great Teacher, insisted that the word was "spirit and life." The one was eloquent upon mysterious operations and indescribable emotions, and greatly occupied with things abstract and supernatural. The other was argumentative upon the effect of motives, and much attached to Physics, and especially to Natural Philosophy. The one denounced the other as a bold and irreligious innovator, and the latter charged the former with being a speculator and dreaming metaphysician.* It is to such controvertists and such controversies I have no

* An acute and ingenious advocate of the "Word alone" theory, a physician, and, by a professional *extravasation* by no means unusual of late, a preacher also, was one day descanting upon spiritual influences to his congregation, and contrasting them with the power of divine truth. In the course of his sermon, he remarked 'that many believed the Spirit to be distinct from the Word, and attempted to distinguish between them, and so show that there is really a spiritual agency or agent, other than the Word. This,' added he contemptuously, 'is a METAPHYSIC.' Upon this incident, which actually occurred, I have to remark; that since, as a general division, we have but two chapters of human science—the one relating to matter and the other to spirit; or, as they are commonly termed, Physics and Metaphysics; and since the aforesaid Doctor evidently

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doubt most of the misrepresentations and misunderstandings of this subject are to be traced. Such are to be found in all religious communities. Even in the days and under the preaching of the Apostles there were those who, Peter being witness, misrepresented the sentiments of Paul, and wrested not only his epistles but the other scriptures "to their own destruction."

In the third place, it is to be considered as an excuse for the error of those who have charged us with "denying the Spirit," that their views of the Spirit of God and his agencies for the most part begin and end with *conversion*. They have it in their system the office of the Spirit to effect conversion. When this is accomplished, and the person is thus, as they conceive, "regenerated," the proper office of the Spirit would appear to terminate. They do not, in the majority of cases, at least, extend their views of spiritual influence beyond this. Conversion, or regeneration, is with them the great end and object of the reception of the Spirit. With us the case is widely different. We make the reception of the Spirit the end and object of conversion.—They make it only the *means* of conversion; but we, the *end* or *object* to which conversion leads, and for which it is only preparatory. (The denial of the reception of the Spirit *for conversion* would consequently be with them equivalent to a denial of his reception *at all;* inasmuch as they regarded this to be the great purpose of his reception, and had but little, if any, conception of any other office as fulfilled by this divine agent.

I have no doubt but that our opponents have in this respect misconceived us as well as the doctrine of the scriptures. Nothing can be more unsupported by scripture testimony than the doctrine that the Holy Spirit takes up his residence in the sinner to produce faith and effect conversion. The unpardoned cannot receive the Spirit of God. 'The world cannot receive him,' said Jesus. The unsanctified heart can never become his abode. It is the saint, and not the sinner, who is the temple of the living God. Faith is not said to be received through the Spirit, but the "Spirit through faith." Pardon and adoption are not effects of the reception of the Spirit, but the latter is, on the contrary, a consequence of the former which precede as necessary prerequisites. "*Because you were sons*," says the Apostle, "God has sent the Spirit of his Son into your hearts," &c.

And is it not most unjust to us to say that we deny the influence of

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eschews the "Spirit alone" doctrine as a "*metaphysic*," it will logically follow, upon his own premises, that his own doctrine of the "Word alone," must belong to the other chapter, and be, consequently, a PHYSIC. If, then, even the Doctor's preaching be a *Physic*, its administration will not be, after all, so unprofessional. R. R.

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the Spirit of God because we make it the *end* rather than the *means* of conversion? In fact it is most clearly evident that they who make the Spirit the *means* of conversion, place in a much more subordinate position, and do far less honor to this agent, than they who make his reception the great and final *object* of conversion and purification. The end is always greater and more important than the means. Indeed, means derive all their greatness and importance from the end. The means exist only for the end which they accomplish, as the scaffolding for the erection of a building. It is true, that in a series, one end may itself become a means to a greater end; but each separate object attained is greater than the means of its accomplishment, and the final end of all—that for which all other ends were, is necessarily greater and more important than they all. Hence I argue that we, so far from denying the influence of the Spirit, or derogating, in any degree, from its importance, do really place it in a more important position and attach to it more value than our opponents. To consider faith in the divine testimony, repentance, baptism, and the remission of sins all necessary prerequisites to prepare for the reception and enjoyment of the Holy Spirit, is certainly to do much more honor to this divine agent, than to regard his influences as occupied in merely preparing for, or even accomplishing conversion.

But further: they who profess to have been converted by special operations of the Spirit, appear to look upon the Spirit as something bestowed upon them as an emolument, or a simple addition to their store in regard to religion, and as though it were for mere selfish possession or enjoyment, as expressed by their phrases "seeking religion," "getting religion," &c. Now it were far better, and more in accordance with truth, to say of a truly converted person, not, "*he* has got religion," but "religion has got *him*," and to regard one who has received the Holy Spirit not in the light of its possessor, but rather in that of a temple for its residence, and as being *subject* to its influences and governed by its authority. Certainly, the extravagant ecstacies of an impulsive nature, always selfish, are not to be put into competion with the holy influences which ever reign in a heart purified by obeying the truth, and in which love, joy, and peace, with all those graces which issue in newness of life, are shed abroad and maintained forever, by the Holy Spirit, which is in the soul, as a perennial fountain, springing up unto everlasting life. R. R.

PSALMODY.

We have for some time been purposing and promising a few essays on Psalmody. Delayed, and somewhat thwarted in our attempts to

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execute our purposes, the series begun is yet unfinished and little progress made in directing the thoughts and inquiries of those who desire to be fully informed on the subject. In making an addition of two hundred and seventeen new songs to our present book, we have not only examined anew our old hymn-book, but all the respectable new ones, down to Mr. Buck's late Baptist selection. From this last examination I have risen with still deeper convictions than ever, that, regarding subject matter, poetic excellence, and suitable metres for the high praises of God, we have not 500 choice pieces in the English language—nay, indeed, probably not the half of that number—if enlightened piety, good taste, and divine truth are to sit in judgment on the whole premises. There may be a thousand and more that may be sung without violating conscience or sinning against truth; but that there is a quarter of a thousand against which the genius of good poetry and good sense, and the good taste of a divinely illuminated mind could not object, is, to my mind and according to my reading, a very doubtful question. With regard to my own reading and opportunities, I opine that I may, without much boasting, suppose myself at par with any other person of my age in the country. But it may be said that what one mind and one standard of taste approves, another, of equal pretensions, will disapprove. This will not be disputed. Still there is a standard to which a sound judgment and a delicate and correct taste must submit. But that standard is not rhyme, but reason—not the poetic feet nor the gingle of words, but the langu ge, the sentiment, and the spiritual sense of the composition.

There have been some hymns commended to my consideration, because, as their admirers say, the tune to which they are set or sung is a beautiful one; and, by others, because they produce an excellent effect under certain circumstances. All this and much more might be said of numerous songs directly contrary to the genius of the gospel.

The Psalms of David are my standard in all points of good taste, good sense, fervor, feeling, profound devotion, divine sentiment, and every other element of pious wonder, love, and praise. They come short only in so much of the subject matter as is peculiarly *Christian*. The *saint* can sing them with pleasure, but the *Christian* supremely delights in the themes that concern David's Son and David's Lord.

I do not approve of all the pieces in the first or second part of the book now issuing from the press. My brethren claim certain rights in this matter to which I am bound to assent. I am of opinion that it is the best selection in the language; yet it is by no means perfect, nor are our communities so well educated in Christianity as to relish neither more nor less than what the Holy Spirit approves. I do not,

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indeed, think that there is a song in it which a Christian may not sing, affixing a proper meaning to the words; still there may be a few which require a special interpretation.

Prophetic and poetic licences have never yet been well defined. I know there are many beautiful and sublime passages in the Prophets and in the Psalms, and other portions of the inspired writings, which must be read and sung with much allowance for the exaggerations of pious admiration and rapture. Hence the difficulty of settling the question, How much is to be allowed to the genius of poetry, to the enthusiasm of ardent feeling, and the rapturous flights of a fervid and pious imagination? I might give the 18th, 45th, 68th, and 72d psalms as specimens of the claims of inspired poetry in setting forth the glorious themes on which the saints of all ages delight to dwell. Meantime, I reserve this subject for future consideration.

There is one thing, indeed, that must not be lost sight of—that the views of divine truth communicated in the sacred scriptures, should never be sacrificed to the charms of poetry or obscured by the ornaments of style. These must be expressed in clear, definite, and intelligible terms, else the worship of God is profaned in honor of poetry or music. To this we have paid supreme regard in the selection and modification of the compositions added to our former stock.

Indeed, in review of the whole, I flatter myself that, excepting the mere point of arrangement under appropriate heads the kindred subjects in the first and second parts of the book, the brethren will find but little to alter or amend in the volume now offered to their acceptance, and in conformity with their numerous and oft-repeated requests. Such alterations in mere arrangement of subjects, or in the substitution of a few special songs in the subsequent editions, cannot, we humbly hope, for a long time to come, make it either necessary or expedient to tax the brethren with the inconvenience of purchasing a new book, or with the perplexity and confusion of having a plurality of books, or a different selection in different sections of the community.

As suggested in the Introduction to Part II, printed below, we have solicited and obtained help from brethren J. T. Johnson, B. F. Hall, S. Church, R. Richardson, Thomas Campbell, and other brethren—as well as freely used brother Scott's book—so that the present volume, Part 1st and 2d, as nearly approaches the work of a general committee as can well be conceived, or attained under our present organization.

It was first proposed by brethren in Kentucky that the profits resulting from such a volume should be sent back to the churches in the form of educated Evangelists, and should therefore be held sacred to the

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promotion of the objects cherished in the designs of Bethany College; to which all have assented to whom the proposal has been communicated. Should this project be generally approved, after the expenses of stereotyping and completing the work shall have been defrayed, I shall place the work in the hands of a suitable agent for that purpose, who will, I doubt not, render full satisfaction to the community, both in the neatness, despatch, and fidelity with which this work shall be accomplished.

These things premised, we subjoin the Introduction which precedes Part II. of the new Hymn-Book:—

THE psalmody and the public prayers of a Christian community are the most unequivocal and infallible exponents of its piety and spiritual intelligence. Indeed, the sacred song and the social prayer are but the express image and living form of the pious emotions, religious taste, spiritual discernment, and holy affections of those who unite in them. If the Christian can best exhibit his faith by his works, he can also most satisfactorily verbally demonstrate his piety and humanity in the praises which he sings, and in the prayers and thanksgivings which he offers.

The Christian hymn-book, next to the Bible, moreover, wields the largest and mightiest formative influence upon young and old, upon saint and sinner, of any other book in the world. Poetry, and especially good religious and moral poetry, emanates full as much from the heart as from the head, and partakes so much of the spirit of its author, that it insinuates itself into the soul with more subtlety and power than any other language of mortals, either pictured to the eye or presented to the ear. "Allow me," said some one, "to write the ballads for a nation, and I care not who furnishes it with its books." Permit me, I also say, to dispense the psalmody of a community, and I care not who dictates its creeds, or writes out its catechisms. If the hymn-book is daily sung in the family, and in the social meetings of the brethren, it must imbue their souls with its sentiments more than all the other labors of the pulpit or the press.

For these reasons no book ought to be got up with more religious care and consideration than the volume of psalmody. No task requires a more cultivated spiritual taste—a more enlarged and comprehensive mind—a more intimate acquaintance with the spirit of the Bible, and the hallowed breathings of its saints, than the psalmody of a Christian church.

With a solemn, deep, and long cherished conviction of these great practical truths, we have frequently examined the whole subject, and sought to contribute our humble endeavors to the work of furnishing a better selection than any one yet in use amongst us. For this purpose we have collected hymn-books and psalm-books, ancient and modern, European and American, and have summoned the aid of our most enlightened and experienced brethren in furtherance and consummation of this grand object.

The book now in use amongst us, meagre in size though it is, I yet think is the most scriptural and Christian of any one volume I have

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ever seen; yet, like the popular version of the Bible, it was got up too much in the spirit of compromise to be in all respects what it ought to be. I never approved it all; but my peculiar position to the community constrained me to yield my own judgment, in some measure, to that of others, for whom I entertained much affection and esteem.

No one is bound to sing what he does not approve; and, in the progressive state of our community, we thought it best, neither in fact nor in appearance, to dogmatically dictate to our brethren what they should sing. For this very reason, as well as that we might have but one book, we first of all solicited the aid of others, after our first incipient effort had been given to our infant communities.

Since the appearance of another book amongst us, we have often reflected on the best means of having our present book enlarged, and more appositely adapted to the genius and position of our rapidly increasing and widely extending connexion. There is no necessity for either haste or parsimony in completing an object so great and important as this is. We cannot call a convention from all the ends of the earth to deliberate, for days or weeks, in order to a concurrence in such a work; and if we did, the larger the convention, and the more gifted, the longer would be the time, the greater the difficulty of unanimity; and, at last, the more to be compromised. After much earnest and religious concern and reflection upon this momentous affair, I have concluded to add a part 2d to the present book, and to present it as a *resolution* to the whole brotherhood; and when they shall have maturely considered it, we shall solicit their suggestions, criticisms, additions, and subtractions, and refer them to a committee here always on the ground, composed of father Campbell, brethren Richardson and Eaton, with such other persons as the brethren may please to appoint at some future time. We shall await their decision before the work is finally stereotyped and done up in a permanent and more elegant form.

It has been proposed by some brethren to have the nett proceeds of the sale of such a book, if any there be, devoted to the advancement of Bethany College, or to the education of some promising youth devoted to the ministry of the Word. All of which is most respecfully and affectionately submitted to the brethren.

An edition or two of the present work will be no loss to the brethren, inasmuch as the book now in use, as well as this one, may be wanted in their families and churches. Nor is it probable that very many new additions will be made to this book, although some changes and transpositions, in point of arrangement, as well as substitutes, should be found necessary. And what of the expense of a few cents to each disciple in accomplishing an object of such importance to all the community!

To our former collections of hymn-books—that by brother W. Scott, that by brothers Johnson and Stone, that used by our brethren in England—I have added the late Baptist collection, and all that came in my way during my last visit to the Eastern cities. We have, then, ample documents, in point of the number and size of the hymn-books and psalters, on hand. Elders J. T. Johnson, B. F. Hall, Samuel Church, and other brethren of much experience and intelligence, have been solicited for their assistance and contributions, while others have volunteered their offerings

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This expedient, though not borrowed from any party, I have recently learned has been adopted by the Presbyterians in getting up a new and improved selection; and they, too, are sending out a book to be afterwards revised and sanctioned by the denomination, before they put it up in the most permanent and acceptable form.

We are not solicitous for mere classification in Part Second. No people sing hymns in chapters and classes. Before stereotyping the work, it will no doubt be expedient to arrange, in some systematic way, the subjects of praise, merely for the convenience of finding any particular piece.

The perfecting of the book of praise for a great community is not the work of an individnal, nor of a single effort, unless, indeed, he were divinely inspired. On the plan proposed we will be able to have a very full expression of the intelligence and taste of the whole community; and whenever that is obtained, no pains on our part shall be spared to have a very neat stereotyped edition, on a clear, full, and elegant type, on good paper, and finished in the most acceptable form. The nett proceeds of the whole undertaking, if the brethren concur with me in opinion, shall be held sacred to the cause of education, as before intimated. Meanwhile, we commend Part Second, as well as Part First, to the candid criticism of all the brethren who may desire to lend a helping hand in this very necessary and highly responsible undertaking. One book of psalmody, and but one, is all-important to a community that desires in all things to maintain unity of spirit, of sentiment, and affection ic the bonds of Christian peace and heavenly love.

A. CAMPBELL.

NATURE OF THE CHRISTIAN ORGANIZATION.

No. XII.

THE CHRISTIAN ORGANIZATION—ELDER, BISHOP, APOSTLE.

THE GERMS of this organization are to be sought in the scriptures—the evidence of their development in the facts recorded by the first uninspired writers.

In this number we shall seek after the germs relative simply to the ministry; and in the following, (since we have been called upon to do it,) we shall search for their development, in early writers, and briefly vindicate the value of this testimony.

Confining ourselves to the church of Ephesus, I think it is clear that Bishop and Elder, as terms expressive of office, are synonymous. Presbyter, indeed, is sometimes used in reference to age, and is then applied to one of the apostolic order—and Bishop, as expressive of oversight; and so extended to include the Great Bishop and Shepherd of souls. But as terms of office, they refer to a certain clerical order, having Apostles or other chief ministers above them, and deacons, and the body of the laity officially under them. Now for the proof:—

Passing by Ephesus, (see Acts xx.) Paul sent for the Elders of that church to meet him at Miletus. His sending, and their obeying the summons, and the whole tenor of his eloquent and tender charge to them, are in proof that the apostolic office was superior to that of

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Elders. If it be objected that this was by virtue of plenary powers of inspiration dwelling in Paul; or by virtue of his planting the church, and having himself ordained them Elders—the reply is, So did the other Apostles in every city, and so did Timothy in this, by authority derived from Paul; and so did the line of Bishops recorded by Eusebius, by authority derived from their predecessors. Here, then, is one officer, superior to Elders and Bishops, who were several, perhaps many; and they acted under him, were ordained by him, and amenable to him.

That the Elders mentioned in this chapter, were identical with the Bishops mentioned in Timothy, is evident from the duties of their office—they had the oversight of the members of the flock—they were to teach, to feed, and to admonish them—whilst at the same time they were first of all amenable to the highest of all tribunals, and to the authority of a chief minister over them.

In the same church there were Deacons, evidently of an inferior order and subsequent appointment, since they are not named in the Acts in connexion with the church of Ephesus, and when subsequently mentioned in the letter to Timothy, are always named *after* the Elders or Bishops.

These, however, are the mere *germs* of a ministerial organization, since it does not appear how many presbyters and deacons were ordained in each church; whether the deacons were amenable to the presbyters, to the body of believers, or to the Apostles alone; and whether the Apostles, in the chief, ordinary, government of the church, had successors or not.

There can be no question that these things were perfectly understood at the time, both in principle and practice; but the notices concerning them being purely incidental, we are left to the further induction of such incidental notices as subsequently occur, until the system stands forth complete. A C——N.

REMARKS.

The ministry of the church is now fairly before us. That ministry was certainly ordinary and extraordinary. This will not be disputed. Apostles were certainly extraordinary. Their place in the institution of the Christian church needs no succession. A hundred or a thousand Moseses may be found among the Jews; still Moses never had an official successor. The Apostles have none—can have none. If this matter cannot be clearly sustained from the apostolic writings, nothing can be proved from them.

Again, the *name* indicates one, and only one rank. *Apostle*, without limitation, is always definitive of a minister *plenipotentiary* and extraordinary. *Apostle*, with an epithet of designation, is subordinate and special;—such as, "an Apostle of the Churches," "a Messenger of the Churches." "*The Twelve*" is not more definitely appropriated to twelve designated persons, than *Apostle* is to those sent out by Jesus Christ to preach and establish the gospel, erect the church and set it in order.

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The Apostles are first not only in precedence of rank, but also in time. They were before Bishops in time and rank. Bishops and Elders are co-ordinate and inferior officers. They were created by the Apostles; the Apostles, by Jesus Christ in person. Paul, in discussing his claims to the rank of apostleship, in his letters to the Corinthians and Galatians, sets its peculiar and differential attributes in a clear and intelligible light. In answering the question, "AM I NOT AN APOSTLE," he affirms in proof—

1st. "*Have I not seen Jesus Christ our Lord?*"

2d. "The signs of an Apostle, were truly wrought [by me] among you, in all signs, and wonders, and mighty deeds."—2 Cor. xii. 12.

3d. "I neither received the gospel from man, neither was I taught it but by the revelation of Jesus Christ." Gal. i. 12. "And he that wrought effectually in Peter to the apostleship of the Jews, the same was mighty in me toward the Gentiles."

Here, then, are the essential attributes of an Apostle:—

1st. He must have seen the risen Saviour.

2d. He must have been called by him personally, and have received a direct and immediate revelation of the gospel, without any created intervention.

3d. He must have been empowered with supernatural "signs, wonders, and mighty deeds."

Now in the absence of any one, or all of these, no one can presume to an apostolic office. There is no *sub*-apostleship in the Christian scriptures. All Apostles are official equals. These predicates of the apostolate I do not argue as though debateable, but assert as incontrovertible facts.

Our correspondent very correctly affirms the equality of Elders and Bishops, and predicates of them the same official rank and duties, quoting very relevantly Acts xx. and 1 Tim. iii., as fully affirming and sanctioning this view of their equality.

The sub-basis of a system of official supremacy, I am sorry, indeed, to see indicated very unobtrusively in the most intimate connexion with this assertion of presbyterial and episcopal equality, in the following words:—"These Bishops were amenable to the authority of a chief minister over them." WHO WAS HE? Grant this, and then a foundation is laid for a class of superintendants to whom all Bishops or Elders are amenable for the discharge of their duties. An assumption here is a serious matter. The slightest inclination of two straight lines, apparently parallel, will, in a long projection, give at the other extreme a fearful discrepance. This is, indeed, a germ which may

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grow up into a mighty tree, if planted in a genial soil and often refreshed with seasonable showers.

There is, indeed, in the paragraph immediately preceding that from which the extract is made, a similar assumption, not, however, quite so palpable. From Paul's sending for the Bishops of Ephesus, and their prompt obedience, the superior authority of Paul and his fellow-Apostles in similar circumstances is very justly argued. But under the shadow of these illustrious Ambassadors of Jesus, Timothy is introduced as possessing a general superintendency without even the title of Bishop, Elder, or Apostle. The germ deduced from this root is very forcibly set forth in the following words:—"Here, then, is one officer superior to Elders and Bishops, who were several, perhaps many, and they acted under him, were ordained by him, and amenable to him." I shall only at present note these germs as they are indicated by my correspondent. If any one can throw light upon the scriptural grounds of English or American episcopacy, I am inclined to think it will be competent to him to furnish it; and so far as the sincerity and piety of any advocate of the system can propitiate our ears or our hearts to his pleadings, they are already in the most attentive attitude, waiting for farther developments of the scriptural authority on which his assurance rests. Hitherto we have found nothing that warrants an acquiescence with the views which he very benevolently presses upon our attention. A. C.

SUBSCRIPTIONS AND DONATIONS TO BETHANY COLLEGE.

	Subscriptions.	*Amount paid.*
Amount of Subscriptions and Donations, as published in No 7, vol. 6, new series of the Millennial Harbinger, page 319,	$17,688 25	$7923 66
T. B. Parish, Colbyville, Clark county, Ky.,	10 00	10 00
George W. Williams, Bourbon county, Ky,	100 00	100 00

Amounts of Subscriptions published in No. 7, Vol. 6, since received.

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The following persons have contributed Books, &c.

Joel B Bragg, Richmond, Va.; Logan Waller, Richmond, Va.; Henry B Blair, New York City; Dr. Luke Barker, New York City; Elder James Taylor, Philadelphia, Pennsylvania; F D Dungan, Baltimore, Md.; Mrs Susannah Walker, Fredericksburg, Va.; John Waggoner, Cincinnati, O. Mrs Susannah Walker donated a Gold Watch—R L Coleman, Charlottesville, a Gold Chain. Mrs S Robbins, Portage co., Ohio, donated Coverlets and Blankets.

BIBLE IN MEXICO.

The following letter addressed to Mr. Buchanan, British Consul, at New York, from a Missionary in Mexico, will be acceptable to many of our readers:—

Mexico, 9th September, 1842.

My dear Sir—In the gracious providence of God I have safely arrived in this city, and I feel thankful for that protection which I have enjoyed in my movements by sea and land since I left your place; and I am thus reminded too of the merciful hand of God upon me in times past through many lands and many perils. In the present case I am called upon especially to be thankful for my protection on the sea-coast of this country during the summer season. Vera Cruz is never healthy, but in the summer months it is peculiarly bad, owing to the disease called the *black vomit*, which then prevails, and cuts off great numbers, and most frequently with very little warning. The Lord preserved me there in safety on this occasion, as he did on two former occasions, in 1827 and 1830. From Vera Cruz to Mexico is a distance of some 300 miles, and not the least of the danger I have had to encounter was on this road, as it is greatly infested with robbers, who are also murderers to gain their ends, and there has been much loss of property and life on this road. A more than common exertion has been made of late against these robbers by the active measures of Santa Anna, and not less than 19 of them have been taken, tried, and executed within the last three months. And notwithstanding of all this, the road is still in that state that escorts of soldiers in various places are required. From these notices you will see what abundant cause I have to be grateful and thankful for the protection I have experienced. From all my friends who feel an interest in me and my missions and movements, I beg their uniting with me in thanksgiving for the mercies experienced.

The general state of things in this country is still of a very unsettled nature, and there are fears that we are not far from another revolutionary movement. Two revolutions have I already seen in this country, and not unlikely there may be two more before I leave it. It is a pity to see such a fine country, with every natural advantage, in such continued agitation. But in viewing past times and nations we will perhaps not wonder so much as we are otherwise apt to do. Most nations have had much to go through before they were settled, of which our own favored nation affords a full example. The United States, as a nation, has had a wonderful exception in its early years from the

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turmoils of nations in general; and most of this exemption is owing, under Providence, to the actual circumstances under which they came into life, each of the thirteen states having long been accustomed to govern themselves, and were thus, as it were, established. This circumstance, together with the ample territory of new and fine lands to meet an increasing population, has chiefly given them their advantages, instead of their fine constitution, in which they glory. I have often been sorry to see in the States so little recognition of the merciful hand of God upon them on the one hand, and so much glorying in their own wisdom on the other. I fear these things will be visibly rebuked in them, and even now perhaps that rebuking from above is begun.

I have been so short a time here yet, that I can hardly say much as to the prospects that lie before me in the important concern with which I am charged in visiting this country, in the circulation of the holy scriptures. There are, however, some circumstances that have thus far come before me which are of a favorable nature. You are aware, I suppose, that in my former visit to this country, several thousands of copies of the Scriptures were put into circulation. This produced a direct good, and, as I may say, an indirect one. The direct one, of course, was so many copies of the word of God coming into the hands of numbers in a country where this holy book was almost entirely unknown. The indirect benefit consisted in an excited interest in favor of the Scriptures, both among those friendly and unfriendly to our noteless Bibles. This led to a considerable demand for the Bible with notes. Of one edition of such a Bible more than 1000 copies have been sold here at 25 dollars each. This excitement has even manifested itself in the getting up a splendid edition of the Scriptures, and in a new and improved version, in this city, accompanied with notes and valuable dissertations. This work would do honor to any country, and much more to this, under its present circumstances. It consists of 25 volumes in royal octavo, besides a folio volume of plates and maps. The price in boards is 132 dollars. There were upwards of 700 subscribers to this work, and the translators were chiefly some four or five Priests here. This is the first Bible printed either in Mexico or in all Spanish America, and truly forms *an era* to them of a most important kind. All this Bible interest and Bible publication and sale will turn in favor of our simple text Bibles. J. T.

SUMMARY OF NEWS FROM THE CHURCHES.

Brother Daniel Hook, of Augusta, Georgia, writes under date of November 28th. "With pleasure I now inform you that through the Christian liberality of our good sister Emily H. Tubman, we have now in Augusta a beautiful and commodious meeting-house for the Disciples of the Lord, where we shall always be happy to welcome any of our brethren. We are especially anxious for the assistance of any of our preaching brethren who may pass through this country."

Brother James J. Trott says, December 2d, "We have had a good work in Middle Tennessee this year. I have had the pleasure of seeing several hundred persons turn to the Lord since January last."

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Brother W. P. Clark informs us under date of December 24th, that during his last trip of three months there were 206 additions; and during the year 1842, within the bounds of his labors, in the counties of Marion, Green, Adair, Russel, and Cumberland, in Kentucky, 708 persons were added to the army of the faithful.

Brother J. B. New, of Vernon, Indiana, returned home on the 31st of December, from a tour of four weeks, in the counties of Bartholomew and Shelby, in company with brother M. B. Hopkins, during which time there were 48 additions. During the year he constituted three churches and immersed about 127 persons.

Brother John T. Johnson, in a tour of 11 days, commencing with this year, with the assistance of brother John Smith, obtained 28 additions at Sharpsburg and Owingsville. These congregations agreed to sustain brother Smith as an Evangelist for this year.

Brother Absalom Rice organized a church in Portland, Missouri, a short time since, of 28 members.

Brethren T N Gaines and Laird held a meeting last month at Liberty, Mo, at which there were 17 persons added to the church.

Brothers O'Conner and Porter, in a tour of 38 days, in Wayne and Holmes counties, Ohio, immersed 55 persons.

Brother John T. Johnson returned from Flemingsburg, on the 17th February, where he had an interesting meeting. There were fifty-one additions.

By letter just received from brother Earle, we learn that several have been added lately to the churches in Barnwell District, S. C.

Bedford, Ohio, January 19, 1843.

The "cleansing of the sanctuary" has agitated our community for some months, but the thing is being settled since the commencement of the prophetic year. We have just closed a meeting in our place, in which we were assisted by brothers J H. Jones and J. Henry. Eighty-four penitent believers were baptized, and, like the Ethiopian, are now rejoicing; among whom are my brother Harris and David Decker. God has heard the prayers of our mother. Though her spirit has fled to the land of the blessed, her prayers are answered, and we her children rejoice that we had a pious mother. Pray on, you mothers; God will hear you, and your prodigal sons shall yet call you blessed. Within the last three weeks, in Cuyahoga county, some two hundred have yielded in obedience to the faith of Prophets and Apostles. J. P. ROBISON.

Kingston, Pa., January 21, 1843.

We have recently seen the most glorious triumphs of *truth* here that we have ever witnessed in this part of the country. Elder William Lane now resides in Plymouth, the township adjoining this; and, upon the faithful proclamation of the gospel, he has seen and is now witnessing the glory of God in the salvation of souls. Many are coming out and confessing the Lord Jesus. Two hundred and seventy-five have, within six weeks, been immersed on the profession of their faith in the Messiah. Nearly all those obeyed in Plymouth. Others we know are ready to go forward in this solemn institution as soon as they have opportunity. This good work is spreading into different neighborhoods. We have not resorted to mourning benches, nor any such plan of operation. The *Word* of the Lord has been preached, and then we have called for *volunteers*, and the result has been glorious. J. J. HARVEY.

I have just learned by a brother from Lewisburg, Pa., that 100 have been added there by immersion within a few days. May the gospel be preached as it ought to be! *then* will it be believed and obeyed far and wide. J. J. H.

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OBITUARY.

Died, on the 9th ultimo, W. J. STAMPS, a Student of Bethany College, in the 17th year of his age. The deceased was formerly a resident of Wilkinson county, Mississippi.

LINES WRITTEN ON THE DEATH OF MR. STAMPS.

By a Fellow-Student.

Cease, cease the sounds of joyous mirth,
And march with measured tread,
To pay what friendship last demands—
A tribute to the dead.
A solemn task is ours to-day!
We mingle kindred clay with clay.

We look around our comrades now;
But look for him in vain;
Instead of youth and smiles, we see
The hearse and funeral train:
While those beloved in life draw near
And wet with sorrow's flood his bier.

Kind, generous, faithful, as a friend
He was beloved by all;
But that which now remains of him
Lies 'neath this funeral pall.
We lay him down beneath the clod,
And leave his spirit with its God.

We feel we're giving back to earth
A noble spirit's cell,
Where noble thoughts and high resolves
Were ever wont to dwell.
We trust that spirit did but flee,
Our God and Father, unto thee.

We mourn; but hope is whispering
That in celestial bowers
His spirit finds those draughts of bliss
It sought in vain in ours.
O! when the just at last shall rise
May we all meet him in the skies!

The earthly remains of the deceased were accompanied by a full procession of the Students to the meeting-house. When arrived there, a discourse founded on the first and last verses of the 12th chapter of Ecclesiastes, suited to the melancholy occasion, was delivered by Mr. Campbell. After which, they were interred in the burying ground attached to Bethany meeting-house.

At a meeting of the Students of Bethany College, held in consequence of the death of W. J. Stamps, *J. S. Fall* was called to the chair, and *H. Christopher* appointed Secretary.

On motion, a committee consisting of Messrs. J. H. Dearbourn, J. W. Clark, and W. Marrs, were appointed to draft resolutions expressive of the sense of the meeting. The committee, after retiring, reported the following preamble and resolutions, which were unanimously adopted:—

Whereas, in the wisdom of an all-wise Providence, we are called upon to mourn the sudden and untimely death of our fellow-student, *W. J.*

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Stamps, whose amiable deportment, gentlemanly bearing, and studious habits had won the admiration and respect of all his acquaintance; and who, in the bloom of youth, with prospects of the highest nature before him, has been torn from the embraces of his warmest friends, and his body consigned to an early grave, far from the home of his childhood and the associates of his early years—Therefore,

Resolved, That we, knowing the noble principles by which he was influenced in his intercourse with his fellow-students, do most deeply sympathize with his parents, as being bereaved of an affectionate son; with his relations, as sustaining the loss of an excellent kinsman; and with his friends, as having lost one of their number whose place can never be supplied; and that we do the more deeply grieve, since he was, during his short but painful illness, deprived of the vigilant care of his nearest relatives, and found his final home far from the shores of his native state.

Resolved, That in token of our respect we will wear the usual badge of mourning for the space of thirty days.

Resolved, That Messrs. Baxter, H. Pendleton, and Dearbourn be appointed to address a letter of condolence to his parents, accompanied with a copy of these proceedings.

Resolved, That the Secretary forward a copy of these resolutions, with an obituary notice, for publication, to the *Republican*, published in Woodville, Mississippi, the *Western Transcript*, the *Millennial Harbinger*, and the *Natchez Free Trader*. J. S. FALL, Chairman.

H. CHRISTOPHER, Sec'ry.

HYMN-BOOK.

THE selection, nearly doubled in size and number of hymns, will now be retailed at 37½ cents per copy, plain binding. Various forms of binding, gilding, &c., at proportional additional prices. This book cannot be sent on commission in any case. Sales will be made for cash, and at four months, to responsible persons, on such discounts on large purchases as can be afforded.

THE CHRISTIAN TEACHER.

THIS paper will be printed monthly, at Lexington, Kentucky, and will contain 16 pages 32 mo. per month, making 192 pages per year, at 50 cents, payable invariably in advance.

The Editor intends to make it useful in the dissemination of Bible truth, and in the exposure of religious error. The greater part of the work will be written (the Lord willing) by himself; and will consist of short and pointed essays on subjects of great religious importance. The work being small, many, it is believed, may be induced to subscribe for it, who would not take a larger and more expensive periodical. Will the friends of the Editor be so kind as to obtain subscribers? Those to whom this number shall be sent, will confer a favor by acting as agents. Any person who will send me five dollars, shall have eleven copies of the work. All letters must be *franked*, or else the *postage paid*. Post-Masters will frank the letters if handed them unsealed, with the money. Address AYLETT RAINES,

Paris, Ky

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. VII. BETHANY, VA., *APRIL*, 1843. No. IV.

THE CHRISTIAN ORGANIZATION—*No. XIII.*

THE CHRISTIAN ORGANIZATION IN THE SECOND AND THIRD CENTURIES.

"THE questions, then, immediately before us, are, *What say the Greek and Roman Fathers of the second and third centuries?* and next, *What confidence ought we to repose in their testimony?* On these two points I desire to hear from our friend A C—n.—(Mill. Harb. No. 1., 1843, p. 38.)

1. *Greek Fathers.*—"To begin with Ignatius, who suffered martyrdom about the tenth year of Trajan, which was only four years or thereabouts from the death of John the Apostle, at which time he had been forty years *Bishop* of Antioch." "In the beginning of his epistle to the Magnesians, he speaks of Damas their Bishop, of Bassus and Apollonius their Presbyters, and of Lotion their Deacon." "In the entrance of his epistle to the Trallians, he mentions their Bishop Polybius."

"At the same time lived Hegissipus, in a different part of the world, who travelled through a great part of the world on purpose to learn the doctrines and traditions left by the Apostles in the churches which they founded." "He makes the succession of Bishops an argument against the heretics." "He says he conversed with many Bishops, and received the same doctrine from them all"

"Another who lived in this age was Polycrates, Bishop of Ephesus, who, in a synodical letter to Victor, Bishop of Rome, concerning the time of keeping Easter, part whereof is still extant in Eusebius, appeals to the tradition of former Bishops and martyrs, and the practice of those who lived in his own time. Among others, he mentions Polycarp, Bishop of Smyrna, and Martyr; seven Bishops of his own kindred, and great multitudes of Bishops, who assembled with him to consult about the time of Easter. And he says when he wrote this epistle, that he had been sixty-five years a Christian. So that here is a witness without exception, who lived the greatest part of the age next after the death of the Apostles, that Bishops were settled in all the churches about him."

Latin Fathers.—"From these let us pass to Ireneus, who professes himself to have been the disciple of Polycarp, the contemporary of Ignatius, who was first a Presbyter and afterwards Bishop of Lyons.

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He makes the succession of Bishops an argument against the heretics who crept into the church in that age, and propounds it as the surest way to orthodoxy in the Christian faith, to follow those who descended in a direct line of succession from the Apostles."

"Another, who flourished about the same time in a different part of the world, was Tertullian; from whom it appears that Bishops were universally settled in all the churches of Africa, his native country, and had been so from the Apostles' times. In his tradition on baptism he affirms that "the power of baptizing is lodged in the Bishop, and that it may also be exercised by Presbyters and Deacons; but not without the Bishop's commission." "And that Tertullian accounted not this an innovation in the polity of the church, appears from his urging upon heretics the same argument of the universal consent of Bishops, succeeding in a direct line from the Apostles, which Ireneus and Hegissipus had used before him. And this succession, he says, was to be seen, not only in Smyrna, where Polycarp was made Bishop by St. John; or in Rome, where Clemens was ordained by St. Peter, but in all catholic churches."

"In the same age flourished Cyprian, who was Tertullian's scholar and Bishop of Carthage. His epistles and tracts contain a most full account of the church officers, and the method of transacting all ecclesiastical affairs which was then observed both in his own and other churches, and which being put together is enough to make an entire volume." "He affirms that no church was without a Bishop." "He affirms that there cannot be more than one Bishop at the same time in a church." "Yet to have many Presbyters was a thing ordinary and necessary. It appears from his letters that there were several of both these orders in the church of Carthage, where he was Bishop. And Cornelius himself affirms in his epistle to Fabius Bishop of Antioch, that in his church of Rome there were forty-six Presbyters and seven Deacons."

Remarks on the foregoing.—1. To prevent the apparent parade of *second-hand* learning, all these extracts are made from Potter on Church Government, London edition, 1711, between pages 154 and 177.—2. To place limits to the argument, only three witnesses each have been chosen from the many, both Greek and Roman, "that, in the mouth of two or three witnesses every word may be established."—3. Still further to limit the argument, it has been purposely, as far as possible, confined to facts. The terms "doctrines" and "traditions" do indeed occur, but it is easy to separate the facts, relative to the ministry, from them. Two *opinions* are also introduced, viz.—that the succession must necessarily be orthodox; which though true with the three limitations, facts have since proved to be lamentably untrue as a universal proposition. But here let the attention be directed to the simple fact admitted on all sides, that *a succession did exist*. A further *opinion* is introduced, that the power to baptize resides in the Bishop, and in the other orders, by delegation only: but here let the opinion be separated from the universally admitted fact of the existence of these three orders. 4 The quotations terminate with Cyprian, since, in the Cyprianic age, it is confessed on all hands that an episcopal organization stands forth upon the page of history in bold relief. 5. The strong expressions in the epistles of Ignatius, with re-

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gard to the honor due to the Bishop, and as "their Bishops presiding in the place of God, the Presbyters as the council of the Apostles, and the Deacons as the ministers of Christ;"—"Do nothing without the Bishop." "Let all of you follow the Bishop, as Jesus Christ does the Father," &c. First, because it would introduce the interminable question of the genuineness of these portions of his epistles; and next, because, if proved to be genuine, they refer rather to the exaggerated opinions of that age, than to the simple naked facts of the case, with which alone we have to do.

2. The way is now prepared for the second question—"*What confidence ought we to repose in their testimony?*"

As simple witnesses of palpable facts coming under their daily observation, I answer, unhesitating and unlimited confidence. Better, and more honest men never lived. Men less likely to have their senses imposed upon—men more willing to lay down their lives for the truth of the facts, to which they testified, the world never saw.

But were they not egregiously biassed by their peculiar opinions? In matters of opinion they were; but not as to matters of fact. But were not their views of facts biassed by their opinion. To the extent of coloring them, no doubt. But were they such fools as to suppose that their opinions could create facts or alter them? Besides, in such matters, in a rude age of the world, amongst Asiatics, and where old opinions had just been crushed to the level of the dust, by the new and stupendous facts of the new dispensation, the kingdom of Christ upon earth; there is a million times more probability that facts, observances, and practices should mould opinions, than that opinions should mould facts and observances. For example, had St. Paul been silent upon the subject, there is a million of times greater probability that the practice of immersion should have given rise to the opinion that it was significant of being buried with Christ, than that such an opinion should have changed the practice from sprinkling to immersion. And so, also, the fact of a succession of Bishops in each church, was a million times more likely to have given rise to the opinion that such a succession did obtain, in point of fact, than that any such opinion could have altered a previous practice, and given rise to the succession. But, after all, all such logical speculations are aside from the plain matter of fact; which, in this case, is as triumphantly proved as that Rome was once governed by Consuls.

Most probably, however, the design is, to call upon A C—n to show what is the nature of the obligation now resting upon Christians to follow the scriptural and apostolic practice, as more fully verified by the practice of the Greek and Latin churches in the second and third centuries, even supposing that practice to be clearly ascertained and fully proved?

And here I am free to confess that a very great difficulty occurs. What is scriptural is clearly binding. All beyond stands on a broadly different foundation. Upon some minds, if confirming the foregoing scriptural *partial* proofs, it will have the full weight of sacred and divine obligation Upon other minds it will have no weight at all. And, therefore, I have preferred altogether to avoid this issue. I simply hold up this as the standard of Christian union:—Let all Christian people agree that they will be governed by the scriptural, aposto-

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lic, and primitive practice, in all things. Let them agree as to correct methods of investigation with regard to the ascertainment of these practices, and the work is done!—not a perfect—but a substantial visible union is effected; and the minor details may safely be left to the decision of the representatives of the church for the time being.

I would, then, take the Cyprianic age for my model. What! in all its ultra opinions of episcopal power and dignity? No, not as to *opinions*, at all. What! in all its signings of the cross and other absurd mummeries? They began then to appear, it is true; but all are to be cut off, except those which still earlier existed; and even all these, unless their germs are to be found in the incidental notices of the Word of God itself. A C——N.

REMARKS.

As one of the most distinguished ecclesiastic writers of the present day has said, so say we:—"The great questions *agitated*, but not *determined*, three hundred years ago, are now coming on to be discussed, and under circumstances as auspicious altogether as they were lately unexpected." (1)

Popery has never been fully and satisfactorily disposed of by any one sect or party that ever was separated from its bowels. We, indeed, in some respects are "far more Protestant" than were the Protestants of the days of Edward VI. and Elizabeth; still there is such a remainder of the contraband wares and merchandize of those days on our shelves, that Christianity is greatly encumbered with the unhallowed traditions and commandments of obsolete Fathers, Synods, Councils, and Popes of ancient fame, though not now known or accredited as the authors of some of our most popular notions, tenets, and practices.

"Concisely expressed," says the same accomplished and learned writer, "the argument of the Reformation turned upon the alleged difference between the religion of the middle ages and that of the New Testament." (2.) A difference was admitted by both parties, justified by one, condemed by the other, and yet compromised at last, if not in form, in fact, by the first born of the Protestant family. But with him we also add—"Christianity, the pledge to man of eternity, is the occupant of all time; and not merely was it the ripening of the past dispensation that had gone before it, but it was to be the home companion of the successive generations of man, until the consummation of all things. Not to know Christianity as the religion of all ages, that which grasps and interprets the cycles of time, is to be in a condition like that of the man whose gloomy chamber admits only a single pencil of the universal radiance of noon." (3.)

Of the three first centuries of the Christian history, to which we

(1) Ancient Christianity, page 21. (2) page 40. (3) page 49.

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now to look for the development of New Testament germs of ministerial organization, we must affirm with the same writer, that "they comprise a sample of every form and variety of intellectual or moral aberation of which human nature is at all susceptible under the influence of religious excitement." No great ingenuity therefore can be needed in matching any modern form of error or extravagance with its like to be produced from the museum of antique specimens."*

The Greek and Latin Fathers are now opened to our inspection, and their voice is to be heard in proof of the constitution of the apostolic church, so far as the development of the germs contained in the New Testament isto be gleaned from them.

I am sorry that the germs themselves are not more distinctly drawn out by our correspondent, and stated in such definite and unambiguous terms as might satisfy the most scrupulous and conscientious inquirer. Evident it is, to me at least, that no one passage adduced from the volume of inspiration indicates—

1st. Any official inequality between apostolic bishops and presbyters. Nor,

2d. Any subordination of a plurality of churches to one bishop. Nor,

3d. Any authority of supervision conceded to any one class of superintendants as successors of Apostles, or archbishops over other inferior bishops or presbyters of churches. Nor,

4th. Any parish or diocess beyond the limits of a single congregation.

Consequently, any developments of this sort, found either among the Greek or Latin Fathers, is not the development of any germ or principle found in the New Testament.

Before admitting the testimony of Greek or Latin Fathers on this subject, three things must be acceded to, or at least admitted as essential to the argument:—

1st. That the works assigned to those Fathers be proved to be the genuine and unadulterated works of the men whose names they bear.

2d. That their whole testimony be regarded as equally worthy of all acceptation.

3d. And that their whole testimony be heard on any particular fact which they attest.

Our correspondent, indeed, has said nothing of the genuineness of the epistle of Ignatius, nor of the other fragments of antiquity on which he relies, although aware of the controversies still extant on the subject. I care not, however, for this. I shall, like him, assume

* Page 67

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them genuine and uninterpolated integrity, and attempt to show that they are fatal to the assumptions of both Roman, English, and American Episcopalianism.

Be it then emphatically noted, that, while the New Testament and the earliest fragments of Christian antiquity, such as the accredited epistle of Clemens Romanus to the Corinthians, incontrovertibly assert a plurality of bishops in one church, these Greek and Latin Fathers down to Cyprian affirm, *one bishop for one church.* From their testimony, and with equal evidence and emphasis we learn that while *there was but one bishop in a church, there was but one church for a bishop.*

Our correspondent's witnesses, both Greek and Latin, prove this as clearly and fully as they prove any thing. That there were presbyters and deacons in all these communities is also asserted; and that presbyter or elder and bishop are synonymous in the New Testament, our correspondent himself admits. Still, that there was one emphatically called *ho episcopos*—THE BISHOP, is asserted by these Fathers, as though he was an officer in rank above those of the same designation. That his presence was regarded as indispensable to the acceptable worship of the church and the proper administration of its affairs, is also asserted by the same authorities.

Let us now hear these three Greek and Latin Fathers depose.—Ignatius says there was one bishop in the church of the Magnesians, and one in that of the Trallians. Hegissipus speaks of a succession of bishops in the church of Ephesus, and thus admits the continuance of that one church. Polycrates, bishop of Ephesus, in his letter mentions Polycarp bishop of Smyrna, Thraseus bishop of Eumenia. Our correspondent regards the testimony of this Father as extending far into the second century, and as certainly proving that "bishops were settled in all the churches around him." As yet, then, there is a perfect destitution of evidence that any bishop had two churches or presided over two Christian communities. So depose the Greek Fathers. We shall next hear the three Latin Fathers.

The bishop of Lyons, the celebrated Ireneus, is represented as having but one church. Tertullian unequivocally affirms that "bishops were settled in all the churches of Africa, even from the days of the Apostles," and that the power of baptizing was solely in their hands. He also argues that there was a succession of bishops, not only in the single church of Rome, but also in each and every one of the catholic or orthodox churches; in other words, that one bishop succeeded another in every church, not any one having two at a time. Cyprian of Carthage most explicitly testifies that "*there was no church without a*

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bishop," and that there cannot be but one bishop at a time in the same church.

The Greek and Latin Fathers, so far as adduced, (and I concur with my friend C—n, that these six are a fair specimen,) are all decidedly in favor of one bishop for one church, and one church for one bishop. If this, then, be the development of the New Testament germs, I do not think that there is much between us. I can easily suppose that if a church, like that of Antioch, Rome, Ephesus, or Alexandria, had some forty elders or bishops, one of these would very naturally—nay, necessarily, become *the* chief bishop—the president—the responsible pastor and governor of the church; not, indeed, an officer of a new order, but one of high rank in his order, a superior in gifts, and therefore chosen president of the presbytery. This is evidently as far as the documents read authorize; and as thus interpreted, they differ only in phraseology from the germs found in the New Testament. The seven angels of the seven Asiatic churches may, perhaps, like the angel of the synagogue, be the indication of the developments before the close of the first century.

Certainly, however, in all this there is no allowance for Protestant episcopacy more than for Roman episcopacy. Not one word yet adduced from the twelve *Apostles*, nor from the six Greek and Roman Fathers authorizes the American custom of having one bishop for fifty or a hundred churches, as is the case at present in Ohio, Kentucky, New York, Pennsylvania, Virginia, &c. &c. Our correspondent while seeking to display the development of an episcopal superiority in the ecclesiastic officers of Christ's institution, has, without seeming to intend it, demonstrated that in the height of their episcopal ascendancy their jurisdiction was limited to one single congregation.

If, then, the testimony of Greek and Latin Fathers has been fairly represented in the instances given, we may safely conclude that neither primitive nor ancient Christianity knew any thing at all of diocesan episcopacy. The ancient *parishes*, as the term imports, were confined to one or two hundred neighboring families usually convening in one house or in one temple for worship. And should any one imagine that genuine Christian antiquities afford evidence of dioceses beyond a single city, or church, he will on trial discover that Cyprian affirmed the truth, as respected the whole catholic church, even in his time, when he said that "*no church was without a bishop.*" The idea of a non-resident bishop is even more modern than Popery itself.

It is also most evident from innumerable testimonies, still extant, that the bishop who presided over the presbyters was elected by the presbyters and by the laity of the congregation. The well known case

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of Fabianus, successor of Anterus, at Rome, found in Eusebius, clearly sets forth this important fact:—

"All the people assembled in the church to elect a successor, proposing sundry eminent persons as eligible for that office. No one as yet thought of Fabianus, then in the assembly, till a dove miraculously came and sat upon his head, just as the Holy Spirit descended upon the head of our Saviour. Then all the people, guided, as it were, by one divine spirit, cried out with one soul that Fabianus deserved the bishopric, and immediately placed him on the episcopal throne."

Lib. 6., *cap.* 28.

If, then, in the first ages every church had its bishops and deacons, of which bishops one was emphatically *the* Bishop, or Chairman President, why do not those who appeal to the Apostles, as explained by the Greek and Latin Fathers, hold up this order as a bond of union and co operation? Certainly there is neither Bible nor paternal authority for any one of the popular forms of Episcopalianism, hierarchical or Methodistical. I cannot altogether, as yet advised, take the Cyprian age as the full development of the apostolic institution; but can my worthy correspondent find in the Cyprian age any model of any one of the various forms of episcopacy in Italy, England, or America? A. C.

MORMONISM.

Extracts from a pamphlet entitled MORMONISM EXPOSED, *continued from the December number.*

XXII.—*Mormons are pledged to help each other, right or wrong, against the righteous administration of the laws of the land.*

Testimony of Sampson Avard:—

Instruction was given by Joseph Smith, Jr., that if any of them [the Danite band] should get into difficulty, the rest should help him out, and that they should stand by each other, right or wrong. *Cong. Doc.* No. 182, p. 2.

Testimony of John Corrill:—

I took exceptions only to the teachings as to the duties of that [Danite] society, wherein it was said, if one brother got into difficulty, it was the duty of the rest to help him out, right or wrong. Ib. page 12.

Testimony of John Cleminson:—

I attended two or three Danite meetings, and it was thought there, as a part of the duty of the band, that they should support the presidency in all their designs, right or wrong. *Ib.* page 15.

Testimony of Reed Peck:—

George W. Robertson and Philo Dibble invited me to a Danite meeting. I went; and the only speaker was Dr. Avard, who ex-

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plained the object of the meeting, and said that we were to be governed by the presidency, and do whatever they required, and uphold them; that we were not to judge for ourselves, whether it were right or wrong; that God had raised up a prophet who would judge for us, and that it was proper we should stand by each other in all cases, and gave us an example:—"If we found one of the Danites in difficulty, in Ray or Clay for instance, we should rescue him, if we had to do with his adversary as Moses did with the Egyptian—put him in the sand. It made no difference whether the Danite was to blame or not; they they would pack to Far West, and there be taken care of." *Ib.* p. 17.

XXIII.—*Mormonism authorizes and approves the horrid crime of assassination.*

"—— Nevertheless, thine enemy is in thine hand, and if thou reward him according to his works, thou art justified; if he has sought thy life, and thy life is endangered by him, thine enemy is in thine hand, and thou art justified." *Doc. and Cov.* page 218.

Testimony of Wyatt Cravens:—

After getting into the prairie, Wright halted the company. He, Pratt, and four others, rode off a piece, and conferred together, and returned to the company, and called out some Captain, and ordered him to call out ten of his braves.————I then thought the man who had not returned, had been placed around the fence to kill me; but I was determined to do the best I could to make my escape. In passing on, I discovered my direction would lead me to where I thought the man was placed, and I took off to the right, and immediately I was ordered to stop, by some person, whom I recognized to be the man of the guard, who left with the Captain of the guard, and did not return. I fled, and turned my head to look, and saw the man with his gun in a shooting position; and shortly after, while running, I was shot by him; and I made my way to Ray county. Parley P. Pratt was in the battle. *Cong. Doc.*, No. 189, page 11.

Testimony of Reed Peck:—

I think it was the last of June, or first of July last, that I heard Dr. Avard say, that he had just returned from a council with the presidency, in which council Jared Carter was broken of his office by Captain Gene, of the Danite Band, for having spoken against Sidney Rigdon, one of the presidency, it being a regulation of that society that no one should speak against them, or hear any one else do it with impunity. In that council Avard said an arrangement was made to dispose of dissenters, to wit: that all the head officers of the Danite Band should have a list of the dissenters, both here and in Kirtland; "and," said he, "I will tell you how I will do then. When I meet one damning the presidency, I can damn them as well as he; and if he wanted to drink, he would get a bowl of brandy, and get him half drunk, and, taking him by the arm, he would take him to the woods or brush, and," said he, "he would—[the language is not fit to be printed]—in a minute, and put them under the sod."

And Mr. Rigdon said in the same sermon, that he would assist to erect a gallows on the square and hang them all. Joseph Smith, Jr., was present, and followed Mr. Rigdon, after he had made the above declaration, and said he did not wish to do any thing unlawful. He then spoke of the fate of Judas, and said that Peter had hung him,

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[Judas,] and said that he approved of Mr. Rigdon's sermon, and called it a good sermon. *Ib.* 20 and 21.

Benjamin Slade, a [Mormon] witness for the state, produced, sworn and examined, deposeth and saith:—

"I was in a meeting in the school-house in Far West, while the Mormon troops were in Diahmon, in the last expedition. After the assembly had got into the house, a guard was placed round the door. Mr. Rigdon got up, and, in a speech, said that the time had now come in which every man must take his part in this war; and that they had been running away, and leaving Caldwell county, and that the last man had now left the county that would be allowed to do so. A formal vote, by way of resolution, or covenant, was put—that, if any man attempted to leave the county, any one of the company then present was to kill him, and say nothing about it, and throw him into the brush. When this was put to the vote, I heard no one vote against it. Rigdon then called for the negative vote, and said he wanted to see if any one *dared* to vote against it. There was no negative vote. I heard Mr. Rigdon say that 'yesterday a man had slipped his wind, and was thrown into the brush; and,' said he, 'the man that lisps it shall die." *Ib.* page 37.

Testimony of W. W. Phelps:—

Mr. Rigdon then commenced making covenants with uplifted hands. The first was, that if any man attempted to move out of the county, or pack their things for that purpose, that any man then in the house, seeing this, without saying any thing to any other person, should kill him and haul him into the brush, and that all the burial he should have should be in a turkey buzzard's ———, [not fit to be printed,] so that nothing of him should be left but his bones. That measure was carried in form of a covenant with uplifted hands. After the vote had passed, he said, 'Now see if any one dare vote against it,' and called for the negative vote, and there was none. The next covenant, that, that if any persons from the surrounding country came into their town, walking about, no odds who he might be—any one of that meeting should kill him and throw him aside into the brush. The third covenant was, "Conceal all these things." Mr. Rigdon then observed that the kingdom of heaven had no secrets, that yesterday a man slipped his wind, and was dragged into the hazle brush; 'and,' said he, 'the man that lisps it shall die." *Ib.* page 46.

John Cleminson, a [Mormon] witness, produced, sworn, and examined, in behalf of the state, deposeth and saith:—

Some time in June I attended two or three Danite meetings, and it was taught there, as a part of the duty of the Band, that they should support the presidency in all designs, right or wrong: that whatever they said was to be obeyed; and whoever opposed the presidency in what they said or desired done, should be expelled from the county, or have their lives taken. The three composing the presidency were at one of these meetings; and, to satisfy the people, Dr. Avard called on Joseph Smith, Jr, who gave them a pledge that if they led them into a difficulty he would give them his head for a foot-ball, and that it was the will of God these things should be so. The teacher and active agent of the society was Dr. Avard, and his teachings were approved of by the presidency. Dr. Avard taught, as a part of their

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obligation, that if any one betrayed the secret designs of the society, they should be killed and laid aside, and nothing said about it. *Ibid.* page 15.

Reed Peck, a witness, produced, sworn, and examined, on behalf of the state, deposeth and saith:—

A short time after Cowdery and the Whitmars left Far West, (some time in June,) George W. Robertson and Philo Dibble invited me to a Danite meeting. I went, and the only speaker was Dr. Avard, who explained the object of the meeting, and said that its object was, that we might be perfectly organized to defend ourselves against mobs; that we were all to be governed by the presidency, and do whatever they required, and uphold them; that we were not to judge for ourselves whether it were right or wrong; that God had raised up a Prophet who would judge for us; and that it was proper we should stand by each other in all cases: and he gave us an example—If we found one of the Danites in difficulty, in Ray or Clay, for instance, we should rescue him if we had to do with his adversary as Moses did with the Egyptian—put him in the sand. It made no difference whether the Danite was to blame or not; they would pack to Far West, and be taken care of. *Ib.* page 17.

I heard Avard on one occasion say, that the Danites were to consecrate their surplus property, and to come in by tens to do so: and if they lied about it, he said Peter killed Ananias and Sapphira, and that would be an example for us *Ib.* page 15.

And, in view of the foregoing testimony, let it be remembered, that these fanatics are now among the Indians of our western wilds, teaching them the bloody and treasonable doctrines already described; and their warlike movements are sufficient to show the dangerous tendency of this great delusion.

It was proved on the trial of Joseph Smith for high treason, that he had repeatedly declared that he would become a second Mahomet to the world! A western paper, published at Galena, says:—

"From what we hear and read, we should judge that great excitement prevailed among the other inhabitants of Hancock county and vicinity in relation to this sect. We should exceedingly regret to see the exciting scenes of Missouri re-enacted in this state; but we consider such as not among the impossibilities. What appears to excite particular aversion or alarm, is the organization of what is called the Nauvoo Legion, who muster every few days, "all harnessed for war." Their neighbors, unskilled in the mysteries of the golden plates, fear they are to be driven out, as were the Hittites, Jebusites, &c. from the land of Canaan of old, and that Smith does not place as much faith in the efficiency of ram's horns, in tearing down the walls of the Gentiles, as in shooting-irons and ball-cartridges."

Read the following from the Mormon paper, published at Nauvoo, Illinois, June 1, 1841:—

"NAUVOO LEGION.

Head Quarters, Nauvoo Legion, City of Nauvoo, Illinois,
May 25, A. D., 1841.

GENERAL ORDERS.

"The 1st Company, (Riflemen,) 1st Battalion, 2d Regiment, 2d Cohort, will be attached to the escort contemplated in the general orders of the 4th instant, for the 3d of July next.

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"In forming the Legion, the Adjutant will observe the rank of companies as follows, to wit:—

"1st Cohort—the flying artillery first, the lancers next, the riflemen next, visiting companies of dragoons next, the lancers and cavalry next, the dragoons. 2d Cohort—the artillery first, the lancers next, the riflemen next, the light infantry next, and the infantry next—visiting companies in their appropriate places on the right of the troops of their own grade; the ranking company of the 1st cohort will be formed on the right of said cohort, and the ranking company of the 2d cohor will be formed on the left of said cohort—the next on the left of the right, the next on the right of the left, and so on to the centre. The escort will be formed on the right of the forces.

JOSEPH SMITH, *Lieutenant General.*

JOHN C. BENNETT, *Major General.*"

Long before the Mormon war we confidently predicted that result, from the teachings of this sect; and we may feel and manifest as much contempt as we please against this rank delusion; it will cause more bloodshed in this country than it has yet been the occasion of. For, what will not religious fanaticism do, united with the sword, as in the case of Mahomet?

The following extract is from a correspondent of the Boston Recorder, under date of April 6, 1841, giving an account of the laying of the corner stones of the great Mormon Temple in Nauvoo:—

"After some show of reviewing, the presentation of a banner by some ladies, &c., the whole Nauvoo Legion advanced up the hill, accompanied by an immense procession. They were commanded by the Quarter Master General of Illinois, who, in his new capacity of a Mormon convert, doubtless considers it his highest military distinction to head this motly herd, even under the direction and authority of such a man as Smith. The latter presented the appearance of a Prophet, militant, being dressed in elegant military costume, riding a fine horse, and surrounded by quite a respectable staff, besides a life-guard of twelve men, mounted, dressed in white, and armed with rifles, pistols, and knives—a necessary retinue for a Prophet who is an outlaw, having been demanded by the Governor of Missouri, as a criminal; a demand which his guard have promised with an oath to resist, even unto blood. I obtained a position just outside of the line of sentries established around the consecrated enclosure, from which I could see and hear all that passed—and a most imposing scene it was, though with a touch of the ludicrous. Here, on a lone bluff in the wild West, were fifteen military companies, under an ecclesiastical organization, with an assembly of spectators variously estimated at from five thousand to eight thousand; and in the centre, surrounded by bayonets, was an ill-made, ill-bred man, decked in military garb—an indicted criminal under the laws of Missouri, honored and guarded, and swelling with ill-conceaied pride as the inspired organ of the Divine commands, and the grand centre of all this strange pageant!—Alas for poor human nature! I had never before so well conceived the *possibility* of the Mahometan, Swedenborgian, or any other *prophetic* delusion. Certainly no false prophet or dreamer ever had shallower pretences to go upon, or a smaller capital in the trade of delusion, than this man; and yet he boasts of a train of dupes, amounting

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to between fifty and a hundred thousand. Probably even the smaller number is much above the truth; but it is undeniable that some in Europe, as great numbers in Ohio, Pennsylvania, New York, and even New England, have been led captives in this triumph of stupid imposture. I say *stupid*, for so far as the ostensible leader is concerned, this epithet is not rendered inappropriate by whatever of low cunning he possesses. I am inclined to the opinion that Rigdon, who delivered the address on this occasion, is now in reality the master spirit of the humbug, and that he, rather than Smith, is the inspirer of the oracles which, for "purposes of state," the latter promulgates as the breathing of his own *afflatus*.

XXIV.—*Some of Smith's most intimate friends renounce him as an Impostor.*

We have now before us a pamphlet, written by Mr. W. Harris, a renouncing Mormon, we believe, which discloses deeds of darkness, of which Smith has been guilty, enough to stamp his character with the deepest infamy. Mr. Harris gives the names of a number who have not only renounced Mormonism, but, for doing so, have been denounced by Smith as 'beneath contempt.' Here are some of them:—

"Warren Parrish was one of the first seventy elders of the Mormon church. Leonard Rich, and Sylvester Smith, were two of the seven presidents of the seventy elders. John F. Boynton and Luke Johnson were of the twelve apostles. Stephen Burnett was an elder. Zerah Cole was one of the seventy elders. Frederick Williams, one of the presidency of the church Martin Harris, a high priest and a witness to the book of Mormon. Cyrus Smalling, one of the seventy elders, and Dr Warren A. Cowdery, a presiding high priest. Here then, by Smith's own showing, a great number of the highest officers of the church, selected by himself, were a pack of scoundrels."—p. 43.

We know of numbers who have renounced this wicked imposture. Mr. R. Shurragar, of this city, is one. Mr. S. not only believes Mormonism to be a lie, but he knows that some who advocate it are deceiving the people with their eyes wide open.

[TO BE CONTINUED.]

BAPTISM FOR THE REMISSION OF SINS.

At no time in the memory of the present generation was the excitement on the subject of baptism, in its various aspects, more ardent, more contagious, or more general than at present. It appears in all the periodicals—in the dailies, monthlies, quarterlies, and annuals—it appears in the form of tracts, pamphlets, magazines, and duodecimos—pulpits, fire-sides, bar-rooms, and all places of resort echo with its various theories, claims, pretensions, and uses.

Our Baptist friends always regard excitement on this question as indicative of the advancement of their theory on "the subject and mode," as they are accustomed to discuss it. If their logic be sound,

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we must conclude that our views of the *design* of baptism are making rapid headway in the length and breadth of this country. Within a few weeks I have seen discussions in the "Religious Herald," Va., over the names of the Elders Broaddus, Stringfellow, Johnson, and Mason, on the *design* of baptism, besides the discussion between Elders Walker, Tinsley, and Broaddus on the special case of baptizing an applicant for admission into another denomination. "The Baptist Banner," too, notwithstanding its present reduced size, exhibits essays upon essays on the subject from various hands. Frequently the authors are either too proud or too modest to own their offspring, and therefore send them out under the guardianship of Junius, or some other illustrious name.

Mr. Jeter, too, of Richmond, honored my visit to that city with a sermon on the design of baptism, preached immediately after I left, and since printed in the "Virginia Baptist Preacher." There is a certain periodical printed by some Baptist in Illinois, wholly devoted to the subject of our views, having TRUTH on its outside, and a soul of *falsehood* and misrepresentation within. I never read two full pages of it, and likely never will. The author has greatly mistaken himself and the subject.

These various productions and others of which I have not time to speak, are free-will offerings, so far as any particular act of mine towards their authors is considered. They only show how much the subject is laid to heart by these friends, and how perfectly unsatisfied they are with the efforts of one another, and some of them with their own former efforts. Upon the whole, the augury is good; and I am now in courtesy bound to pay a passing notice to one or two of the most respectable of them.

As Elder Broaddus in opposing his brother Stringfellow, has summed up his views in a few sentences, I shall quote from him our friend Stringfellow's views:—

"*Brother Sands*—Having perused the elaborate and ingenious essay of my much esteemed friend, brother Stringfellow, on "Remission of Sins in Baptism;" a part of which may be considered as a Review of my piece in the Herald, on the same subject, I consider it proper to offer some remarks in the way of reply. Brevity is designed in this case; as I do not deem it necessary, after having exhibited my own view and my reasons for it, to enter here at any considerable length into this subject—and especially after having made (as I lately have done) so heavy a draft on the columns of the Herald.

Acts ii. 38. "Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Ghost" This text presents the much controverted subject—in regard to which brother Stringfellow's view may be presented, in a condensed form, under these two propositions:—

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1. That the Pentecostal converts did actually, and literally speaking, receive, *in their baptism*, remission of sins and the miraculous gift of the Holy Spirit; and that this was a special and peculiar case.

2. That baptism in no other instance was the medium through which these gifts were bestowed: of course, that the bestowment of these blessings is not suspended on the act of baptism.

Here I can reciprocate what my good friend has accorded to me. He has satisfactorily proved "that baptism is not the established medium for the remission of sins," (and I may add, for the gift of the Holy Ghost,) "under the gospel dispensation." and so, in effect, has proved the truth of the second proposition, just above stated. I cannot say the same with respect to the *first* proposition.

Brother S. thinks that the expression, "Be baptized, (&c) for the remission of sins" must be taken in a strict and literal sense; and that the case was a peculiar and solitary one. He sees nothing in the rules of interpretation which I had laid down requiring a different construction to be given to this expression. But this, he will admit, depends on the strength of the position which he takes, *that this was a peculiar case*, forming a solitary exception to the established law in the economy of the gospel, concerning the remission of sins. For, otherwise, it contravenes the rule—that an expression must have a qualified construction, when a strictly literal one would be inconsistent with other declarations of a plain and positive character? Now, the established law concerning remission of sins, Elder S. considers (in effect) to be this:—That a sinner is justified before God, simply by the instrumentality of faith in the atonement made by Christ: and in this we are agreed. He thinks this case an exception to the established law of the New Economy: and in this we are at issue.

The matter may now be thus stated:—If the expression of Peter is to be strictly and literally construed, then it will follow—either that baptism is the established medium for the remission of sins, as *some* maintain; or, that the case alluded to was an exception to the established law of remission,—as brother S. maintains. But if the expression is to be understood in a modified sense—not inconsistent with a pardoned state or a state of favor, before baptism, then will it be found to harmonize with the general tenor of the gospel, which ascribes our justification before God to that faith which receives Jesus Christ as the Redeemer; and then will there be no need of a resort to the idea of a *unique* case; a solitary exception to the established law concerning remission of sins."

Mr. Broaddus says a great deal when he declares his conviction that if Acts ii. 38. be strictly and literally construed, then it will follow—either that baptism is the established medium for the remission of sins, as *some* maintain; or that Mr. Stringfellow is right in making it a special case. It is, then, a question of "strict and literal construction" or of "*modified* construction"—a question of philology rather than of theology. In this doubtless he is right. It all turns upon the question, "*Is this a logical or a rhetorical sentence?* Is it an eastern metaphorical reply to a very grave question? or is it a mere rhetorical and impassioned response addressed to the imagina-

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tion rather than to the plain understanding and common sense of an anxiously inquiring concourse!

I have no doubt that I will be sustained by every literary umpire in Christendom in affirming this to be not a figurative or rhetorical, but a strict unfigurative response to a very unfigurative and solemn question. A strict and literal construction, if ever necessary in the memory of man, was necessary here. Every law of language, every rule of criticism enacts that when a law is promulged, a statute ordained, or a great question answered to a deeply interested and greatly inquisitive person or persons on their most vital interests, it should be given in the commonly received and literal acceptation of the terms.

I recollect to have read from the pen of Mr. Broaddus some months since his modification of this sentence. It was, indeed, a modification rather than an interpretation. By what canon of criticism did Mr. Broaddus decide that Peter's reply was a figurative declaration of the same category with the phrase, "This is my body—this is my blood"? I might rather ask why he should represent the words in that institution as taken rhetorically rather than logically! I as confidently assert that there is no modified interpretation of those words—nothing but a strict literal interpretation of them allowable. So all intelligent Protestants interpret them. Indeed when Joseph interpreted the dreams of Pharaoh—Daniel, that of Nebuchadnezzar—and the angel, the opening of the Apocalypse—they all use the very style of our Lord's declaration as a clear unfigurative style—"The seven fat and well favored kine *are*"—i. e. represent seven years of plenty. "The seven stars are"—i. e. represent seven churches. "The reapers are the angels," &c. &c. "This represents my body—this represents my blood." "Repent and be immersed, every one of you, in the name of the Lord Jesus, for the remission of sins." Where is the figure or metaphor in this passage to be explained away! What word is to be *modified* here, and by what authority!!

A writer in the Baptist Banner lately decorated himself with the title of *Junius*—because, I presume, he thought he had relieved himself and all his brethren from farther trouble on this head, by proving that *remission* here did not mean *pardon* or *forgiveness;* but a sort of diminution or relaxation of sins: proving conclusively from Walker's Dictionary that a primary meaning of remission in cases of fever at least, is abatement, diminution, relaxation, &c. &c.! This gentleman, like Mr. Broaddus, goes for a *modified* construction. In this dispensation with the laws of interpretation, half the precepts of Christianity may be modified as every one pleases.

But of all the passages in the book, methinks there is less reason

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fer modification or special interpretation in this case than in any other. "The baptism of repentance for the remission of sins" is not a solecism, or an anomaly in the sacred scriptures. How similar these sentences—John preached "the baptism of repentance for the remission of sins." Mark i. 4. Again, Luke says, "Preaching the baptism of repentance for the remission of sins." Peter on Pentecost says, "Repent and be baptized for the remission of sins." Here are three narrators, speaking at different intervals & writing in different countries, using the same expression. But not only have we three phrases almost identically the same, but many other sayings indicative of the same views. Paul says to the Corinthians, "You are justified, sanctified, *washed* in the name of the Lord Jesus." To the Colossians, "You put off the body of the sins of the flesh by the circumcision of Christ," "buried with him in baptism," &c.; "the like figure to which baptism doth now also save us—not the outward washing the filth of the flesh, but the obtainment of a good conscience toward God," &c.; "he hath saved us by the washing of the new birth and the sanctification of the Spirit.

But Mr. Broaddus has given a new rule of interpretation in the words following, to wit:—"An expression must have a qualified construction when a strictly literal one would be inconsistent with other declarations of a plain and positive character."

This rule is too broad and indeterminate. In the whole code of criticism I have not found a copy of it. Even the statute which saith that a *'strict and literal construction is in no case to be disallowed* except when it would involve an absurdity, leaves something to the ambiguity resting upon the question what constitutes an absurdity. But the aforesaid rule leaves every thing to the interpretation of "other declarations of a plain and positive character," and these declarations are not to be found in the same speech upon the same subject, and of course are as liable to misconception as the original sentence. Laws enacted for special cases, on any emergency, are always of doubtful authority, and are to be received with caution.

For my part, I see neither absurdity nor contradiction in that strict and literal construction of this passage for which Elder Stringfellow pleads, and on account of which his argument is repudiated by our friend Broaddus. The context, the drift of the speaker, and the character of his audience are more to be regarded as the key of interpretation, than ten such precepts of private and special legislation.

The analysis of this passage, founded on a correct, candid, and comprehensive view of all the contextual circumstances, justifies a construction as strict and literal as ever given to the first precept of

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the decalogue. A Jew was the speaker, and Jews were the hearers. They proposed a solemn question, to which any other answer than one strictly literal and definite, would have been wholly inapposite, unreasonable and deceptious. He commanded repentance and baptism for remission. The Jews never before heard of any baptism without repentance and remission. No one had ever been baptized by John, but on confession of sin and of repentance, and for remission. No words could have been of more strict literal and definite meaning than these three words—repentance, baptism, remission of sin. In proof of this not a soul demurred, or asked a question on the whole occasion. They gladly received his word, were immersed, and rejoiced exceedingly. If this narrative was not literally and strictly true, what other narrative or declarations in the New Testament are to be so construed? Must we explain these words by the diction of a human creed, the imperfect reasonings, and unauthorized conclusion of biassed judges, enacting laws, too, in proof of their own decision.

I believe as much in being justified by faith as any of these Elders, and yet I believe that Peter meant what he said and spoke, expecting to be strictly and literally interpreted, just as his audience certainly understood him; else why did they, that same day, hasten to the water and receive immersion? If one part of the discourse was strictly literal, why not the other!!!

No verse in the New Testament has of late years been more tortured and variously interpreted than Acts ii. 38. A volume would scarcely contain the various discordant and fantastic interpretations given.—Every important word in it has passed through a thousand ordeals, learned and unlearned. Even the preposition *for* has been prosecuted at law until under the sentence of *because* it was ultimately released from further trial. There is no one now so reckless as to affirm that Peter commanded sinners to repent because of remission of sins, much less to say, Repent and be baptized because of pardon.

The fact that "the phrase for remission of sins" means *for remission* in the institution of the supper, and not *because of remission*, has sealed the lips of cavil on that count; and now the only remaining hope is, that it may be applied tropically and just mean what every one pleases. Still the fact, clear and indisputable, that, under the new reign of the Messiah, this is the answer given by him whom the Lord commissioned with the power of the keys to forgive sins on earth and to open the new kingdom—to those, too, who were first prompted by the Holy Spirit, to ask what they should do for remission: I say, the fact that this answer was given to the plain literal question, *What shall we do for remission of our awful sins against the Lord and against his Anoint-*

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ed, (as the question most certainly implies,) and given too in the presence of all Jerusalem and the world assembled in miniature, makes the stoutest hearts of its opposers sometimes quail, and occasions this everlasting effort to silence fears and opiate conscience under some new critique or interpretation ingeniously sought out and and ostentatiously urged upon the inquisitive and undecided multitude. But I must read Mr. Jeter's discourse and report again. A. C.

MR. JETER ON BAPTISM FOR REMISSION.

I HAVE risen from the hasty perusal of this not very well digested and rather singularly assorted sermon, of two and twenty pages, with no better impressions of human nature, and no higher esteem for the stale theology of other times, even when ground over in the sectarian mill of Mr. Jeter, than before I read it. Of its literary or logical character I shall say nothing, save that it savors more of a series of declamations, relieved occasionally by some common-place remarks, and richly interlarded with a free and often irrelevant assortment of proof-texts, drawn from the Good Book, than of a calm, discreet, learned, and well-digested argument on any one topic, principle, or doctrine of the Bible, or of the times.

The preacher is no less bewildered in my writings than in the Bible. He misconceives and misrepresents not only the Apostles and Prophets, but the Editor. This he may have done without any enmity or bad feelings towards the living or the dead. I cannot complain of him: for I think, upon the whole, although he has not spoken of me so affectionately as of Paul and some others, he has nevertheless neither garbled nor distorted my writings any more than theirs; and has dispensed to me full as much justice as to any of the sacred writers. I shall only instance a mere specimen of the defects of the mind of this preacher as he has printed them on the pages of the Virginia Preacher.

Not perceiving the difference between a categorical and conditional proposition; or what is true absolutely, and what is true relatively, or under certain conditions, he represents me as teaching that immersion is absolutely, or in all cases, essential to forgiveness of sins, now and hereafter This is true of the blood of Christ, but of nothing else. It is not true of faith, repentance, or baptism. Mr. Jeter, however, has not been educated or trained to perceive or appreciate such nice distinctions. The blood of Christ is absolutely essential; but faith, repentance, and baptism are essential only under certain conditions, or in relation to certain persons. I have a thousand times said, and

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many times written this; still our friend Jeter has not been able to appreciate it.

Again, with him the word *salvation* immutably and exactly represents the same thing. Now we have learned, and often taught, that salvation sometimes respects the body alone—sometimes the soul alone—and sometimes both soul and body. Sometimes salvation is temporal—sometimes spiritual—and sometimes eternal; and sometimes all of these together. But owing either to the mental culture or peculiar constitution of Mr. Jeter's mind, when baptism is spoken of it is always eternal salvation.

In understanding the other portions of the scripture style he is equally unfortunate. With him the phrase "he that believeth hath everlasting life," &c. &c., always denotes actual possession—not merely a right or privilege to obtain or to enjoy, but the actual personal possession of eternal life. To say of a minor that he *hath* a certain estate, with him indicates not merely that he has it in virtue of a father's Will, but that he is now in actual possession of it. Thus, in most instances, he, in company with some of the same school, ascribes to faith absolutely what belongs to it only under certain conditions.

These three instances which afford a pretty fair sample of the mind and attainments of Mr. Jeter, will indicate to all, not in covenant with such men and such opinions, what confidence may be reposed in their philological and exegetical comments on the Bible. They will also serve to put the candid on their guard in reference to his presentation of our views and reasonings on those subjects of which he writes.

Still the sermon has now and then a scintillation of good sense, that intimates that nature is not to blame so much as the culture of the soil. He makes the neglect of baptism a soul-destroying error. To quote his own words—"To the man," says he, "who wilfully neglects baptism, I cannot promise salvation." [p. 23.] This, after all, if fairly interpreted, practically extends as far as any thing I have ever said on baptism. I do not believe that any one will *hereafter* incur the condemnation of the gospel but those who "*wilfully neglect* its baptism, its precepts, and its promises."

But the most unfortunate element in this sermon remains yet to be stated. Its author is so courageous as to introduce a new division of the Christian religion and of its institutions. Indeed, he arranges the whole book under two heads. And what think you, modest reader, are the new divisions! Amongst the Old Baptists it will, methinks, appear somewhat startling, to be informed that the New Testament consists of two parts—"the *ceremonial* and the *vital*." Of course, this

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being a proper division, the outward and ceremonial has nothing vital in it, as the vital has nothing of the ceremonial in it. This will deserve a few strictures at another time. I now simply announce the fact, that In opposing our views Mr. Jeter has been driven so far West as to discover that Christianity has a ceremonial part and a vital part; to the last of which, baptism, it is presumed, belongs. Faith is vital; baptism, ceremonial!! Mr. Jeter is in duty bound to furnish his brethren with a ritual of the *ceremonial*, and an abstract of the *vital* part of Christianity.

Another redeeming trait in this sermon is, that it demolishes the theory of his brother Junius, of the Louisville Baptist Banner. Mr. Jeter teaches that "remission of sins" is equal to "forgiveness of sins," and that the phrase "for the remission of sins" means as much in the words of the institution of baptism as in the case of the supper. He affirms his belief that the grand or meritorious cause of the remission of sins is "the propitiatory sacrifice of Christ," and that the phrase, "shed for the remission of sins," means for the forgiveness, and not for the relaxation or abatement of sins: in which all-important doctrine I perfectly and cordially agree with him.

Unfortunately for my friend Jeter, he was regenerated by the Spirit without the Word, was rocked in the cradle of mystic influences, and baptized at the font of Fullerism. His Primer had Regeneration on its first page, Repentance on its second, Faith on its third, Remission of Sins on its fourth, and Baptism on its fifth. So yet reads the Bible to him, and therefore so he preaches. His words are;—"Faith presupposes the new birth"—"Faith is a plant found only in a regenerated soil." True to his theory as he was when I first knew him, some eighteen years ago. The soil of human nature, like the old pine fields of Virginia, is first regenerated by the wind that passes over them, and not by any marle or manure found in the earth. Then the seed of faith is sown; then springs the two-leaved plant, and in fulness of time we have the ripe corn in the ear. I wonder not at such reasonings coming from one who believes that he became a child of God before he believed a word of the gospel, or was born of the Spirit.

Regarding himself as one of those specially contemplated in my essays on Metaphysical Regeneration, and as one specially and divinely called to the ministry, neither do I wonder that he felt himself in duty bound to write this sermon in defence of his unfortunate position, and as a grateful reminiscence of times long since fled into eternity.

But my sheet is full. I have only adduced a few specimens. I regard this discourse as peculiarly interesting at this moment, because it sets forth in clear terms the ancient hobby of the Old Virginia Bap-

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tists in its essential attribute, and demonstrates the good reasons we had to attempt a reformation of that denomination, in common with others, from a system of opinions that made the word of God of non-effect, by representing a man as regenerated and saved without it, independent of it, and before he believed a single statement or promise inscribed upon its pages. The sermon still embalms this ancient mummy, and announces to my friends Peck and Broaddus how much we all have changed for the better within the last twenty years.

A. C.

ELDER BROADDUS AND BAPTISM FOR REMISSION.

Mr. Broaddus is now aware that Acts ii. 38., is the most prominent preceptive verse in the whole New Testament; for the following seven reasons;—

1st. It is the first precept ever promulged on earth after the coronation of the Messiah in heaven.

2d. It is the first precept ever promulged on earth after the descent of the Holy Spirit to empower the twelve Apostles to introduce the new dispensation.

3d. It was a precept foretold by the Prophets Isaiah and Micah, almost in the same words, to be issued from Jerusalem at the close of that dispensation, in the words following, to wit:—"Out of Zion shall go forth the law, and the word of the Lord from Jerusalem," in the last days of the Jewish age. Is. ii. 2.; Micah iv. 2.

4th. It was asserted by our Saviour after his resurrection, that "it behooved repentance and remission of sins to be promulged among all nations, *beginning at Jerusalem*. Accordingly Peter so promulged repentance and remission in that city.

5th. It was upon the anniversary of the giving of the old law on Mount Sinai, that this new precept of the new Lawgiver issued from Mount Zion, or Jerusalem, and according to the types of the antecedent age. Here then it is the commencement of the Christian institution in its preceptive form.

6th. The occasion of its utterance gives it unrivalled pre-eminence. The world in miniature was then assembled in the city, and the sensible displays of the divine presence compelled thousands to propound to the inspired Twelve the most solemn interrogatory ever heard—calling for a clear, definite, and direct answer.

7th. Peter had the honor of the keys of the kingdom of heaven—of opening the new dispensation given to him by the Lord in person while on earth, and first had the mystical power of binding and loos-

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ing—of forgiving and retaining sins according to the genius of the new age. This verse, then, having been uttered by him in answer to that all-absorbing question, and in view of these seven grand incidents, gives to it a superlative conspicuity in the new dispensation.

Seven such emphatic incidents and considerations can never again cluster around any sentence uttered on earth, till Michael's trump shall sound. No wonder, then, that our attention has been so much directed to it, that so much stress is laid upon it, and that its doctrine and spirit so remarkably pervade the whole Christian institution, and that it so embued the mind of Peter as to cause him in his last days to assert that baptism in its proper import and accompaniments does indeed NOW SAVE US.

Few of our speculative and metaphysical decomposers of the Christian doctrine can comprehend this. Like Mr. Broaddus, they seem desirous to explain it away, or spiritualize it into something more compatible with orthodox abstractions. Hence our brother Broaddus would rather explain this precept by some other sayings, than to explain those other sayings by it. This is the philosophy of his exceptions to the prominence we have given to it in the pending discussion.

But I have again introduced his interpretation of it, or rather his rule of interpretation, for the sake of requesting from him such an exposition of it as will authorize us to know how far to apply it in this case. For example:—

Is the precept "*repent*" figurative? Is the precept "*be baptized every one of you*," figurative? Or is the phrase "*for the remission of sins*" figurative?

The next question is, What is any one of these three words, or clauses of one verse, separately figurative of? Then we will be able to comprehend the whole. For the figurative import of the whole is but the sum of the figurative sense of the parts.

And if Elder Broaddus should take the ground that any one of the three is literal, or only one of them figurative: for example, should he say that literal baptism is intended, and literal repentance too; then I ask, by all that is consistent in grammar, logic, rhetoric, common sense, and good faith among mortals, *for what reason or by what law, rule, or principle, shall two parts of one precept be literally and unfiguratively interpreted?*

I need not repeat for the thousandth time, that I argue for Bible things in the concrete, and not in the abstract; that I have no faith in spiritual anatomy—in killing the Bible for the sake of its skeleton; that I have no faith in a faith that repudiates repentance, nor in a re-

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pentance that repudiates faith; that I have no faith in an immersion that disparages faith and repentance, nor in a faith and repentance that disparages or neglects Christian immersion. What God has conjoined let no man separate at his peril!

Are we not safe, infallibly safe, in preaching faith, repentance, and baptism, not abstractly, but concretely, for the free and full discharge from sin? We have the advantage of all who argue the excellence and utility of faith, and of all who argue the utility and excellence of repentance; and more than this, we have the solemn and significant efficacy of an ordinance which sensibly, spiritually, and finally puts on Christ in all his personal excellence, official fulness, and remedial power as our Redeemer whose blood cleanses from all sin.

For twenty years and more have I been the public advocate of this divine ordinance, as well as of the other ordinances of Heaven's wisdom and grace. I have discussed it, debated it with all sorts of minds, preached it, and written much upon it during this period, and always too with a perfect openness to conviction. The result is, I am only more fully and firmly convinced of its scriptural truth and great importance, and I sincerely thank the Lord that it has not been plead in vain, and that I annually feel more able to maintain it by a still greater number and variety of new arguments, documents, and facts of irrefragable evidence and authority.

A. C.

MR. JETER'S SERMON ONCE MORE.

I AM in a measure anticipated in my further strictures on this sermon by the following very sensible and judicious remarks from one of the ablest of Baptist Ministers at the South. My old friend, Elder Meredith, of the Biblical Recorder, sometimes speaks like a full grown man. These sensible strictures from his pen arrived at our office not long after my notice on this sermon was written. I offer them to our readers as a confirmation of our views from an unexpected quarter.

A. C.

MR. JETER'S SERMON.

In our last number we promised a brief review of the sermon of our brother Jeter on the "remission of sins." We now hereby proceed to the execution of that promise.

After sundry preliminary observations and remarks, in which we fully and cheerfully concur, the author proceeds thus: "I now remark, that the religion of Christ, developed in the New Testament, is divisible into two parts—the *vital* and the *ceremonial*." If by this our friend means no more than that the Christian system *consists* of the two parts mentioned, we take no exception to his position; but if it means, as some of his subsequent observations would seem to intimate, that the

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said parts *may be divided*, or separated, the one from the other, we beg leave to say that the position is, in our opinion, extremely questionable. To say the least, we have as yet seen no proof that it is tenable. With about the same propriety, it seems to us, we might reason respecting the *divisibility* of soul and body, in the human system.—Those two parts, it is true, may be divided; that is, separated one from the other; but then what becomes of the man? He instantly ceases to be such. His body returns to the ground, and his spirit ascends to God who gave it. In like manner we may reduce the Christian system to its original elements, and when we have done so, we shall perhaps have in hand all its constituent parts; but the system itself will be destroyed. The ceremonial or external part will be no more than a cold and lifeless carcass. The spiritual and vital part, like the disembodied spirit of man, will form a sort of ethereal entity, imperceptible to the senses, and entirely unsuited to the present state of existence.

Our own opinion is, that the spiritual or vital part of Christianity, and the ceremonial or external part, have been united by the Head of the church, for obvious and important purposes, and cannot be disjoined without ruin to the entire institution. They may be, as they undoubtedly are, entirely different in their natures. They may also possess different degrees of importance in the scale of human salvation; yet they are necessary and indispensable elements of the same system, and the moment they are separated the system itself ceases to exist. We think that this position is clear from the very nature and end of the Christian institution—from the general teaching of Christ and the Apostles—and from some of the express and direct requirements of the New Testament. At least, should the contrary be maintained, it cannot be out of place for us to ask to be shown the proof that such is the fact.

And here we will take occasion to remark, that we believe a misconception on this point has been one grand source of error, touching the nature and designs of the New Testament institutions. Instead of taking in the entire system of human salvation under the gospel, at one view, and contemplating it as a *whole*—as one and indivisible—as a thing which cannot be divided nor considered in parts—men, in their speculations, have taken the liberty to cut it up into shreds, to invent forms of expression which the scriptures know nothing about, and to imagine and dispose of cases for which Christ and the Apostles made no provision. We impute to no one evil intentions in this matter. To err is human, and of course is common to all. The error in question has most probably resulted from that propensity in our nature, which leads us to form theories of our own, rather than to follow implicitly, and with all humility, the simple teaching of inspired wisdom.

The author proceeds—"The question now arises, Has God suspended the remission of sins on that which is vital, or that which is ceremonial, in religion? In other words, is it essentially the privilege of the new creature, or does it depend on something extraneous to it, and which may or may not be connected with it?"

While we cheerfully agree that the above stated interrogatory covers the ground contested by Mr. Campbell, we must be allowed to express our doubts, at the same time, whether it does not convey a

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very defective and distorted idea of the glorious system of gospel salvation. In other words, we have our doubts whether the question above stated covers the whole ground occupied by the appointments of Jesus Christ. In our view, a full and correct understanding of the case requires the question to be thus stated—Has the Head of the church suspended the remission of sins on that which is vital, or that which is ceremonial, in religion—or has he suspended it on *both*, as inseparable parts of the one and indivisible system?

It has been already observed that the mode of discussion which goes to separate and put asunder what God has clearly joined together, does not seem to be sustained by divine authority. To this it may be added, that the idea of affixing the blessings of salvation to one part of the gospel system, to the *exclusion* or *depreciation* of another part, seems never to have occurred to any of the inspired teachers. It is true, they sometimes mention one part without mentioning the other; but never, so far as we have observed, in such manner as to exclude or undervalue the other. And as presumptive proof that such an idea was never sustained by them, we sometimes find them affixing the blessings of redemption to one part of the system, and sometimes to another—sometimes to the spiritual, and sometimes to the corporeal—or, as our brother Jeter would say, sometimes to the "vital," and sometimes to the "ceremonial parts of religion."

We remark in the next place, that the specifications made by the author, though mostly correct in themselves, do not prove as much as they are supposed to prove. For example, it is cheerfully conceded that, in the New Testament, the remission of sins is frequently connected with faith, and with other exercises which imply the existence of this attribute. But it surely cannot be justly inferred from this, that such connexion implies the exclusion, or non-essentiality of other, and perhaps less important parts of religion. In some instances we find the blessings of eternal life unconditionally affixed to the external parts of religion. Yet it would hardly be considered sound logic, or good divinity, to infer from this that salvation could be secured without faith and other similar properties.

In like manner, and for precisely the same reasons, as our author justly remarks, "in many places in the New Testament, spiritual blessings which imply the remission of sins, are positively promised to faith." But, as before observed, it is not to be hence inferred that the external part of the system is to be excluded, or to be removed from its position as an indispensable element of the one great and indivisible whole.

The same may be said in substance respecting our author's third general specification—namely, "That privileges which are inseparable from the remission of sins, are frequently promised, in the New Testament, to exercises or graces that imply the existence of faith." And we would ask, with all due respect, if these same privileges and graces do not imply the existence of the outward part of religion, as clearly and as certainly as they imply the existence of faith? To say the least, if this be not conceded, it will be in order to inquire by what rule of interpretation the one implication shall be allowed and the other rejected?

Our author's fourth and last specification will require more particu-

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lar attention than either of the preceding. We shall therefore reserve what we may have to say respecting it, together with some other matters, till next week.

THE COMING OF THE LORD—*No. XXI.*

NOTHING tends more to impair our confidence in the judgmennt of the leaders of public opinion on the subject of prophecy, than the highly poetic and imaginative way in which they frequently quote and apply the words spoken by Apostles and Prophets. I scarcely open a single sheet, headed by "THE SIGNS OF THE TIMES," or a "MIDNIGHT CRY," in which instances of this sort are not frequent and very glaring. How often, for example, are the words, "my Lord delayeth his coming," and the parabolic character of him that uttered them, applied to those who presume to question the logical and scriptural verity of those reasonings which represent the present year as the end of the world? If those who say the Lord will not come this present year, are identical with that slothful and wicked servant who began to abuse and wrongfully treat his fellow-servants, and to say his "master delayeth his coming," to what class did those of more scriptural and enlarged views of the Christian prophecies belong, who, during a hundred occasions similar to the present, openly withstood those interpreters, who dogmatically affirmed that the world would end in the year of Christ 1000 and many other dates before and since that time? Were those myriads of sensible and Christian men, who, on a hundred former occasions, withstood such interpreters, all wicked and slothful servants, saying, "My Lord delayeth his coming"? And if they were not such, why apply to these now living that character because the presumed to question the accuracy of their reasonings and conclusions, who are just as confidently as their predecessors fixing dates for the end of the world?

Some of them who habitually, on every favorable opportunity, are displaying their superior wisdom and discrimination in censuring our course, methinks, ought to aid us in disposing of those larger masses of unfulfilled prophecy, which certainly have greatly deceived us, if the fortunes of Christianity are to be finally decided within a few days. But no one has attempted to remove any of our difficulties, or to show how the Prophets can be free from mistake or exaggeration should the drama immediately close. Nor can they, I fear, do more than merely assert contrary opinions. One, indeed, has privately responded to me that all those prophecies quoted in one of my late essays have been fulfilled, inasmuch as the Jews were restored to their own land since

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those promises were promulged. Waiving, however, at present, any discussion on that point, I shall give a few samples from Daniel and John, still as evidently not yet fulfilled, and submit them both candidly and respectfully to their consideration and solution.

Any one of ordinary discrimination, methinks, who will read Daniel vii. and the revelations made to John, chaps. xiii., xiv., xv., xvi, xvii., cannot fail to observe that under much of the same imagery the two great Prophets represent the kingdom of the LAST HORN, full of eyes and of blasphemies. This kingdom is described Dan. vii. 8, 11, 20, 21, 24, 25, 26. In much of the same imagery it appears in John's Apocalypse, chap. xiii. 5, 6, 7, 8. The character and times of this beast and that of Daniel are coincident in five particulars:—

1. They both obtain great conspicuity.

2. They both open their mouth blasphemously against the God of heaven.

3. They both are permitted to wage a war of extermination against the saints.

4. They both overcome the saints and keep them down.

5. They both continue for a time, times, and the dividing of a time; or, as in the Apocalypse, for forty-two months.

They also agree in their fortunes in the following five particulars:—

1. After describing the Lamb and his party in the beginning of the 14th of the Apocalypse, an angel announces the hour of judgment; the judgment is set, and the books are opened, verse 7.

2. The beast is then slain and given to the burning fire. This is described as the fall of Babylon, though not there fully described, chap. xiv. 8–11.

3. One comes in the clouds of heaven, Dan. vii. 13., Apocalypse xiv. 14. He reaps *earth's* vintage; he treadeth out the grapes; he comes from Edom; with dyed garments from Bozrah; blood flows to the bridles of the horses from the Tiber to the Po, a distance of 200 miles, or 1600 furlongs.

4. The Lamb and his party gloriously triumph; his legions sing a new song, the song that Moses sang at the Red Sea when Rahab and the dragon were broken to pieces, and also a song of the Lamb, standing upon a sea of glass.

5. A detailed account of the seven plagues of spiritual Egypt is then given, chapter xvi., and other developments to the end of the 19th chapter, when the beast is slain and his body given to the devouring fire.

6. After this is detailed (chapter xx.) what is sketched Daniel vii. 27., when all the kingdoms of the world become the kingdoms of our Lord and Redeemer!

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After comparing all that is written in these *seven Apocalyptic chapters* with Daniel vii., can any one say that all has been fulfilled, or that all can be fulfilled by any one event, such as the personal coming of the Lord? The preamble to these consecutive judgments, found in Rev. xiv. 13., strongly indicates a long series of greatly diversified calamities. It is in these words: "I heard a voice from heaven, saying, Blessed are the dead that die in the Lord *from henceforth;* yea, saith the Spirit, that they may rest from their labors, and their works do follow them"—a verse, by the way, that I remember not to have ever heard correctly quoted. It is always quoted as a general truth concerning the righteous dead; and although this be true, it is nevertheless not *the truth* of the sentence here. *From henceforth* saith the Spirit, or during the scenes now about to transpire—so awfully grand, so terribly vindictive, so full of desolation and misery to the earth—blood, and fire, and smoke—earth quakes, and calamities unknown, and never before experienced, shall now follow in quick succession; a series so appalling and so unparallelled will constrain all to envy the happy dead, whose sufferings on earth, and whose works are now being rewarded in the awful desolations of their enemies.

Who can imagine a more sublime exordium to an oration of woe than this? The orator prefaces his narrative by affirming that in view of the tenfold calamities coming upon the earth, he may say thrice happy the dead saints. The living must now witness the awful doom of their enemies. Could such a passage be a prelude to the coming of the Lord in person to transform the living saints and raise the dead?!

But when any one attempts to dispose of this new chapter of difficulties, and to show us when and where these events have been accomplished, I shall go more minutely into the details of the numerous and various incidents that are yet wanting, in my judgment, to verify the predictions of Daniel and John. A. C.

MEMOIRS OF ROBERT HALDANE.

The following sketch of the life of a truly eminent and excellent man, furnished by a friend in New York, afford entertainment to all who admire the excellencies of Christian character, eminently displayed in all the activities and varieties of doing good:—

Robert Haldane was the elder son of James Haldane, Esq., of Airthrey, and was born in London the 28th February, 1764. In early life he was bereaved of both his parents. Under the guardianship of

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his maternal uncle, the celebrated Admiral Duncan, he entered the Royal Navy, and by his zeal and intrepidity gave promise of success in that profession. After the peace of 1783 he retired to his estates in Sterlingshire, where he employed himself in agricultural pursuits, without any thing to distinguish him from the country gentlemen around him. About the year 1794, however, it pleased God to lead his mind to the study of the scriptures, whereby a change was wrought upon him, which makes his after history interesting to all who fear God and venerate his holy word. Respecting himself at this time he said, "Before the French revolution, having nothing to rouse my mind, I lived in the country almost wholly engrossed in country pursuits, little concerned about the general interests or happiness of mankind, but selfishly enjoying the blessings which God in his providence had so bountifully poured around me. As to religion, I contented myself with that general profession which is so common and so worthless, and that form of godliness which completely denies its power. I endeavored to be decent, and what is called moral, but was ignorant of my lost state by nature, as well as of the strictness, purity, and extent of the divine law. While I spoke of a Saviour, I was little acquainted with his character, the value of his sufferings and death, the need I stood in of the atoning efficacy of his pardoning blood, or of the imputation of his perfect obedience and meritorious righteousness and of the sanctifying influences of the Eternal Spirit to apply his salvation to my soul. When politics began to be talked of, I was led to consider every thing anew. I eagerly caught at them as a pleasing speculation. As a fleeting phantom they eluded my grasp; but missing the shadow, I caught the substance. And while obliged to abandon these confessedly empty and unsatisfactory pursuits, I obtained in some measure the solid consolations of the gospel; so I may say as Paul concerning the Gentiles of old, he was found of me who sought him not."

His thoughts and ambition now took a new direction, and instead of striving with every energy of mind and body to distinguish himself in the path of carnage and death, he sought and found the true path to glory, honor, and immortality. The object now was to employ the property and talents conferred on him to his God, in the dissemination of the word of life in the world. He found in his brother James A. Haldane, then lately Captain in the East India Company's service; William Jones, then established Minister in Sterling; Greville Ewing, Assistant Minister of Lady Glenorchy's Chapel, Edinburg; and David Bogue, afterwards settled in Gosport, men of kindred souls. These, with the exception of the first named, resolved to proceed to British India for the purpose of preaching the gospel in that dark region of the earth. The expenses connected with this enterprise were to be wholly defrayed by Robert Haldane, who for this purpose parted with a valuable estate. But at that time the East India Company had supreme and exclusive authority there, and part of their policy was strictly to prohibit every effort to enlighten the minds of those from whose soil and toil they were drawing their dividends and princely fortunes. Then, without permission from the Board of Directors of the honorable Company, none dared land on the shores of the British possessions in the East. This, on being applied for in behalf of these

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benevolent individuals, was decidedly refused. Disappointed in this, Mr. Haldane and his friends turned their thoughts to the state of religion in their native land, and at the first, as ever afterwards on the part of the Messrs. Haldanes, action followed, without interval, conviction of duty.

Scotland at that time was in the deepest slumber in the lap of the clergy. The stillness and quietness of death reigned throughout. Except in a few Baptist churches, lately set in order and watched over by the excellent Archibald Maclean, and a few small churches composed of the followers of John Glass, the word of God was unstudied, or misunderstood, or forgotten. Then the strong man armed kept his palace, and his goods were in peace. At this time the scriptural knowledge possessed by this little band of brethren did not extend far beyond first principles; but what they knew they acted on, and were anxious that others also should know and enjoy the same. They did not then, nor for a considerable time afterwards, think of all the benefits which were to follow the labors they were about to undertake. The history of these results is another striking proof, among many, that it is the highest interest, as well as the bounden duty of the people of God, to act up to the measure of light which they have. It is in doing this that more will be given them, and in this way alone an increase of knowledge is an increase of blessing.

James Haldane, along with John Aikman, merchant in Edinburgh, and the most of those above named, entered on extensive courses of itinerant preaching—in the Lowlands, Highlands, and Islands of Scotland. The expenses attending these labors were borne by Robert Haldane. Subsequently these itinerancies were extensively and vigorously prosecuted under the superintendence of "the Society for the Propagation of the Gospel at Home," instituted by the same parties, and to the funds of which the same property liberally contributed. Public attention was thus roused, for such procedure was altogether new. The people of Scotland had never seen men, respectable in connections, attainments, and circumstances, and some of them not in the profession nor garb of clergymen, travelling the country, and without making pecuniary collections, preaching the gospel in market places, public greens, town halls, Mason lodges, circuses, &c. Their addresses were listened to with attention by multitudes in almost every quarter they visited. Their doctrine consisted of clear statements of the simple truth concerning Jesus as the Saviour, and forcible application of scripture truth to the heart and the conscience. This never fails of making a stir. Those who heard the word, and in an honest and good heart received it, consorted with the preachers. Sabbath schools were instituted in most of the towns and villages, and the word of God began to be read and understood by many in a way hitherto unknown. The clergy, both out of the establishment and in it, were aroused and sounded the alarm, and the ignorant and bigoted among the people were urged on to measures of opposition unworthy of the professed lovers of order and freedom of conscience. But an impulse was then being communicated to the public mind in reference to matters of religion, which will be felt to the latest period.

The success attending the labors of "the Society for the Propagation of the Gospel at Home" roused the interference of the venerable church of Scotland itself, and the Assembly of 1799 issued the famous

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Pastoral Admonition to the people of Scotland, which was commanded to be read from all the pulpits belonging to the establishment. This document is now valuable, as showing the state of the public mind, the light in which such benevolent and scriptural labors were viewed by the men in high places in the church, and the nature and strength of the opposition which these worthy men had to contend with. The Pastoral Admonition opens with a reference to the events which were then taking place in France, and the sympathy therewith which was manifesting itself in various parts of Britain, and says—

"It is much to be lamented, that, while we are assaulted by false principles imported to us from abroad, there should of late have arisen among ourselves a set of men whose proceedings threaten no small disorder to the country. We mean those who, assuming the name of Missionaries from what they call the Society for Propagating the Gospel at Home, as if they had some special commission from Heaven, are at present going through the land; not confining themselves to particular stations, but acting as universal itinerant teachers, and as superintendents of those who are established the teachers of religion by the church; intruding themselves into their parishes without any call; erecting in several places Sunday schools, without any countenance from the presbytery of the bounds, the minister, or heritors of the parish; committing in those schools the religious instruction of youth to ignorant persons; altogether unfit for such an important charge, who presume not only to catechise, but also to expound the scriptures; or to persons notoriously disaffected to the civil constitution of the country; and connecting those schools with certain secret meetings, in which, as we are informed, every person is bound not to spread abroad any thing that is said or done in the meeting to the prejudice of any of the members; into which no person is admitted without the consent of the whole of the members, and which keep a correspondence with other societies in the neighborhood.

"You see the men who, by themselves or their associates, conduct those Sunday schools and secret meetings, bringing together assemblies of people in the fields, or in places not intended for public worship; where, pouring forth their loose harangues, they frequently take the liberty of censuring the doctrine or the character of the minister of the parish; studying to alienate the affections of the people from their own pastors; and engaging them to join this new sect, as if they alone were possessed of some secret or novel method of bringing men to heaven."

Such were the sentiments generally entertained by the public instructors of the country, claiming to hold their office by divine right to the exclusion of every other. How uniform in character and appearance has the antichristian spirit always been!

The path in which the Society for the Propagation of the Gospel at Home had entered, was new and untrodden at that time, in the northern part of Britain, and nothing short of the firmness and decision characteristic of the men who had originated the movement, was adequate to perseverance in it. As marking the novelty of the circumstances in which they found themselves the following announcement was made under date of October, 1799:—

"We understand the Society for Propagating the Gospel at Home, have obtained the advice of three able and highly respectable Counsel,

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that there is no existing law in this country by which their preachers and catechists can be prevented from holding meetings for public worship, and giving religious instruction to such as incline to hear them; which is the sole object of their appointment: that their design to diffuse religious knowledge, and to promote true piety, and the spirit and practice of Christianity, is not only lawful, but highly praiseworthy, and that their plan is *liable to no objection of illegality:* that their catechists, from the nature of their office, are not within the true intent and meaning of the Act, 1693, chap. 22; and consequently not subject to Presbyteries: and that they are not within the statute of the 19th, Geo. II., chap. 39."

"The servants of this maligned society have taken the oaths to government; they are peaceable and loyal subjects, as well as their constituents. Both, therefore, are justly entitled to the protection of the laws of their country."

In several instances the agents of the society were apprehended and illegally dealt with by country Justices of the Peace, and in one instance a respectable man was apprehended by one of these Magistrates in the act of preaching, hurried on board one of His Majesty's tenders, and immediately carried off to the receiving ship of war, then lying at the Cove of Cork. The laws of the country were made to bear on the individual who was guilty of this tyranny and superstition, and he was glad to pay the injured party a round sum in name of damages, and bring him back, and set him down exactly on the spot on which he had caused him to be apprehended. Many other acts as cruel, though private persecution, were perpetrated on the agents of the society and their adherents.

The effects of these persevering and abundant labors notwithstanding were, that churches formed on scriptural principles, as far as then known, were planted throughout the country—in the Highlands, Islands, and most of the principal towns in the Lowlands. Robert Haldane erected places of worship entirely at his own expense, and some of them of large dimensions, in Edinburgh, Glasgow, Dundee, Broughly Ferry, Perth, Dumfries, Dunkeld, Elgin, Thurro, and other places. Under the superintendence of Messrs. Ewing and Innes, classes were formed for the education of young men of approved talent and character for the pastoral office, and to act as preachers or missionaries. The teachers gave their services gratuitously, while the board and necessary expenses of the students were provided for by the same liberal and benevolent man. The results of this education scheme were not, however, of unmixed good. Some took advantage of this liberality to get free from the labors of honest industry, or to rise in the world. Some availing themselves of the advantages thus benevolently afforded, turned them to other purposes altogether than those intended by the donor. Some in after years, and occupying stations they never would have acquired without the aid thus afforded, were found among the foremost of the opponents and detractors of the Messrs. Haldanes. Some are now leaders in the established church, and richly enjoying her wealth and honors. Some occupy pulpits among the popular dissenters of Scotland; and some who were sent out to this country at the expense of this generous individual, still contrive to live here in some way or other by the education he then afforded them.

[TO BE CONTINUED.]

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ELDER POWEL vs. BROADDUS, STRINGFELLOW, &c. &c. ON BAPTISM FOR REMISSION.

As usual "Baptism for Remission of Sins" crowds the columns of the Richmond Religious Herald. Elder W. Powel very benevolently assumes to himself the task of correcting his esteemed and venerable brethren, Broaddus and Stringfellow, on their erroneous views of Acts ii. 38. He has made an important discovery greatly to the relief of his much perplexed and sorely vexed brethren, on their position to Acts ii. 38. He has at least satisfied his own mind that Peter spoke "*elliptically*" and "*technically*" on that occasion, assuming that his audience already understood from John's preaching the connexion between faith, repentance, and baptism for the remission of sins. His solution of the much litigated passage has more display of words, though neither more point nor evidence, than a still more satisfactory solution not long since given by a bold advocate of justification by faith alone, who, in one of his argumentative essays in the pulpit, said,—'My brethren, there is much said now-a-days about baptism for remission of sins, and it is all founded on Acts ii. 38—a passage, indeed, which has already given us more trouble than it deserves. It is just as clear to me as day, that it is absurd to fix any practice or doctrine upon the words of Peter on such an occasion. Just think, my friends, of the confusion and excitement in that house. Think of three thousand men and women at the top of their voice screaming, rubbing their hands—some swooning, some fainting, some frantic with fear, some mad with rage. Peter was confounded; they were all confused; they could not possibly know what they were saying. Peter, however, at the impulse of the moment, recommended penitence and cold bathing; and, to compose their troubled hearts, he hastily said, Be immersed every one of you for the remission of your sins."

This interpretation and application, though not quite so respectful in manner to Peter, is nevertheless as good sense and as good logic as the recent discovery of Elder Powel, and a little more rhetorical withal.

But, as our manner is, we must let our readers hear the Elder Powel open his mind to the Baptist family:—

"*Dear brother Sands*—Our much esteemed brother Stringfellow having opened the way for a free interchange of opinion upon the long controverted point of baptismal remission of sins, and being so *fortunate* myself as to have an opinion of my own, *unfortunately* differing with both his and our no less respected brother Elder Broaddus,

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after much consideration, be it right or wrong, I have thought proper to submit it to your readers.

Although it does not properly come within the design of this article, yet I am sure my brethren will allow me frankly to state my objections to their respective opinions, as I understand them to be expressed in the Herald. It is altogether aside from my purpose to go into an argument, nor would it be becoming in me to do so.

Two objections arise in my mind, to the opinion of Elder B., that Acts ii. 38, establishes a formal connexion between baptism and remission of sins, so that baptism becomes a pledge, or visible (sensible) certificate, to the believer, of remission of sins.

1. Such a doctrine, if true, is of paramount importance to the comfort of the church, and on this score would seem to merit a prominence in apostolic instructions, which it has not received; brother B. himself admitting that only a few passages seem to favor this construction.

2. The doctrine seems, in its application at least, to be at war with a well established truth of a justification by faith, as the foundation of peace with God; which, I suppose, cannot be enjoyed without some visible (sensible) certificate of remission of sins. Now, if baptism be that certificate, it would follow that peace with God could not be enjoyed until after submission to the ordinance; unless brother B. supposes baptism to be the second sensible certificate given to the believer, which I did not understand him to do. Therefore such interpretation of the passage seems to me to be in violation of the laws of interpretation as laid down by brother B. himself, and subscribed to, I presume, by all.

Neither can we agree with Elder S. in his opinion upon this passage. With the exception of his particular views of this case on the day of Pentecost, we fully concur with him in all that he has said upon the subject of remission of sins. We are of opinion that he has fully established the negative of his 3d question, which leaves every body in the world without any warrant for the remission of sins, in any other way than through faith in the name of Jesus Christ, *except the three thousand on the day of Pentecost.* To this exception we object—1st. Because it is contrary to the analogy of faith. 2d. Because it seems to us to be at variance with positive and well defined doctrine in particular; and 3d. Because it seems to imply that the instructions of our Saviour to his Apostles, were insufficient to meet the necessities of all classes of persons, unto whom the gospel was directed to be preached; which in this case had to be supplied by special direction of the Holy Ghost in Peter."

I am sorry I cannot find room for the whole article, nor even for those pertinent remarks on Pentecost—the necessity of beginning at Jerusalem, and many other such matters—which show that our labors have not been wholly in vain upon the minds of the ministry of that people. No such remarks as those made by Mr. Powel on the 2d of the Acts in general, Jerusalem and Pentecost in particular, can be presented from the writings of any Baptist Elder in the memory of man, who lived and wrote before the days of the Christian Baptist, notwithstanding all its alleged heresy.

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But I must quote a few sentences more declarative of the new theory. Its main argument is, that the Apostles were to teach what Christ taught them. But, says Mr. P., Christ did not teach them to preach baptism for the remission of sins; therefore, Peter could not have taught nor intended any such doctrine. The soundness of this argument depends upon the proof of the second proposition. And what is the proof? It is all contained in these words; "No such doctrine had ever been taught by Christ, *so far as we are informed in his word.*" This is not only the *substance*, but the *sum* of all the proof offered. Now, waiving all discussion upon the main question of the design of baptism, and also upon what Peter preached on the occasion, I fearlessly pronounce the proof to be a plain and palpable fallacy. And mark it well, courteous reader, this is the basis of the new castle of the desponding votaries of popular opinions." The words are—"So far as we are informed in his word "

But the Baptist brotherhood will ask,—Is nothing taught by the Apostles that is not found named by Jesus in the four gospels! Have we a record of all that Jesus taught the Apostles during even the forty days occasional conversations after his resurrection. Did the Holy Spirit guide them into no new truth? It is assumed by Elder P. that the Spirit only brought to their remembrance things before spoken; or that it gave no new light, no new discoveries! But what intelligent Baptist believes it! To such an extreme has the new theory carried its inventor. The assumption is reprobated by all Christendom.

The doctrine of Christianity only "*began* to be spoken by the Lord." The Spirit was to complete and perfect what Jesus began. Many new revelations were given, and those partially delivered were by the Spirit completed. God gave to the Apostles the spirit of wisdom and revelation, and thus qualified them to teach all things that Christ commanded them. He told them he had much to teach them which they could not then learn; but that this deficiency should be compensated by the Spirit.

That I have not forced a meaning on the words of Mr. Powel, contrary to his design, the whole essay demonstrates. I can only quote another passage on this point, confirmatory of the ample justice I have done his proof. He adds—"The design of the extraordinary gift" [of the Holy Spirit] "is every where spoken of as being not to impart, but to confirm the word already imparted"!! Certainly, then, I have not misrepresented him.

But Mr. P. still more unfortunately assumes the commentator on the phrase, "In the name of Jesus Christ." He says, "It does not mean by the authority of Christ; for this would seem to be baptized

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for the remission of sins." Remarkable concession! If, then, it be shown that *in the name of the Lord* means *by the authority of the Lord*, baptism for remission, himself being judge, is established.

He adds, "I understand it as a technical *term*"! (With him a *sentence*, a *phrase*, is a technical *term!*)—and that, too, "implying faith in his name for the remission of sins." And, farther, he says—"It could not be unknown to the Jews that all who submitted to the ordinance of baptism," [by John, I presume,] "did it upon the confession of the faith which they then had in the name of Jesus Christ for the remission of sins, and hence the ellipsis of this technical term used by Peter, was readily seen and supplied by them." My readers will doubtless say, Enough! Enough!

So it comes to pass, that in the year of Grace 1843, it has been discovered that in the commencement of the new reign, Peter, who had the keys of the kingdom, the power of remitting and retaining sin, of binding and loosing, spoke elliptically and technically, and threw himself upon the presumed intelligence of his audience to gather his meaning and to expound his rhetorical address when first he promulged the gospel with the Holy Spirit sent down from heaven!

This is a boldness, I do not say a '*holy boldness*,' taken with the words of Peter on such an occasion, that defies exaggeration. If the Baptists are willing that Mr. P. should supply the ellipsis and technicalize the first precept of the Christian institution ever uttered after the ascension of the Son and the descent of the Holy Spirit, I have no right to say he shall not do it. By such reasonings, however, Mr. P. has satisfied himself "that there is no connexion whatever between baptism and the remission of sins."

A. C.

ELDER S. JONES AND BAPTISM FOR ITS OWN SAKE.

Two columns and more, from the racy and spirited pen of Elder Jones;—in which he ably castigates the sectarian views of his brother Mason on baptism for the Baptists' sake—make out almost one broad side of the Religious Herald.

This is followed by *Elder A. C. Demsey to A. Broaddus on "Baptism for no pledge between Christ and the believer."* This entrenches on the second page of the Herald; and although it is hypercritical as respects the views of our friend Broaddus, it very ably explodes the Baptist mourning bench and anxious seat substitutes, and the whole administration of infidel prayer for regeneration and remission of sins.

Light is breaking in upon the Virginia Baptists in spite of themselves, although the powers of imagination on the part of Mr. Powel

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are so weak as not to imagine how "a person could rejoice unless pardoned, as did the three thousand Pentecostians when they heard repentance and baptism for remission" before they were baptized. I presume if Mr. P. had been sentenced to death by a Judge of our criminal courts, and had some one obtained from the proper authority a reprieve for him on condition of signing a temperance pledge, he could then imagine how one in such a case might be glad even before he had signed the pledge.

To notice all the crude and passionate effusions of men but very partially instructed in either Bible or human learning on the questions that have been discussed ages ago by the greatest, wisest, and best of men, is a task for which at present I have neither inclination nor leisure.

If any one, indeed, needs confirmation in our views of faith, repentance, and baptism for remission, not in any of these without the others, but in all of them in concert, I might recommend him to the laborious, and sometimes *leaden* articles in the Baptist Banner and Religious Herald, opposed to our views.

When I have leisure to read all Elder Stringfellow's speculation upon faith alone for remission, I may, perhaps, add a few words more. I will thank brother Bootright, of Richmond, if he will send me a copy of that Herald containing Mr. Stringfellow's theory.

Meantime, the cause in this particular of baptism, &c. triumphs gloriously. Thousands after thousands from the sects and the world are annually being convinced of the popular errors on the ordinances, and are turning from them to the Bible and the Lord of the Bible.

A. C.

PROTESTANT ASSOCIATION.

We copy the Constitution of the nucleus of a great *Protestant Association*, lately organized in the city of Philadelphia. Such an association I have long thought the peculiar signs of the times loudly call for. Deeply penetrated with the conviction that the plan was profoundly concocted and the measures already adopted at Rome, in Austria, in the very bosom of the Papal See, to subjugate all America to the Catholic faith and the tyranny of its ambitious and tyrannical Pontiff, I proposed to Dr. Beecher, of Cincinnati, and some others, about the time of my debate with Bishop Purcell, to have such an association got up in the valley of the Mississippi, and to hold stata annual meetings for the very purposes displayed in the Address follow-

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ing the Constitution, (which, by the way, we shall lay before our readers next month;) but the Doctor thought that in the openings of Providence the time was not yet come; or that it would make too great a draft on ministerial time and services to attend such great annual meetings as I proposed. But since the conflagration of Protestant Bibles in New York by the emissaries of Rome, it would appear that the time is now come for Protestants to unite upon the great basis, the corner stone of Protestantism, viz.—that the Bible, the whole Bible, and nothing but the Bible, is the religion, the whole religion, and nothing but the religion of Protestants. I hope all Protestants will in time (if their faith be yet too weak) admit my addition to the old motto inscribed upon their banners.

When the Address is laid before our readers we may offer some remarks on the position in which it might seem proper for Christians to contemplate the measure. Till then we must reserve a full expression of our views on this great movement. We are all Protestants—Protestants in body, soul, and spirit—Protestants against Protestants themselves whenever they show any affection for the contraband wares and merchandize of the mystic city, Babylon the Great, and the great mother of all manner of abominations. A. C.

THE AMERICAN PROTESTANT ASSOCIATION.

According to a pamphlet, published by the Association, "on Tuesday, the 8th of November, 1842, a meeting of Ministers of the Gospel was held in the city of Philadelphia"—by which "it was unanimously resolved that it is expedient now to form a Protestant Association, and that a committee of one from each denomination represented in this meeting, be appointed to prepare a Constitution for such an Association" Adjourned meetings were held, November 22d, and December 4th. The committee presented their report, "which, after much consideration, was adopted, and the *American Protestant Association* was duly organized, by the members present signing

CONSTITUTION OF THE AMERICAN PROTESTANT ASSOCIATION.

Organized in Philadelphia, Dec. 5, 1842.

Whereas we believe the system of Popery to be, in its principles and tendency, subversive of civil and religious liberty, and destructive to the spiritual welfare of men, we unite for the purpose of defending our Protestant interests against the great exertions now making to propagate that system in the United States; and adopt the following Constitution:—

Article 1. This Society shall be called the AMERICAN PROTESTANT ASSOCIATION.

Art. The objects of its formation, and for the attainment of which its efforts shall be directed, are—

1st. The union and encouragement of Protestant ministers of the

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gospel, to give to their several congregations instruction on the differences between Protestantism and Popery.

2d. To call attention to the necessity of a more extensive distribution, and thorough study of the Holy Scriptures.

3d. The circulation of books and tracts adapted to give information on the various errors of Popery in their history, tendency, and design.

4th. To awaken the attention of the community to the dangers which threaten the liberties, and the public and domestic institutions of these United States from the assaults of Romanism.

Art. 3. This Association shall be composed of all such persons as agree in adopting the purposes and principles of this Constitution, and contribute to the funds by which it is supported.

Art. 4. The officers of the Association shall be a President, three Vice-Presidents, a Treasurer, a Corresponding Secretary, a Recording Secretary, and two lay Directors from each denomination represented in the Association, to be elected annually; together with all the ministers belonging to it; who shall form a Board for the transaction of business, of whom any seven, at a meeting duly convened, shall be a quorum. The stated meetings of the Board to be quarterly.

Art. 5. The Board of Managers shall, at the first meeting after their election, appoint an executive committee, consisting of a minister and layman from each of the denominations represented in the Association, of which the Secretaries and Treasurer shall be ex-officio members.—This committee to meet as often as they may find necessary for the transaction of the business committed to them, and to report quarterly to the Board of Managers.

Art. 6. The duties of the Board shall be, to carry out, in every way most expedient in their view, the ends and purposes for which this Association is organized; and to aid and encourage the formation of similar associations in the various parts of the United States; and to render an annual report of their proceedings to the Association, at their annual meeting on the second Tuesday in November.

Art. 6. The Board of Managers shall have power to enact such by-laws as may not be inconsistent with this Constitution, and to fill all vacancies that may occur between the annual meetings.

Art. 7. This Constitution shall be subject to amendments only at the annual meetings of the Association, by a vote of two-thirds of the members present at such meeting.

The following gentlemen were elected officers of the Association:—

President—E. F. Backus, Esq.

Vice-Presidents—Rev. Stephen H. Tyng, Rev. John Kennaday, Rev. George B. Ide.

Corresponding Secretary—Rev. Henry A. Boardman.

Recording Secretary—Rev. W. Spear.

Treasurer—Mr. A. H. Julian.

We omit the names of the ninety-four ministers by whom the Constitution was signed, having given those of the seven principal officers elected, omitting again those of the lay-directors, representing the twelve denominations united in this cause. The Address, adopted by a subsequent meeting, and ordered to be printed, we now proceed to copy, at least in part. [*Christian World*]

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SCRIPTURE EXPOSITION.

"Repent, and be baptized, every one of you, in the name of Jesus Christ, for remission of sins, and you shall receive the *gift of the Holy Spirit.*"

The Holy Spirit has exerted a *two-fold* influence—the one *miraculous*, the other a *moral* influence. The question, now to be considered, is, To which of the two *influences*, above mentioned, does the Apostle Peter allude? Some suppose that he referred to the *miraculous* gift, or gifts, of the Holy Spirit. To *this view* I object, for the following *reasons*, viz.—

1st. *Miraculous gifts* (the gift of *prophesy* excepted) *were never*, so far as I have been able to learn, *bestowed upon females.* They had no use for the gifts bestowed upon the Apostles and Evangelists. The object of those gifts was to establish Christianity. and to enable the first Christian preachers to preach the gospel among all nations.—*This* females were *not* to do. and hence they had no use for the gift of *languages*, &c. &c. Now, before the *popular* view can be sustained, it must be proved that the *three thousand*, to whom that promise was made, were *all males.* This, I think, cannot be done.

2dly. *Miraculous gifts were never promised upon conditions of obedience to the gospel.* The miraculous gifts of the Holy Spirit were sometimes *before* obedience, as in the case of Cornelius; but *generally* they were given *after* obedience, through or by *imposition of hands.* The Samaritans *believed*, and were *baptized*, (and, consequently, were *saved*, according to the commission,) and yet *had not* received the miraculous gifts of the Holy Spirit. When the Apostles, at Jerusalem, had heard that Samaria had *received the word of God*, (by faith and baptism,) they sent them Peter and John; and they, (Peter and John, because *it* was *exclusively* an apostolic privilege,) *laid their hands on them*, and they received the Holy Spirit. See 8th Acts. The disciples at Ephesus, *obeyed*, and then received those miraculous gifts by the hands of Paul. See 19th Acts. This point is clearly taught in the Christian scriptures, and therefore I will say no more on it *now.* I will now state another proposition, which, I *think*, can be supported, and leave it for the consideration of others. It is this:—

3dly. That the *comforting influence* of the Holy Spirit was never conferred upon any by *imposition of hands*, but *always by obedience*, as in the 2d of Acts.

4thly. I argue that this *could not* have been the *miraculous* gift of the Holy Spirit, because the *promise* (of remission and the Spirit) *extends to all.* The promise is to you (Jews) and to your children, (your offspring, your descendants,) and to *all* that are *afar off*, (the Gentiles, even *as many as* the Lord our God shall *call*—(the whole world.)

For *these reasons* I am disposed to interpret the passage thus:—Repent, (they already believed,) and be baptized (immersed) every one of you, (the three thousand,) in the name of Jesus Christ, (by his authority) for the remission of sins, and you (the three thousand) shall receive the gift of the Holy Spirit—the *Comforter.*

5thly. *I do not think that the three thousand received miraculous gifts at all.* I do not say that *none* of the three thousand received, but that

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all of them *did not*. Some of them doubtless did. I think it quite clear that *all* of the *first* Christians *did not* receive miraculous powers. This was not necessary. None but the Apostles had the power of imparting these gifts by imposition of hands; and it is not presumable that *they* laid hands on *all* the first disciples. This would, indeed, have been a heavy business. And we have *only two cases* on record where these gifts were bestowed *apart* from the imposition of hands—the day of Pentecost, and the house of Cornelius. And here, for the present, I leave it. JOHN T. WALSH.

THE COMING OF THE LORD—*No. XXII.*

THE "cleansing of the sanctuary" and the "end of the world" are synonymous phrases with "*the Miller school.*"* In this, indeed, they appear superlatively imaginative. The destruction of this earth is never called by any inspired writer "the cleansing of the sanctuary."

Why should it be so called? Is the earth the sanctuary of the

* I have been severely reprimanded by a brother whose prudence is respectable, whose knowledge is more respectable, and whose zeal is most respectable, for calling his views and those of some agreeing with him, "the Millerite views," or "the views of Miller's party." No disrespect was at all intended or apprehended. The views are those of the Miller party, so far as the subject of prophecy was contemplated. The word *party* does not always mean a separate community, nor communion. There are various parties among Episcopalians, Methodists, Baptists, &c., on numerous questions, yet but one communion. The same new fashioned 'Israelite' has found cause of reproaching me for having, as he supposes, changed my mode of computing the commencement of the 2300 days. If I have changed in that particular, there would be nothing in it either admirable or reprehensible. Still he has not proved the fact, and seems not to perceive the difference between putting persons on the proof of an assumption on which they much rely, in great conclusions, and creating for them difficulties which they may not be able to remove, to cause distrust of their dogmatisms, and repudiating that assumption as *absolutely* groundless and insupportable.

The Miller school, for such I must call them in truth, assume more than any class of interpreters of prophecy I ever knew. Much of their theology, like their exposition of prophecy, is assumption. The Signs of the Times, the oracle of the party, has never exhibited any well defined views of Christianity, either as respects the doctrine of the kingdom of the Messiah, or the great ordinances of the Christian worship. Their great centre of union and communion is the second advent in the year 1843. This is their standard of orthodoxy. Agreement in this is a passport to their Christian confidence and affection. To deny this is at the peril of being burned up with the earth in 1843. Our brethren in the West and South over whom friend Himes rejoices, are very far from agreeing with them in their latitudinarianism. Still I see in a few advent spirits a devotion to this single point, as though indeed the belief of the personal coming of the Lord this year was almost, if not altogether, essential to salvation.

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Lord? Certainly it is not so denominated by any Prophet or Apostle. Even when an earthly sanctuary stood upon it in the form of a tabernacle and a temple, these, and not it, were called "the sanctuary of the Lord." Then, indeed, by a figure, which sometimes puts the thing containing for the thing contained, it might have been so called; as when we say, 'Judea was David's own country, because Bethlehem was the place of his nativity.'

But such a licence would not have been allowable in this case, because the earth never, since Adam sinned, was a holy place; and, therefore, in fact, could not have been so denominated. When, indeed, the Lord chose for himself a local residence in the earth, he consecrated so much of the ground as was occupied not merely by the building, but also the environs round about. But yet of the tabernacle and temple he made only one room his proper sanctuary. That was therefore called *the Holy of Holies*, or THE SANCTUARY. Nothing could seem to my mind more unseemly than to call this every where sin-polluted earth, *the sanctuary of the Lord.*

But the fact is, that as the tabernacle ceased to be his sanctuary when the temple became his residence, and the temple ceased to be his house when Jesus declared it deserted; so did Eden and its Paradise cease to be his sanctuary the moment that man rebelled. He then cursed the earth and forsook it; and never since, but typically in the tabernacle and temple, and then spiritually in the body of Jesus did God dwell upon this earth. The church, animated by his *Holy* Spirit, is now his earthly sanctuary; but the earth itself is devoted to destruction. So speaks the Apostle—"The temple of God is holy, which temple you are." For God has said, "I will dwell in them and walk in them"

It is therefore a gratuitous assumption to call the earth "*the sanctuary of the Lord;*" and to call the destruction of it, or the metamorphose of it, "*cleansing of the sanctuary*," is as perfect a fallacy as can easily be imagined. The cleansing of the sanctuary must therefore indicate purification of the church from all the defilements of the grand apostacy. With regard to the import of the word "*then*" in the sentence—"Then shall the sanctuary be cleansed," we shall hereafter inquire. A. C.

CHRISTIAN UNION PLEAD BY THE ROMANISTS.

"Letter on Christian Union, addressed to the Bishops of the Protestant Episcopal Church, by the Right Rev. Francis Patrick Kenrick, Bishop of Arath, and Coadjutor of the Bishop of Philadelphia. —'One Lord, one faith.' Eph iv. 5 —Philadelphia: 1841."

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Our readers methinks would like to know the bond of union of the great Papal Church. It is happily expressed in this epistle by a learned and high functionary of the Pope, in these United States, in the words following, to wit:—

"*The* PRIMACY *of the* APOSTOLIC SEE," (alias the Pope,) "*is the essential* CENTRE *of Catholic unity*."—Bishop Kenrick.

The Protestant Church of England propounds as her *centre* of union, *the* PRIMACY *of the Archbishop of Canterbury*, and the supremacy of the Protestant Monarch, King or Queen, as the head of the church.

The American Episcopalians propose the recognition of diocesan episcopacy, and the regular succession from the Bishop of Rome, of her clergy, as the centre of catholic unity and the bond of union amongst her people.

The Apostolic centre is, in our esteem, "one Lord, one faith, one baptism, one body, one spirit, and one God and Father of all"—"Unity in the faith, forbearance in opinions, love in every thing."

Any one who desires a full understanding of the *five points* at issue between the Prelate of Rome, the Primate of England, and the Bishops of Episcopal America, at least in the judgment of Bishop Kenrick; also, the few sacrifices to be made for union with the central idea of the Papacy, will find them ably and eloquently sketched by Bishop Kenrick in his letter of 16 pages; a single extract from which must close our notice of it:—

"The admission of the doctrinal tenets implies the fundamental principles of church organization. It is defined by the Council of Trent, that there is a hierarchy constituted by divine ordination, and consisting of bishops, priests, and ministers. The power of the bishop of Rome, as successor of St. Peter, over all the church, is defined by the Council of Florence, and is embraced in the profession of faith, which contains a promise of true obedience to the vicar of Jesus Christ. Against the admission of this authority, the strongest prejudices are, I know, enlisted. The Oxford Divines themselves, who have shown no great reluctance to admit almost all our other tenets which were formerly contested with great warmth, have scarcely ventured to touch the very delicate point of Papal supremacy.—Yet this is the rock on which the whole edifice of Christianity rests in immoveable firmness; this is the essential centre of unity, around which all the faithful must gather in harmony of faith and obedience. For three centuries the experiment has been made to dispense with this conservative power; and the result has been, that every separated mass has been broken into numberless fragments. And may I ask, what is there in this authority that should shock prejudice? Its absolute undefined nature: its interference with liberty and independence. There can be no absolute power in the church of God, since the divine revelation and law put limits which none can remove. The Vicar of

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Jesus Christ is powerless against the truth; all his power being in support of it. His power is for edification, not for destruction, and tends essentially to combine and preserve in unity all the members of Christ.

"That there are other serious difficulties in the way of union cannot be dissembled. To treat of them on this occasion might be premature. Not only are errors to be renounced, and a governing authority to be recognized, but personal interests and claims are at stake. For the present I shall only say, that the object to be attained merits the greatest sacrifices, and that the Father of the faithful would, no doubt, extend the indulgence of the church to the utmost limits consistent with principle, and with the general interests of religion. For myself and my colleagues I can safely say, without having had any communication with them on this subject, that nothing shall be wanting on our part to facilitate this reconciliation. In these circumstances can we despair of seeing it accomplished?

"Come to us then, brethren, and be engrafted in the vine, that you may bear fruit unto everlasting life. It afflicts us deeply to see you still separated from the church, by reason of the unhappy revolt of your ancestors from the authority of Peter. Look up, we entreat you, to that chair, which amidst the wreck of empires remains in its sublime elevation. Dynasties have passed away, and even within our days the occupants of thrones have changed, like the actors on a stage; whilst the successor of the fisherman continues to sit in the chair of unity, repeating, without regard to the prevailing prejudices of the day, the unchangeable maxims of religion, and presenting the lasting miracle of a power serene and secure amidst the storms of a convulsed world, and baffling, by its clear and deep tones, the efforts of hell to drown divine truth in the discordant sounds of erring teachers. Gregory XVI. invites you to return to the church with the same authority and affection wherewith the first Gregory called your ancestors to her communion.

"With sincere affection in Christ, and great personal consideration, I have the honor to remain, Right Reverend Sirs, your obedient servant,

† FRANCIS PATRICK KENRICK,
Bishop of Arath, and Coadj. of Bishop of Phila."

That Romanism is to regain its lost sway for a short time, has long been the opinion of some learned commentators on prophecy; and truly, indeed, the signs of the times in England and America, as well as on the European continent, are already squinting in that direction. The bloody drama of the 15th and 19th chapters of the Apocalypse cannot well be explained without such an admission. Besides, one prophecy of Christ remains to be accomplished before he comes in the glory of his Father, viz.—"All that take the sword shall perish with the sword." Hence the sword will bear no humble part in the destruction of that blood-stained harlot, who, with brazen front, notwithstanding all her untold harlotry, has the impudence to talk of chastity, purity, and faith. A. C.

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CLAIMS OF PASTORS.

"The Claims of Pastors of Churches and Preachers of the Gospel, for maintenance, considered in the light of Holy Scripture—By *David Lindsay*, Merchant, New York.—'The law of the Lord is perfect.'—New York: 1843."

Any one who desires to read a clear, forcible, and scriptural plea for the faithful discharge of the duties of the Christian churches to their Bishops and Evangelists in the way of *maintenance*, had better read with attention the above treatise from the pen of our brother David Lindsay, New York, a Merchant of said city, and an impartial advocate of the scriptural doctrine on this subject. On this unpopular subject some one ought to teach a good deal, either with the tongue or the pen. From the hasty glance which I have been able to give this treatise of 165 pages, I can recommend it to those who desire to know their duties on that subject And even those who desire to teach the churches their duties—those who labor among them and are over them in the Lord, had better examine this little volume. A. C.

NEWS FROM THE CHURCHES.

Georgetown, Kentucky, March 1, 1843.

I reached home last night, after a tour of four weeks, at Flemingsburg, Maysville, and May's Lick.

At Flemingsburg the result was 40 additions, besides 12 by letter, making 52. I was assisted by the resident Evangelist, John Rogers, as well as by brothers Ricketts and John Smith.

At Maysville, the residence of brother Ricketts, we labored 10 days, and gained 10 additions, besides 5 or 6 by letter.

At May's Lick we labored 4 days, and gained 3 additions.

We left each place under the most favorable circumstances.

J. T. JOHNSON.

The cause of reformation has been successfully plead at sundry points within a few miles of us. At Wellsburg, during a protracted meeting conducted by brethren J. Hartsill and A. S. Haden, preceded a few days by brother John Taffe, has, under the divine blessing, resulted in some 40 additions to the church there. At Steubenville also, seven miles up the Ohio, 19 have been recently added to the church by the labors of brethren Lucy and Taffe. At Alleghany city about 100 were added to the church during a protracted meeting, principally through the labors of brethren Jones and Robinson, of Ohio. Also, some 36 additions have been made to the church in the City of Pittsburg.

A certain Mr. Rogers, of the school of a future universal heaven, has recently been lecturing on the subject, in some of the towns and villages along the Ohio, and challenging discussion, as though it were a matter of paramount utility to all the ungodly and profane, to be

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informed that after death their eternal destiny must inevitably be to sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven, and to associate with all the saints and martyrs of all ages. While in the attitude of defying the armies of Israel in Pittsburg, our brother Church seeing that the watchmen of the city were reluctant to take up the gauntlet, stepped forward and encountered the presumptuous assailant of the solemn oracle—"The wicked shall be turned into hell, and all the nations that know not God;" and the precept which saith, "Fear Him who, when he has killed the body, has power to destroy both soul and body in hell."

The discussion was continued for three evenings, of three speeches each, or three hours, affording to each nine addresses. A large, attentive, and deeply interested audience was in attendance; and from various sources we have been pleased to learn that the Bible cause was very ably and persuasively sustained by brother Church against the injurious sophistry of one well practised in the fallacious ways of error and deception. A. C.

Brother J. B. Radford, of La Fayette, Missouri, in August and September last immersed seven persons, and organized a church of 20 members.

Brother J. H. Johnson, of Utica, Mississippi, writes under date of January 18th, "The cause of truth is gradually advancing in some portions of Mississippi. A Methodist church, numbering about 30, lately turned from Methodism to the obedience of the ancient faith."

Brother Bruce informs us that at a meeting held at Edwardsport, Indiana, 56 obeyed the Lord. At another meeting at Bruceville 61 obeyed—at both meetings, 117.

Brothers G. W Elley and H. T. Anderson held a meeting at Cadiz, Kentucky, at which 20 persons were immersed.

Brother John T. Powel, of Clermont county, Ohio, lately immersed 40 at various places where he labored.

Brother M. E. Lard informs us, under date of February 14, that 17 persons were immersed at Liberty, Missouri.

STATE MEETING.

The churches of Christ in the State of Missouri have appointed to hold a State Meeting in Fayette, Howard county, to commence on Friday before the 4th Lord's day in May next. All the preaching brethren in the State are expected to be in attendance; and it is earnestly desired that each church in the State make a written communication to the meeting, stating when they were organized—with how many members—the present number—how many additions within the last year, or since our last State Meeting—who are the Elders—and who the Evangelists, (if any.) As the principal objects of the meeting are to cultivate an acquaintance with each other—promote brotherly love—endeavor to advance the cause of Christian union, and spend a few days in the worship of God together, we fondly trust that all the preaching brethren in the State will attend and some brethren from each church. Brethren, do let us hear from every congregation.

Teaching brethren from other States are respectfully invited to attend.

A. L. BOON,
T. M. ALLEN.

February 14, 1843.

NOTICE.

☞ JAMES M. MORRISON, formerly of Scotland, lately of New York, but now, or very recently, lecturing in the N. L of this city, is no longer a member of the 'Church of Disciples' meeting in Race street, he having been excluded from that body by a unanimous vote on the 9th instant.

J. W. M'MAHON,
Clerk of the Congregation.

Philadelphia, March 17, 1843.

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Versailles, Ky., February 27, 1843.

Dear brother Campbell—Our much beloved brother Col WM. B BLACKBURN departed this life in the glorious hope of an eternal one, on yesterday, the 23d instant, in the 69th year of his age. Truly, an excellent one of the earth has fallen. In the fulfilment of the various relations he sustained in life our brother has left but few equals. For many years a public servant in the councils of the state, he was true, faithful, indefatigable. As a husband, a father, a master, none were more kind, dutiful, faithful, or affectionate. As a friend, a citizen, a neighbor, none more sincere, hospitable, or sympathising. In every relation he has shown himself a pattern. Not until the summer of 1839 did he become obedient to the faith; since which time he has shown himself devoted in heart and most exemplary in life. Here, as in all other stations, he has given an example most worthy of imitation. In the house of the Lord he always filled his place. In his family he never neglected to pray nigh and morning. In short, he was a *living* devoted Christian. He had been declining some months—for three last weeks was confined to his bed. I was with him during his illness, and can truly say, though I have seen many persons sick and many die, I never saw one who was so patient in sickness and so much resigned to death. He was never heard to complain of any thing. Conscious of approaching dissolution, he often spoke of how easy the Lord was taking him home. His heart seemed all the time filled with praises to God. The only regret he ever uttered, was, that he had not devoted the early part of his life in the service of his God. He entreated his children and friends not to sorrow. "His life was too far spent to do much good here—he was going home." He retained his mind to the last moment. He said to me when dying—"Brother Clark, it seems hard to leave this clay; but it is right—all right. I could be a month—yea, a whole year dying, and praise God all the time. I am not impatient. I shall soon be on the other side of Jordan." His mind was clear, tranquil, and composed. In his very last moments he raised his hands, and clasping them together, with the most pleasant and heavenly countenance, he exclaimed, "Glory! Glory! Glory! The Bridegroom is coming!" He fell asleep—expired without a struggle. Oh! it was hard for his children and relatives—hard for his neighbors and friends—hard for the church of which he was a member—hard for all to give him up.—But our loss is his eternal gain; and when we recollect how soon we shall follow him, we yield to the divine will with patient resignation. We sorrow, but not as those who have no hope. His happy and triumphant death is a source of great consolation to his children and relatives, to his brethren and friends As he often said during his last illness, Oh! what it is to be a Christian—to rely on Him who alone can help in this the time of our greatest need! May the Lord help us to bear patiently and resignedly his loss—and so live that we may die as he died—happy and triumphant! B. CLACK.

Jeffersontown, Ky., February 22 1843

On the 1st inst. brother JAMES POMEROY, of this place, was called from time to eternity. While he was in health he was a zealous advocate of the ancient order of things. He bore his affliction patiently, and died triumphantly, with the prospect of a glorious resurrection from the grave. We comfort ourselves with the assurance that our loss is his gain. S. F. MILLER.

Bennington, N. Y., February 6, 1843.

Departed this life at Barre, Orleans county, New York, January 17th, sister —— STUART, wife of brother Cyrus Stuart.

Sister Stuart was among the first fruits of the "ancient gospel" in this part of the state. From the beginning she has been an example of devotion and piety in the "kingdom and patience of Jesus." She suffered very much during a long illness, which had existed about five years, most of which time she was confined to her house, and for the last year entirely so—yet, I believe, she was never heard to murmur, but resolved to "wait all the days of her appointed time, till her change should come." She breathed her last, surrounded by her family and friends, commending them to God and the study of his word, her confidence inspiring them with the hope of soon meeting again.

How beautiful is the Christian state—joy and happiness in life, peace and hope in death! The disciple of the Lord triumphs over the proverb of the world, "in the midst of life we are in death," and is heard to exclaim, "In the midst of *death* I am in *life*." How glorious to lean upon the hope of the gospel when the sun of life is low in its west. The blossoms are all fallen before the ripe fruit is gathered—so with man, he is ripened after the failing of the "earth earthy." "All who sleep in Jesus will God bring with him." A. P. JONES

PROSPECTUS OF "THE PIERIAN,"

A monthly publication, by the Students of Bacon College, Harrodsburg, Ky.

The Students of Bacon College propose establishing a periodical of the foregoing name, devoted to Literature and to the diffusion of Morality.

The *Pierian* will be issued on the first Monday of each month, in pamphlet form, neatly stitched and covered, will contain 16 pages 8vo., and be sent to each subscriber, at the price of one dollar per annum, which shall be due on the reception of the first number—paid invariably in advance.

The Editors have already made arrangements to secure the assistance of several talented and literary writers as contributors, and they would flatter themselves that by their own exertions, and with the aid of those experienced individuals alluded to, they will render it worthy of the patronage of their friends and the public generally.

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. VII. BETHANY, VA., *MAY*, 1843. No. V.

THE CHRISTIAN ORGANIZATION—*No. XIV.*

CARLISLE, February 23, 1843.

Dear brother Campbell—MANY years ago, when writers were scarce, and I had more confidence in myself, I wrote a good deal; but as age advances and writers multiply, I am more and more disposed to hear, that to be heard But I feel an intense interest in the investigation now pending on the nature of the Christian organization, and must therefore beg leave to submit a few thoughts and make a few inquiries.

I have read, with much interest, the numbers of your talented correspondent A C—n. I take him to be an Episcopalian, or, at least, to be advocating that system of church government. I am pleased, much pleased with the ground you take in answer to him, in reference to the testimony of the early Fathers, on this question. For myself, (though I wish to see this question, in regard to the testimony of the Fathers, more fully investigated,) as at present advised, I cannot but think that *the sentiment*, that we must look to the early Fathers for the full development of that system of church government, the germs of which are to be found in the New Testament,—contains in it the life-blood of 'the Man of Sin.' (I make this frank statement with no other than the most kindly feelings towards your correspondent A C—n. For the style and spirit of his pieces authorize me to recognize him as a gentleman, a scholar, and a Christian.) For if the mystery of iniquity was already at work in the days of Paul,—the spirit of corruption and innovation,—is it not almost certain, that, from the documents of the early Fathers, we may expect to find—not a complete system of Christian organization, the germs of which are to be found in the New Testament,—but the *germs* of that corrupt system, by which the church has been "spoiled, after the traditions of men—after the rudiments of the world"! I have lately read, with reference to the subject of baptism,—what are called the genuine epistles of the apostolic Fathers, St. Clement, St. Polycarp, St. Ignatius, St. Barnabas, and the Shepherd of Hermas, in a translation by Archbishop Wake. I confess their testimony weighs very little with me in settling any matter of faith, or church order. St. Ignatius, in his epistle to the Trallians, 1st chap. 8th v., in giving us an outline of that system of church organization, the germs of which your corre-

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spondent thinks are to be found in the New Testament, thus speaks:—"In like manner let all reverence the Deacons as Jesus Christ; and the Bishops as the Father; and the Presbyters as the Sanhedrim of God, and College of the Apostles." Now, brother Campbell, does it not require a considerable stretch of faith to believe that Ignatius ever wrote this? Or, if he did, a still greater to believe that the germs of all this are to be found in the New Testament? What! the Bishops equal to God the Father!—the Presbyters, to the College of the Apostles! and the Deacons to Jesus Christ! This, it would seem to me, is almost too much for the Pope himself But your correspondent thinks it ought to be regarded as a first truth that the Great Head of the Church had present to his all-seeing eye a complete and perfect model of his future kingdom upon earth. Yet he did not fully unfold it in writing. That the Apostles, too, must have had a very clear and complete model of this visible kingdom in their conception. But neither is the complete outline of this scheme reduced to writing.—Well, for the sake of the argument, admit it all. Does it thence follow that we must take a model from the apostolic Fathers? I cannot see it so. But if it be true that neither Christ, personally, nor by his Apostles, has given a system of church organization complete, it must be because he saw it was impracticable and unnecessary. Any other conclusion than this, it seems to me, reflects fearfully upon the benevolence of the Great Head of the Church. To say he knew a uniform system of church government, suited to every age and every clime, was absolutely necessary to the perfection of his body, and yet has failed to give it to us, but has left us to infer it as best we might, seems to me to be not only a poor compliment of the Saviour's benevolence, but a direct contradiction of that word which says we are complete in him who is the head of all principality and power. If the New Testament is the offspring of infinite wisdom and goodness, then it must be absolutely perfect. Does not the fact, therefore, that it contains no system of universal church organization and co-operation, authorize the conclusion, that Heaven intended no such system to be adopted? I think we may conclude from the scriptures of truth, that it is *expedient* that the churches in different sections should adopt some system or systems of organization and co-operation; but as in matters of expediency the utmost liberty of thinking and acting must be allowed, would it not be wholly improper to attempt to enforce any uniform system? I feel a deep interest in the success of this reformation. May the Lord help us in this investigation, as well as in all things pertaining to the interests of the kingdom of Christ, to follow the things which make for peace, and things whereby one may edify another.———Yours, as ever,

JOHN ROGERS.

REMARKS.

The preceding remarks from the pen of our excellent and much esteemed brother Rogers, whose praise is in all the churches of Kentucky, are replete with good sense, a good spirit, and seasonable suggestions on a subject deservedly eliciting the attention and calling forth the suggestions and inquiries of many disciples. If to hasten lei-

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surely be discreet and politic on any occasion, it would seem in season now. "He that walketh slowly walketh surely; but he that hasteth with his feet erreth," is an oracle of the wisest of men and the greatest of princes.

We all feel the need of a more complete and perfect organization as one community. We are supremely desirous of having a divine model as well as a divine charter of Christian organization. We never expect to find it in any age after the apostolic. Still a due deference and respect to public opinion, and especially to that enlightened public opinion represented by our very worthy, learned, and excellent correspondent A C—n, constrains a calm, dispassionate, and patient examination of such facts, documents, and arguments as have satisfied the intelligent and conscientious of other denominations.

Men equally learned, respectable, and pious, have, through various influences of which themselves appear to have been unconscious, been found arrayed against each other in defence of all the living forms of ecclesiastic polity and government. Hence great names, great talents, great learning, and great honesty, seem to be insufficient to warrant acquiescence in any of the schemes in existence merely on the ground of human authority and prescription.

The Gothic temples of the dark ages still throw their shadows over us; and no man much attached to Roman, English, or American Episcopacy, Presbyterianism, or Congregationalism, can judge impartially of the exact preponderance of evidence for or against any of these schemes. I do not, however, despair of our ultimate acquiescence in such a system of co-operation and concentrated action, as will secure all the intentions of the Christian organization; and that, too, on ground approved by all the Christian lawgivers commissioned by the Great King.

Something is indisputably left to circumstances—to what we call emergencies, or rather expediency; but how much, and to what extent, are questions that merit grave deliberation, some experience, and great moderation in our exactions upon the entire concurrence of others.

A. C.

THE DESIGN OF BAPTISM.

Elders Broaddus and Stringfellow are again out in the Religious Herald, each in defence of his own position in reference to the meaning of baptism. These gentlemen have a considerable capital of reputation for good sense, liberality, and orthodoxy; and, like our

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quondam friend Meredith of the Biblical Recorder, are more intelligent than the great majority of their brethren in the ministry. They have all, at one time or other, made concessions much in advance of the standard intelligence of the denomination, all the while too careful and cautious to defend themselves of any heretical sympathies or devotional leaning to the views of a certain A. Campbell.

But in severally defining their position they appear fearful of one another; and, mutually intimidated, occasionally retreat back into the shell of quaint old-fashioned orthodoxy. It is truly amusing to note with a critical eye the dexterous management of their former assumptions when a little excited under the apprehension of being exposed to the wit, raillery, or reprehension of one another. They desire to advance with the age, but seem to fear the clamor of those whose only passport to popular favor is their professed orthodoxy. They want mental independence, moral courage, and the buoyancy of heaven-born truth. They are fond of smooth seas, gentle breezes, a clear sky, and do not adventure far from some comfortable and convenient harbor.

They gently castigate each other's temerity, and fraternally approximate to the same essential goal. Elder Stringfellow has reduced his Pentecostian baptism for remission to an ill-defined accident accompanying remission; and Elder Broaddus has reduced his baptism for a certificate or assurance of pardon into a baptism "into the profession of remission."

Elder Jeter has been very ably reviewed and exposed by his brother Meredith; but Mr. Meredith has not yet presumed to explain the nature of his speculative connexion between baptism and remission. Mr. Stringfellow has, it is affirmed on all hands, ably sustained the doctrine of justification by faith alone; and is, therefore, profoundly orthodox in this cardinal tenet of Protestantism. The subject of justification by faith is, as it seems to me, but imperfectly developed by any of these zealous defenders of Protestant orthodoxy.

At present I deem it unnecessary to canvass their speculations on this tenet. A more scriptural view of this important article of Christian faith is still a desideratum with many. Our Baptist brethren are just as indistinct in their conceptions of this subject as in their views of the scriptural connexion between baptism and remission. Their misconception of the latter is indeed a consequence of their misconception of the former. I as firmly believe in justification by faith and without the deeds of the law, as any man; and yet I must dissent from their views of this important fact so far as they make of none effect the ordinance of the gospel.

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When a sinner is declared to be justified by faith without works, it is not equivalent to saying, a sinner is justified by faith without baptism; for baptism, as respects the subject of it, is no where in scripture called a work. Burial is as much the work of the body interred, as baptism is the work of him that is immersed. The subject of burial and of baptism it is supposed have both willed to be buried—the one in earth, the other in water—before the operation is performed upon either of them. The *will* is theirs, but the *work* is another's. The *subjects* are equally *passive*, the *agents* are equally *active* in the administration of the ordinance.

But again, no truly enlightened Christian regards the phrase "being justified by faith," as indicative of justification by the mere abstract act of believing, without action, passion, or volition. Such a metaphysical faith is not that active instrumental cause of a sinner's justification described by Paul, as "the substance of things hoped for and the evidence of things not seen."

Sandemanianism was donounced by the orthodox because it asserted the justification of a sinner by "the bare belief of the bare truth," without any deed or thought on the part of the sinner.

The orthodox in those days included in faith the idea of its being an instrument—as the hand taking hold of the things declared in the testimony; and that a sinner was not justified by a bare belief of the bare truth, but by a taking hold of the person and work of Christ as a consequence of faith. Thus the orthodox faith comprehended more than the simple assent of the understanding. It also included the consent of the heart; and it intimated that the assent of the understanding and the consent of the heart moreover implied the unreserved obedience of faith to every divine institution. Thus if a sinner believed the proposition of Christ—"He that believeth and is baptized shall be saved"—this faith implied not merely an assent to its truth, but a consent of the soul to its necessity and importance; and such a consent as would induce him that believed it to acquiesce in it and comply with it the first opportunity. This was once the pure orthodoxy of the purest Protestantism. But Protestants are now-a-days going back to Platonism or Papalism, or to both combined. I do not believe that there is a *compos mentis* person of mature age and reason in Christendom that in reality believes the above proposition, viz.—"*He that believeth and is baptized shall be saved*,"—that does not so consent to it, as to submit to it practically the first opportunity. Nor do I believe that any man is justified by the bare belief of it, without such a consent of his heart as would induce him to obey it the first opportunity. Hence, if justified before, *on the determination*, it is only

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prospectively; while the positive and formal remission is never secured nor *personally* conferred till such a one is actually baptized.

Faith, indeed, is always the principle and the instrument by which a sinner is justified; but the positive declaration of justification is always in consequence of the obedience of faith. Hence, James represents faith as never *perfected* till it works obedience. To advocate justification by faith alone, or by the bare belief of the bare truth, or by a faith yet inoperative, is to plead an imperfect faith as the reason or the occasion of remission of sins.

With me the blood of Christ is not more essential to remission, than faith in it; and such a faith in it as implies a practical consent with, and submission to, the requisitions of the gospel. Were it otherwise, neither repentance nor baptism for the remission of sins would ever have been presented by any Apostle or inspired preacher of Christ's gospel. They have commanded both repentance and baptism to those that already believed. Now if any modern preacher says that the faith alone already possessed by those so addressed, would have been sufficient for the remission of sins, he must answer it, not to Peter only, but to Peter's Master. *I know no more complete refutation of Messrs. Broaddus and Stringfellow's faith alone system, than the fact, that the Twelve Apostles commanded the first three thousand faith alone persons that presented themselves, both to repent and to be baptized for the remission of sins.*

But Elder Broaddus, somewhat affrighted from his recent ground, has vaulted into the second story of his "Extra Examined," and now entrenches himself within the lines of the assumption that Peter meant 'repent and be baptized, every of you, into the profession of remission of sins.' John baptized, said he, "into the profession of repentance;" and Peter used the same phrase in the same sense.—Unfortunately for this new city of refuge, John would not receive any such professors to his baptism into the profession of repentance, but actually called for the fruits of repentance. Well, then, Mr. B. will say, John baptized into the profession of a real practical reformation of life for the remission of sins!

A large ellipsis, truly, and somewhat awkward withal. Jesus, in this elliptical style, must have said, in giving the cup to his disciples, 'This is the blood of the new institution shed into the profession of remission of sins.' The form of Peter's words taken from Christ's own words, intimates that if *for* in the one place means "*because of*," or *into the profession of*, it must so indicate in the other.

Elder Broaddus had better adhere to his other and more recent interpretation of the passage. "The certificate or the assurance of remis-

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sion" is greatly more rational and manly than into "the profession of remission." Why not adopt a still nearer approach to good sense by asserting that *eis* here simply means *into*. Then Peter commands them to repent and be baptized *into* remission of sins. But as those that are *in* a house cannot go *into* it, our friend Broaddus, perhaps, foreseeing this difficulty, avoided it by adding to *into* what no philologist on earth can admit—namely, "*the profession of*." Baptism *into* is equivalent to *for* remission, as a door into a house is certainly for admission into it. Alas! into what fantastic attitudes have good and sensible men thrown themselves in their adhesion to consecrated errors, in withstanding such a plain precept—"Repent and be baptized, every one of you, in the name of the Lord Jesus, for the remission of sins."

A. C.

CONTEMPLATED DISCUSSION

OF CERTAIN POINTS AT ISSUE BETWEEN US AND PRESBYTERIANS.

Dear brother Johnson—

Your kind favor of 28th ultimo, received per last mail, intimates to me some unfavorable rumors as current among a certain class in Kentucky, representing me as having "backed out of a discussion of some prominent tenets proposed by me to a delegation of Ministers of the Synod of Kentucky." This is, indeed, something new.

I am, however, pleased to be able to say, that I have not corresponded with a brother, friend, or alien in Kentucky, or any where else, on the subject of the contemplated discussion. Nothing, then, in circulation on this subject, has ever emanated from me. I sought no public discussion with any party of professors, and made no proposition provoking or eliciting any debate with Presbyterians or any other party in the state. True, I have been in correspondence with "the Reverend Mr. Brown," of Richmond, Kentucky, for some six months past, on certain propositions by him tendered to me during my short visit to Richmond last August.

This gentlemen in the name of his brethren solicited a friendly conference and discussion of the main points in debate between his brotherhood and ours; amongst which baptism, the work of the Spirit, and some other important points were named. To which I own I consented with some reluctance, believing that my brethren in Kentucky, without any foreign aid, were fully competent to maintain our leading positions with any force that could be brought into the field by any party in the state. Mr. Brown still insisting upon my pre-

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sence, intending, as he said, to give to the conference as much influence and authority as possible, I replied, if in that point of view the denomination would take the thing in hand, and select certain prominent persons of acknowledged literary and ecclesiastic eminence, one or two of whom I then named, notwithstanding the numerous, various, and onerous duties now devolving upon me, I should, in that case, the Lord willing, endeavor to attend; and in the event of the conference not coming to an agreement, I would go into single combat with a certain gentleman then named, on all the leading points at issue between us, and have the discussion taken down by a competent stenographer, and given to the community as an end of the controversy with the present generation. With a pledge from Mr. Brown that such arrangements would be made at the approaching meeting of the Synod, and that I should have the persons named, I consented to visit Lexington at my earliest convenience, with a view to meet all the wishes of my Presbyterian friends and brethren on the premises; at the same time requesting Mr. Brown to commit to writing the substance of our conversation, and to open a written correspondence with me on all the preliminary arrangements soon after my return home in September.

He has done so; or, rather, is doing so now; and I am patiently waiting till he and his friends shall have fully agreed on the propositions and rules of debate, &c.

The correspondence truly progresses slowly, delayed somewhat by my absence from home in November, which prevented a reply for two or three weeks; but more especially by the difficulties impinging Mr. Brown in obtaining a full conference of his brethren on all the details. This, together with his sore eyes, on one occasion created a chasm of two full months between his reception of my letter and my reception of a reply.

"Back out"! What an uncourteous imputation! There is no "backing out" on the part of the ministers selected at the meeting of Synod, except that one of them cannot attend. And as for my "backing out," he who *can* believe it *may* believe it. If when Infidelity and Romanism boldly defied the Armies of the Faith, confident of the power of truth, I presumed to meet those haughty, self-confident, boastful, and well disciplined assailants of our faith in single combat, what have I to fear in meeting the advocates of Paidobaptist Presbyterianism! If in the depth of a dreary winter, and after having been frozen up in the river, I went out into the wilderness of Ohio, and after some 250 miles combatting with forests, bad roads, the severest frosts, and innumerable difficulties, I went into the very bosom of Roman Catholic-

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ism, and bearded the Pope's lion in his own den; and if when thus fatigued and broken down with ill health and the debilitating influence of the daily use of medicine. I was induced to do what all the Protestants there said I ought not to have done—gave "the Bishop and Pope of Ohio" all his own terms—and, as the ancient boxers would have said, tied up my right arm by affirming seven propositions and proving them to his face—supported as he was by a phalanx of learned Priests, in the midst of a large ecclesiastic library too, collated to his hand—while I had not a solitary Protestant furnishing a single document, nor efficiently aiding by his counsels. I say, if in these circumstances I encountered Papalism and sustained Protestantism to the satisfaction of the thousands that heard and the tens of thousands that read, why should I "*back out*" of a discussion on any question between us Protestants involving, faith, piety, or humanity!

But I do not argue the case—I simply deny the charge. I have solemnly vowed to sustain all that I teach, in the face of all opposition; and, under proper regulations, the Lord being my helper, will never turn my back to any man, or set of men on earth, disposed to assail any position which I believe or teach. Such is my confidence in the truth and in the God of truth.

Sincerely and affectionately yours in the one hope,

A. CAMPBELL.

MEMOIRS OF ROBERT HALDANE.

[CONTINUED FROM PAGE 177.]

THE publication at that time of "Carson's Reasons for separating from the General Synod of Ulster" did much to enlighten and establish the minds of those who had separated from the Establishment, and joined the churches formed under the superintendence of the Messrs. Haldanes and coadjutors.

About the year 1807 Robert and James A. Haldane learned from the word of God the meaning and the mode of Christian baptism. The latter took the lead, and was baptized at Silver Mills by Mr. Young. The former was baptized sometime after in the meeting-house. This step, and the publications following it, led their friends throughout the country to investigate the subject, and this necessarily issued in the baptism of a great many of the members of the churches planted by their labors. William Innes, their friend and fellow-laborer, was not very long in following in the same path, and the publication of his "Conversations on baptism between Eugenio and Epenetus" led many of his friends publicly to avow their adherence to the principles therein advocated. Several other pastors and preachers belonging to these churches were baptized about that time.—

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Messrs. Ewing, Wardlaw, and some other leading men stopt short at this stage of obedience, and advocated and defended, each in his own way, the practice of infant sprinkling. The churches then under their pastoral care, and the remains of the other Tabernacle churches, formed themselves in 1809 into "the Congregational Union of Scotland," and continue to be known under this designation. But some think they have continued to retrograde since, in that path which they so auspiciously entered at their original formation, and that they will soon be ready for a coalition with some of the other popular dissenters of the country.

The Baptist churches of Scotland, from this step of Robert Haldane and his friends, received large accessions to their numbers, and new churches of that denomination were formed in many places.—Mr. Innes and the Messrs. Haldanes uniting on the free communion principle, continued in the same churches in which they were before they were baptized.

But the good which might have been expected to follow from this increase of knowledge of the will of God on the part of the Lord's people in Scotland, was greatly lessened by the great irregularities in matters of order introduced into the church to which the Messrs. Haldanes belonged, and by the rending and ruinous consequences of the discussion about this time in all the Baptist churches, of the foolish and untaught question, 'Is it scriptural for a church to eat the Lord's supper without the presence of an Elder?' and not only that, but, 'Is it scriptural to allow any one to remain in the church who holds that question in the affirmative?' This device of the adversary for more than two years distracted the Baptist churches in that country, and, with one or two exceptions, divided every one of those which held to the order taught by Archibald Maclean. These unlovely exhibitions stumbled inquirers and those who loved peace among the brethren. The general effect, however, was, that discussion and inquiry were excited, both in regard to the ordinance of baptism and points of order; experience was also gained and knowledge of the doctrine of scripture in relation to such matters; and now for nearly thirty years these churches have enjoyed a measure of peace and prosperity, the result no doubt of the chastenings received at the time to which we have just referred.

After the downfall of Napoleon in 1815, Robert Haldane resided for three years in Geneva, and his labors there in endeavoring to counteract the corruption of the doctrine of Christ, so prevalent in that city and neighborhood, were blessed for the enlightenment and salvation of many.

Robert Haldane originated and carried on to its triumphant success the opposition to the circulation by the British and Foreign Bible Society of the books of the Apocrypha, appended to, or mixed up with, the canonical books of scripture. The publication of the various pamplets, and the discussions carried on in this hot controversy, in which Mr. Haldane occupied a leading part, did much to enlighten the public mind on the main and collateral subjects.

His works on the Inspiration of the Holy Scriptures, and on the Evidences of Christianity, are of no common merit, and mark a mind thoroughly imbued with love and reverence for that mystery in which

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are hid all the treasures of wisdom and knowledge. His most recent, perhaps most elaborate work, and which apparently its worthy author most highly valued, is his Exposition of the Epistle to the Romans. A work which, when perused and digested, cannot fail to instruct in a high degree.

The line of conduct which Robert Haldane adopted a few years ago, in reference to the Edinburgh Annuity Tax, deeply grieved the minds of many of his warmest friends. Whether Dr. Brown and his friends were right or wrong in the part they acted, it seemed to many altogether out of Robert Haldane's line of things to oppose, and seek to put down the passive resistance to the unjust and cruel exaction, offered on the part of these conscientious dissenters. The alacrity with which the established clergy received the aid of this powerful champion, and the character of that print in which his lucubrations were made to occupy so prominent a place, would have roused apprehensions of error in almost any other mind than his. In this instance the purpose for which his powerful pen was employed, and the bitterness of spirit which appeared to pervade its productions, grieved the hearts of those who see in civil establishments of religion the greatest hinderances to the progress of pure and undefiled religion. The best of men have their failings, and this is the only one publicly exhibited on the part of that estimable man, whose useful and exemplary course it is now attempted briefly to sketch

His frequent and unostentatious visits to the abodes of sickness or affliction, were not unknown to the brethren with whom he walked in fellowship. Where circumstances required it, he always left evidences, given often in a way peculiar to himself, that he felt himself but a steward of that abundance of this world's goods which it was his lot to enjoy.

He never filled the pastoral office in that church of which he was long a useful and distinguished member and teacher. His manner of speaking was singularly impressive. One of the brethren has been heard to say that he never heard Robert Haldane speak in the church but he made him tremble. The appearance of the man, the manner, the words, the deep earnestness and solemnity that seemed to weigh upon his own mind, told on the mind of every attentive hearer. There was nothing light or trivial with him among the things that concerned the kingdom of God But it was more as a writer than a speaker, that his eminence was seen.

On his death-bed he referred to Tim. iv. 6–8., as expressive of his dying experience. He has left a widow and one daughter.

In all his various labors he was ably supported by his not less worthy brother, James A Haldane. To behold two brothers thus go hand in hand, and side by side, for nearly half a century, in unwearied and costly efforts to disseminate the knowledge of the pure doctrine and practices of the word of God, is to see evidence in both of character and attainments of no ordinary kind.

James A. Haldane, the surviving brother, was ordained to the oversight of the church of Christ then meeting in the Circus, Edinburgh, on the 3d of February, 1799, and has held this responsible office, without intermission, to this day, amid all the jarrings and divisions which have since intervened. Little more than two years ago, when

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the writer had the happiness of seeing and hearing this venerable man, his voice was as clear and strong, and his tread as quick and firm as they seemed to be forty years before, when in the vigor of life he was visiting and confirming the churches recently planted by the instrumentality of himself and fellow-laborers. May he yet live for years, a continued blessing to his numerous family, his church, his country, and the world!

No doubt an order of things has been referred to in the above brief narrative very imperfect when compared with what is found in the word of God But it is interesting to contemplate and trace the first streaks of light—the first dawning of the day which has brightened since then, and shall continue to increase till the full orb of light and glory shall shine in meridian splendor, and diffuse fulness of light and of blessing on this still imperfectly illuminated and cheerless world.

New York. D. L.

THE KORAN.

It was during these wild warfarings and strugglings, especially after the flight to Mecca, that Mahomet dictated at intervals his sacred book, which they name *Koran*, or *Reading*, "Thing to be read." This is the work he and his disciples made so much of, asking all the world, Is not that a miracle? The Mahometans regard their Koran with a reverence which few Christians pay even to their Bible. It is admitted every where as the standard of all law and all practice; the thing to be gone upon in speculation and life: the message sent direct out of heaven, which this earth has to conform to, and walk by; the thing to be read. Their Judges decide by it; all Moslem are bound to study it, seek in it for the light of their life. They have mosques where it is all read daily; thirty relays of priests take it up in succession, get through the whole each day. There, for twelve hundred years, has the voice of this book, at all moments, kept sounding through the ears and hearts of so many men. We hear of Mahometan Doctors that had read it seventy thousand times!

Very curious; if one sought for "discrepancies of national taste," here surely were the most eminent instance of that! We also can read the Koran; our translation of it by Sale, is known to be a very fair one. I must say, it is as toilsome reading as ever I undertook. A wearisome confused jumble, crude, incondite; endless iterations, long-windedness, entanglement; most crude, incondite;—insupportable stupidity, in short! Nothing but a sense of duty could carry any European through the Koran. We read in it, as we might in the State Paper Office, unreadable masses of lumber, that perhaps we may get some glimpses of a remarkable man. It is true we have it under disadvantages: the Arabs see more method in it than we. Mahomet's followers found the Koran lying in all fractions, as it had been written down at first promulgation; much of it, they say, on shoulder-blades of mutton, flung pellmell into a chest: and they published it without any discoverable order as to time or otherwise;—merely trying, as would seem, and this not very strictly, to put the longest chapters first. The real beginning of it, in that way, lies almost at the end;

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for the earliest portions were the shortest. Read in its historical sequence, it perhaps would not be so bad. Much of it, too, they say, is rhythmatic; a kind of wild chanting song, in the original. Yet with every allowance, one feels it difficult to see how any mortal ever could consider this Koran as a book written in heaven, too good for the earth; as a well written book, or indeed as a *book* at all; and not a bewildered rhapsody; *written*, so far as writing goes, as badly as almost any book ever was! So much for national discrepancies, and the standard of taste.

Yet I should say, it was not unintelligible how the Arabs might so love it. When once you get this confused coil of a Koran fairly off your hands, and have it behind you at a distance, the essential type of it begins to disclose itself; and in this there is a merit quite other than the literary one. If a book come from the heart, it will contrive to reach other hearts; all art and authorcraft are of small amount to that. One would say the primary character of the Koran is this of its *genuineness*, of its being a *bona fide* book. Prideaux, I know, and others have represented it as a mere bundle of juggleries; chapter after chapter got up to excuse and varnish over the author's successive sins, forward his ambitions and quackeries: but really it is time to dismiss all that. I do not assert Mahomet's continual sincerity: who is continually sincere? But I confess I can make nothing of the critic, in these times, who would accuse him of deceit *prepense;* of conscious deceit generally, or perhaps at all;—still more, of living in a mere element of conscious deceit, and writing this Koran as a forger and juggler would have done! Every candid eye, I think, will read the Koran far otherwise than so. It is the confused ferment of a great rude human soul; rude, untutored, that cannot even read; but fervent, earnest, struggling vehemently to utter itself in words. With a kind of breathless intensity he strives to utter himself; the thoughts crowd on him pellmell; for very multitude of things to say, he can get nothing said. The meaning that is in him shapes itself into no form of composition, is stated in no sequence, method, or coherence;—they are not *shaped* at all, these thoughts of his; flung out unshaped, as they struggle and tumble there, in their chaotic inarticulate state. We said "stupid:" yet natural stupidity is by no means the character of Mahomet's book; it is natural uncultivation rather. The man has not studied speaking; in the haste and pressure of continual fighting, has not time to mature himself into fit speech. The panting breathless haste and vehemence of a man struggling in the thick battle for life and salvation: this is the mood he is in! A headlong haste; for very magnitude of meaning he cannot get himself articulated into words. The successive utterances of a soul in that mood, colored by the various vicissitudes of three-and-twenty years; now well uttered, now worse: this is the Koran.—[*Carlyle.*]

ADDRESS OF THE BOARD OF MANAGERS OF THE AMERICAN PROTESTANT ASSOCIATION.

The Board of Managers of the American Protestant Association deem it proper, in submitting their Constitution to the consideration of

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their fellow-citizens, to lay before them a brief exposition of the reasons which have led to this organization, and of the principles on which it is conducted. These will be partially understood by a reference to the objects for which the Association has been formed, as set forth in the second article of the Constitution. That article is as follows:—

"The objects of its formation and for the attainment of which its efforts shall be directed, are,—

1. The union and encouragement of Protestant Ministers of the Gospel to give to their several congregations instruction on the differences between Protestantism and Popery.

2. To call attention to the necessity of a more extensive distribution and thorough study of the Holy Scriptures.

3. The circulation of books and tracts adapted to give information on the various errors of Popery, in their history, tendency, and design.

4. To awaken the attention of the community to the dangers which threaten the liberties, and the public and domestic institutions, of these united States, from the assaults of Romanism."

It will be seen from this article that the Association we represent has grown out of a conviction that our civil and religious institutions are exposed to serious danger from the secret and open assaults of Popery. We are aware that, in avowing this conviction, we may find little or no sympathy among a portion of our Protestant population. The great numerical disparity between Protestants and Romanists in our country, and the general intelligence of our citizens, furnish us, in their view, with an adequate defence against all exertions that may be made to propagate the errors of Popery in the United States. It is the prevalence of this feeling, or rather this want of feeling, among Protestants, which chiefly excites our apprehensions. We too believe that the Popery of this country is *as yet* a perfectly manageable thing. We should think as meanly of Protestantism as the Roman Catholics themselves do, if we questioned the plenary ability of the Protestants of this Union, by moral means alone, (for all other means, in such a controversy, we abhor,) to keep Popery within narrow limits and counteract its pernicious influences. But while misapprehension, apathy, and false sympathy prevail to so great an extent among Protestants, we are free to confess that we look with deep solicitude upon the extraordinary efforts now making by the Papal Hierarchy to obtain a firm footing in this country.

Addressing, as we are, a Protestant population who have free access to the Bible, and who reverence its authority, we may be permitted to remind you, that the ground on which the glorious Reformation was undertaken and achieved, was, that Popery was the great *Antichrist* so minutely delineated in the prophecies of Daniel, in several of the Epistles, and in the book of Revelation; and that this view has been not only adopted by the great body of Protestant Commentators and Divines, but incorporated in the Creeds and Confessions of nearly all the Reformed Churches.* We may further remind you that, accord-

* Among the distinguished writers who have maintained the identity of Papal Rome with Antichrist, may be mentioned, in addition to *all* the continental and British Reformers, the names of Mede, Sir Isaac Newton, Brightman, Cressener, Whiston, Bishops Newton and Hurd, William Lowth, Dr. H. More, Daubuz, Jurieu, Vitringa, Pyle, and Dr. S. Clarke. Of the *churches* which have borne the same testimony in their author-

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ing to the "sure word of prophecy," this antichristian power, after suffering a temporary depression, (as Romanism has done since the 16th century,) is, in the "last days," to gather up its waning strength, and allying itself perhaps with civil despotism, to make a final onset upon Christianity—an onset surpassing in fury and malignity all its previous assaults, and to be attended with signal though short-lived success. With these prophecies before you, we would ask you whether there is nothing ominous of evil in the recent movements of the Church of Rome?. Just as Protestants were beginning to merge their hatred of her crimes in a feeling of pity for her decrepitude, that church has thrown off her torpor and become re-impregnated with the energy and ambition of her earlier days. This renovation of her decaying powers is probably to be ascribed, in no small degree, to the efforts of the Jesuits. This Order was originally established to oppose the Reformation. Its principles have an adequate exposition in the fact that the name of Jesuit, (notwithstanding the pains taken of late by some nominal Protestants to make it reputable,) is every where a synonyme for falsehood, chicanery, and covert crime. The Order became so powerful during the last century, and so dangerous to the peace of Europe, that it was expelled successively from England, Venice, Portugal, France, Spain, and Sicily; and was at length, through the influence of Catholic governments, abolished and suppressed by Pope Clement XIV. in 1773. But it was restored twenty-eight years ago, by Pius VI., for the purpose of making aggressive movements against Protestantism. Many of the priests, it may be added, in this country, are known to be of this fraternity, and they have several institutions here for training Jesuits. Whatever truth there may be in the conjecture that the revival of Popery is to be ascribed mainly to this Order, the fact that Popery is reviving is indisputable. We see it in heathen and semi-Christian lands. In Syria, in Persia, in Hindostan, on the coast of Africa, in the Sandwich Islands, and in other countries to which Christian Missionaries have gone to dispense the bread of life to the perishing, they are already attacked by Popish emissaries who are as busily scattering the seeds of death. We see it still more decisively in Protestant Europe. The Protestantism of the continent is of late assailed by the union of the power of Popery with anomalous and formidable combinations of errorists; and its rapid spread in England and Scotland, has excited a general feeling of apprehension among the most intelligent classes of the British people. These movements in the other hemisphere must operate powerfully here. Our connexion with the British Isles especially is so intimate, that no great political or ecclesiastical changes can take place there, without being sensibly felt by our country. But the Papal See puts too high an estimate upon this country, to trust to the efficacy of mere sympathy for its subjugation. Its demonstrations are of too decisive a character, and on too grand a scale, to leave us in any doubt as to its ultimate designs.

ized doctrinal standards, it will be sufficient to mention the Lutheran Church, the Church of England, and its daughter the Protestant Episcopal Church in the United States, the Church of Ireland, the Baptist Church, the Reformed Church of Holland and Germany, the Methodist Episcopal Church, and the various branches of the Presbyterian Church in Europe and America.

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We do not indeed assent to the doctrine that our duty in this matter as American citizens, and Protestants, is suspended upon the right or wrong resolution of the question whether Popery is destined to acquire an ultimate domination in this country. Regarding it as a system which is proved by its own avowed principles, by the whole tenor of history, and by the present state of all Roman Catholic countries, to be "subversive of civil and religious liberty, and destructive to the spiritual welfare of men," we are not disposed to waive opposition to it until we are able to demonstrate its probable triumph over our free institutions. Whatever is to be the final issue of this contest, we feel called upon by what we see already, to unite for the purpose of defending from its insidious assaults, the rich inheritance of liberty and truth which by the mercy of God we have received from our fathers. We see, for example, as the acknowledged leaders of the Roman church in the United States, a large and increasing body of ecclesiastics, mostly foreigners, who have no ties of birth or blood to attach them to our soil, and whose Bishops are bound by their *oath of office* to "defend and keep the Roman Papacy *and the royalties of St. Peter*, against all men."* We see these ecclesiastics attempting to drive the holy scriptures from our public education; and urging arguments (we may add) for the attainment of this object, which *assume* that there are *fundamental and irreconcilable differences* between their principles and those on which our social and political institutions repose. We see them boasting that they hold the balance of political power, and, as often as their own ends are to be subserved by it, banding together their deluded followers, and exhibiting the serious and alarming character of an avowed religious party in politics—a party governed by a foreign head, guided by priests, the greater part of whom are not naturalized citizens, and impelled by sympathies at war with our republican institutions. We see the secular press, with a few honorable exceptions, abstaining from any censure of these bold and threatening movements; and frequently, in communities, four-fifths of which are Protestants, paying a paramount deference to the sentiments and wishes of Romanists, and lending its influence in an accidental but powerful way, to the support of Popery. We see Popish Chapels multiplying throughout the Middle and Western States, and, not unfrequently, relying upon nominal Protestants to fill them. We see their Colleges and Seminaries springing up in every part of the valley of the Mississippi, and sustained mainly by Protestant families. We see a powerful association, the "Leopold Foundation," organized in Austria, under the patronage of Prince Metternich, a prime friend of despotism and Popery, and for the purpose of propagating Romanism in this country: and a similar society at Lyons sending here for the same object during the last year, the sum of 177,000 dollars. And now we see a gigantic scheme set on foot in Great Britain for disseminating Popery here by planting large *colonies* of Papists in our Western States—a scheme whose inherent impracticability does not make it less significant of the designs which are entertained concerning that Valley at Rome.

These things, and many others of a similar character, convince us

* See the oath entire in Barrow's Treatise on the Pope's Supremacy, p. 176, Hughes's edition.

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that if there be any one thing certain about this revival of Popery, it is that the church of Rome has determined to spare no effort or expense for the purpose of *securing a controlling influence in the Valley of the Mississippi*, and thereby a political predominance in the country at large, and an expansion of her power and influence which would be felt throughout the world. And yet the body of our Protestant population, whether through ignorance, self-security, or whatever cause, remain indifferent to this subject. While Romanism is establishing its proselyting schools throughout the land, to pervert the tender minds of our youth; and directing its efforts to destroy the religious character and influence of public Protestant education; and organizing itself under a foreign priesthood, for direct interference with our political elections; and publishing and circulating the most opprobrious assaults upon the doctrines of our Protestant faith; and separating its adherents into a distinct body, alien in sympathy and interest from the mass of the American people; a large portion of our Protestant citizens who might with ease arrest the progress of these evils, seem unwilling even to be apprized of their existence, and instead of opposing them, actually contribute of their funds to maintain Popish churches, Asylums,* and Seminaries, and commit their children to the tutelage of Popish priests and nuns.

It is this fact—this insensibility of Protestants—which more than any thing else, has awakened our anxiety and created the necessity for an Association like that with which we are connected. We are aware that some Protestants plead as an apology for their apathy that *Popery has undergone material changes*, and is no longer the foe to human liberty and happiness that it once was.

If all that is meant by the sentiment that Popery has changed, is, that the Romanism of the United States differs in its outward aspect from the Romanism of Spain, South America, and the West Indies, this is readily admitted. The time has not yet arrived in this country, when the public sentiment will tolerate hordes of mendicant priests *living in* open and shameless profligacy, or when American citizens will peaceably submit to be run through with the bayonets of a mercenary soldiery, for refusing to do homage to the procession of the host as it passes along their crowded thoroughfares. The system must be evolved slowly—as the country will bear it. But if it is meant that Popery has really modified its doctrines, lowered its pretensions, or become humanized in its spirit, the opinion has no adequate foundation. We might expose its fallacy by referring to the boast of Popery that it is "INFALLIBLE," and therefore unchangeable—by pointing to the condition of all thoroughly Papal countries—or by quoting the testimony of a really infallible witness, (see 2 Thess. ii. 8., and Rev. xviii.) that the church of Rome is *never* to be reformed, but is ultimately to be *destroyed* by the judgments of heaven.

[TO BE CONTINUED.]

* The secular papers frequently appeal to their readers to aid in supporting Roman Catholic Orphan Asylums. An orphan is an object of sympathy to every feeling heart; but are we really doing these helpless children a kindness by assisting to train them up in the errors of Popery? and are not these very children to be hereafter employed as *priests* and nuns in disseminating Romanism?

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COLLEGES.

As oceans and seas are to lakes, rivers, and the minor fountains of water, so are Universities and Colleges to academies, common schools, and the earlier nurseries of learning and virtue. The ascending vapors borne in the bosom of the winds, seen in the clouds, felt in the storms, are waters lifted from the ocean, winged by the sun, guided by the moon, drawn by the earth, and congealed by the lightnings of heaven into the various and beautiful forms of rain, snow, and ice. These, freshened by the breezes of heaven, and warmed by the sun, in the form of "green growing showers," fall again upon the earth, cover the mountains and the hills with the cedars of Lebanon, the oaks of Bashan, and the enduring excellency of the fragrant and beautiful Carmel. They clothe the vallies with corn; they adorn the fields, the orchards, and the gardens with the verdure and bloom of spring, and fill our houses with bread, and wine, and oil of autumn. They cover the rich pastures with bleating flocks and lowing herds, and make vocal the shrubberies and groves with the symphonious melodies of the birds of song. The mountains and the hills break forth into singing, and all the trees of the forest clap their hands under the cheering influences of the early and the latter rain. The gurgling fountain, the murmuring brook, and the cooling shade that comfort and refresh us, are but the effects of this Divine and beneficent economy.

Thus the great fountains of learning and knowledge, when influenced by the majestic Sun of Righteousness and mercy, diffuse the blessings of literature, science, and art, of religion and virtue, throughout all ranks and degrees of men. The radiating centres of all the walks of life, the high places of society, political and religious, are either filled by the alumni of these institutions, or by those who have been greatly aided and benefitted by their labors. The Bible has been translated, expounded, and guarded by those who have largely participated in the benefits of a Collegiate education. The halls of legislation, the bench of judgment, and the bar of advocacy, down to the village master with his abecedarians around him, and all the lesser lights of society, are generally indebted to these institutions for all that does honor to their profession, and that makes them the benefactors of our race.

A company of learned, pious, and benevolent professors, industrious and conscientious men, fond of their calling, and faithful in the discharge of its duties, have more in their power to build up the fortunes of a nation, and bless a community, than any other class of men in society. I was about to except a company of faithful ministers of Christ; but these, too, are generally greatly fitted for the work through

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the influence, direct or indirect, of such an order of instructors. It is in such institutions, and from such a class of men, that the public mind is formed; that the tremendous tribunal of public opinion is erected: because, in them the master spirits of society are trained, developed, and accomplished to take the lead in life's most conspicuous walks, and to become the guiders of thought and action amongst the less favored portions of community.

Some, indeed, do not like to acknowledge the debt. They denounce these institutions as aristocratical, and favorable only to the rich.—This is a popular theme with interested demagogues, who flatter ignorance and vice for selfish ends, and who would array one class of society against another, that in the scuffle they might rise into some conspicuous place. Oceans, seas, and lakes, are, according to their logic, great aristocracies! The sun, moon, and planets, are overgrown monopolists of despotic sway! As well might the springs and rivulets declaim against the mighty reservoirs of water as greedy monopolists, or the humble vine that creeps up the side of a sturdy elm, remonstrate against its tyrannical trunk, its aristocratic branches, and exuberant foliage.

There is not, indeed, an artist or a mechanist in this community that is not indebted to science for that eminence and usefulness in his calling of which he boasts. Unfortunately, indeed, few of them are so well educated as to know the connexion between science and art, or to comprehend their indebtedness to Colleges and high schools for the books and masters that gave them the facility which they possess. The inventors of the plough, the distaff, and the loom, these great monopolists of labor, are not more profoundly unknown to them than their dependence upon the institutions which they so frequently denounce, for the means and facilities of comfortable existence in civilized society.

Merited prejudices do, indeed, exist against these institutions. The almost general neglect of religious and moral culture, as a component part of education, in the popular sense, has been the bane of Colleges, and a blighting curse to the lands that tolerated them. Infidel France, and Neologistic Germany, have, within the memory of man, read a thousand lessons to the civilized world on the madness, or folly, of patronizing State institutions without the recognition of the Bible and the God of the Bible, as a fundamental and essential element and standing ordinance in every rational system of mental improvement.

But in addition to the unfavorable prepossessions above alluded to, for which, indeed, good and relevant reasons have existed and may still exist, there is a vulgar and injurious prejudice against some

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Colleges, not on political and aristocratic grounds, but because they seek to reform both the institutions themselves and the course of instruction, so far as to give to the Bible, and moral training, that elevated position—that superior importance which they ought to have in every well regulated school, primary or ultimate.

The objection assumes two forms—1st. That the introduction of the Bible and religious instruction converts Colleges into a sort of theological schools; and in the second place, that the whole system, thus modified, is, upon the whole, unfavorable to the progress of pure, simple, original Christianity. A remark or two on these objections, is all that we can now offer.

If the introduction of the Bible and religious instruction into Colleges converts them into theological schools, follows it not, then, that all the common schools in the land that use the Bible as a school book, are primary theological schools, and worthy of the same reprobation as those Colleges that have so introdcced the Bible and religious instruction? Again, we ask: Is there more to be feared from giving the Bible to young men or to boys? Or is there not a common Christianity free from every tincture or alloy of sectarianism which may be taught, and which ought to be inculcated in every school? Or shall we teach our youth the pantheon, and all the details of Pagan mythology, without the fear of making them pagans, and withhold instruction on the Bible lest we should make them sectaries! Or is the Bible and its imagery less elegant, interesting, and worthy of strict and accurate study than the classics of Greece and Rome! If none of these justify the refusal of the Bible as a text book in College to the youth educated, then will any one who is able, furnish us with some more valid and substantial objection to the practice?

But some more adroitly conceal their aversion to those schools that communicate religious instruction, under the pretended fear that pure evangelical religion must suffer from such a system of instruction—that Christianity will be treated rather as a science than as the practical grace of God. This, indeed, does not fully express their objection to the scheme. They regard the teaching of the Bible, prior to conversen, as, in part at least, taking the work out of the hand of God; and not of doubtful, but of dangerous tendency. They have no objections to teaching the Bible to the converted, but are fearful of the consequences of even the attempt to teach it to the unconverted. We do not, at this time, presume to debate the question with any of that class; we choose rather to hand them over to Paul, who commanded parents to teach the gospel to their offspring from the earliest moment of their ability to understand it. Indeed, to "bring them up" in the

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instruction and correction of the Lord; and who were wont, themselves, to *reason* with unconverted men day after day, from morning to evening.

But others pursue the matter farther, and denounce College-bred Christians, and especially College-bred preachers. A word or two on the objection to

COLLEGE-BRED MINISTERS.

"And have you not, Mr. Editor, yourself, in days of yore, denounced College-bred ministers," says one of my invidious and censorious friends! Yes; and still denounce them if they are merely College-bred ministers, and especially if not very well bred, as such. And if indoctrinated into the stale jargon of scholastic theology, they are still more to be deprecated as unfit for the work of the Christian ministry, properly so called. But says an objector, "College-bred ministers are to be eschewed because of the pride of educated intellect; that inflated ambition, and that love of the honor that comes from man, so generally associated with College attainments."

That pride and ambition are frequently associated with gifted and highly cultivated minds, no candid person of much discernment can deny. Still, I am one of those who opine, that, in the whole aggregate of College-bred persons, the proportion of proud, conceited, and ambitious spirits, is no greater than amongst those who never crossed the threshold of a College. But if, indeed, the objection be at all valid, it goes against all education, especially against a defective education. It has passed into an oracle of sage experience not to be questioned, that none are more intoxicated with pride; none are more impelled by ambition, than persons of a partial or defective education. Indeed these qualities, so far as my observation extends, are the true and veritable exponents of the want of a good education.

"Drink deep, or touch not the Pierian spring,"

is a sound philosophical maxim; for—

"Little draughts intoxicate the brain."

I have never witnessed more disgusting vanity; more boyish conceit; more inflated ambition, than amongst uneducated persons, especially amongst uneducated ministers of religion.

To hear an uneducated preacher or teacher of religion, whether an old man or a young man, but more especially a young man, whose every sentence is a sin against the laws of language; who, with inquisitorial tortures, murders the King's English at every turn; and who is occasionally saying what, it is evident to all but himself, he does not mean to say—to hear such a one reproach a man of celebrity with theological errors—to hear him assail the doctrines of a Luther, a

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Calvin, or a Wesley, and to feast himself and his audience with an exposure of the sophistry of men, eminent for learning and piety, is an ebullition of human weakness and folly more disgusting than any other which I can imagine, to any man of sense and of conscience.

I have no idea that any Christian man should succumb to learned ignorance of the Bible, or of being stricken dumb in the presence of literary renown, or of fearing to speak the truth in the audience of earth's proudest and most gifted sons. But let it be spoken with an unassuming, unaffected modesty, and with a proper respect for those of superior advantages and acquisitions; let it be spoken in godly sincerity; in the love of the truth, and without any pretensions to any other claims upon human attention than the evidence and the majesty of the truth declared. Thus would a plain unlettered fisherman interest the head and the heart of the most profound rabbi—of the most sage and learned philosopher in the world.

Certain ignorant and unlearned men are wont to think that they have a Divine right to human attention and credence because of their want of human learning. "Thank God," said a certain preacher, "that I am an ignorant and unlearned man, for of such were the elect preachers of the good old times, before Colleges and Divinity schools came in fashion." Such preachers make their ignorance a sort of foil to set off their brighter evidence of a Divine call to preach the gospel. "It is from the Spirit, and not from book learning," said the same orator, "that I speak, and you all know, my friends, that when I began to speak I could not read a chapter in the Bible." That the blind lead the blind under the pretence that God usually calls the unlearned and ignorant. A greater absurdity—a stronger delusion, can hardly be imagined. If the Lord, indeed, chose ignorant and unlearned men at first, that the excellency of the doctrine might appear to be divine, they did not continue ignorant after he called them. He gave them a wisdom and an eloquence that their enemies were not able to gainsay or resist. The difference between Christ's called and sent unlearned and ignorant men, and our modern self-called and sent ignorant and unlearned men is this:—ours always continue unlearned and ignorant, while Christ's soon became learned and wise above all human wisdom and learning. When Christ called a blind man he opened his eyes, while our blind continue blind after the pretended call.

One word more to those who object against Colleges because of their alleged unfriendliness to an evangelical ministry. It is admitted that papistical and protestant Colleges have poured forth multitudes of learned infidels and unsanctified priests, and filled pulpits with ministers of religion whose hearts were confederate with Satan; who, while

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for the official fee they appeared in court for the plantiff, were actually paid by, and in league with, the other party. I say, while all this, and even more is conceded, still learning and science are not inimical to religion and virtue, but their liege handmaids and allies. Nor are Colleges essentially but accidentally leagued with error and immorality; inasmuch as out of them, after all, have come all the reformers of christendom. The Luthers, the Calvins, the Wesleys, of all the ages and nations of Christianity, have come out of these great centres and seats of learning and civilization. With the Bible, not only on the shelf, but in the daily use and employment of the teachers and the taught, these great fountains of intellectual and moral power may yet become schools of piety and moral excellence, and again diffuse the blessings of another and more thorough reformation throughout the length and breadth of every land that fosters them with care, and sustains them only while they sustain the true and enduring interests of the whole community.

A. C.

BETHANY COLLEGE.

Under the impressions, and in accordance with the views above expressed, this institution was called into existence; and, in the midst of difficulties neither few nor trifling, has struggled into life. Her second session, of ten months, will soon have been completed. In the number of her students, and in their general character, it is believed that no institution in the country can boast of a more respectable commencement. Her destiny, if in accordance either with her theory or her actual commencement, will be of no ordinary character. Still, she expects to have her share of grievances to endure and of difficulties to surmount, both pecuniary and disciplinary. No period in the financial history of our country, more unfavorable to any human enterprize demanding pecuniary aid, has occurred in the memory of the present commercial world. And to get up a superlatively moral institution out of the materials of present society, is full as arduous an undertaking as to regulate the currency of twenty-six sovereign and independent States, sometimes wayward and whimsical withal, although professing to be under a Federal Constitution—a sort of central and paternal supervision and providence.

Our experience, indeed, warrants the conclusion, not only that such an institution is greatly eligible, but that it is altogether practicable; provided, only, that the community supremely desire it; and, as a necessary consequence, afford the means and facilities requisite to its solid establishment and full development. These, for reasons partially

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growing out of the present crisis, have not, as yet, been afforded to Bethany College. We have had to commence before fully prepared, to execute the whole scheme of education contemplated in a system fully adapted to the genius of human nature, as it appears under the present dispensations of society. We have neither the buildings nor a full share of all those other prerequisites which public patronage can so easily afford, and which are so tedious and difficult to obtain by individual exertion.

The junior department, from an insuperable necessity, has been mixed with the senior and more advanced departments of the institution. This is wholly alien to our views of expediency in the management of literary and moral institutions. As there have been three dispensations of religion varied and adapted to the infancy, boyhood, and manhood, of the world, so ought there to be three dispensatians of education—one for those under seven; one for those above seven, and under fifteen; and one for those above fifteen, and under twenty-one. A scholastic discipline and goverament which adapts itself to the wants of human nature, must vary with the eras of human nature in the individual, as the dispensations of religion have varied with the eras of society.

We have now a building in progress at a proper distance from the College Proper, designed for the primary department; for the residence, boarding, training, and education of those under fifteen. This will be prepared to receive that portion of the institution at the commencement of the next session. A preceptor, or preceptors, will always be in attendance at this mansion; who, with the constant and necessary attention to personal cleanliness, behaviour, and moral conduct, on the part of the patron and matron of this family institution, will meet all the wants of this department. Such juniors as are prepared to attend certain classes in College, can, from its proximity, conveniently attend at the hours of recitation; and, with the exception of those hours, continue under the constant supervision and care of the domestic government. On Lord's days, the members of this institution will be conducted to and from church by the Professor in charge of the department, and thus constantly enjoy the advantages of a systematic moral culture, suited to their years and capacity; an object, indeed, of paramount importance, but one which cannot, under the best administration of affairs, be fully secured while young men and boys are promiscuously located in the same buildings, and sometimes in the same rooms.

But one of the most important ends proposed in founding this institution is but partially being attained. The proper education of young men devoted to the ministry of the Word, in all those branches of use-

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ful learning and science, qualifying them for the better and more effectual dispensation of religious and moral instruction in the community, is on all hands confessed to be one of unspeakable importance, near to the heart of all deeply interested in the advancement of the Redeemer's Kingdom.

I know not how to express my surprise that the churches seem to take so little interest in raising up well qualified young men to plead the cause of Bible Christianity. Does any one doubt the expediency of cultivating the minds of those devoted to the greatest and best of all causes! Let him, then, also doubt the expediency of education in every other case; or show that there is an antipathy, settled and enduring, between the Bible and human learning. If he dare not take such ground, will he assume that Satan should have the talent and educated mind of the community on his side of the controversy, merely that truth might appear to advantage, in triumphing over error with all her armor on—of talent, learning and science! If such be his logic and philosophy, ought he not to cease preaching the word at all, and leave it to the Bible alone, without a single articulation of the human voice to do its own work, that God may have all the glory, and the printer and book-maker be his perpetual ministers to the world!

I see that God in his providence always selects the best means for the best ends. No writers, orators, poets, or authors, like his. Who, living or dead, can compare with Moses, Job, David, Isaiah, Jeremiah, Paul, Apollos, &c., &c.! Like Saul among the people, they are head and shoulders above us all. I conclude that, as Moses wrote most of the Old, and Paul most of the New Testament; as David wrote more poetry than any of the Jewish bards; and Isaiah and Jeremiah larger prophecies than others less gifted than they; that, as Paul labored more abundantly and more successfully than any other Apostle, and as the energies and the educated talent of the Bible's most eminent and useful men seem to be the main causes of their superior success, in the work assigned to them—I say, I conclude, for these reasons, that talent ought to be developed, and mind educated in the best style, where other circumstances are favorable, as highly expedient, and necessary to eminent success in the great work of human redemption from ignorance, error, and sin.

All things else being equal, educated mind will stand first in all the ratios of its own superiority, in contrast with those equally gifted by nature and grace, but wanting in this particular. This, however, is not the time nor the place at length to argue such a question. I assume, that no sensible or reflecting man among us thinks otherwise.

Why, then, I ask, in the name of reason and truth, is so little done

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by rich individuals, and by large and influential communities, in raising up gifted minds—minds endowed by nature, and imbued with Divine favor, to serve the Lord and to bless the world, by their talents and their moral excellence? We pray the Lord of the Harvest for laborers; the Churches are crying out for Evangelists, yet how few use the means which God has given them, to bring such into the field! I know hundreds of brethren who could select excellent youth of much promise, humble and poor indeed; a respectable portion, however, of God's nobility, willing to devote themselves forever to the Lord and the pleading of his cause, and who are able to spend upon them from one to two hundred dollars per annum for three or four years; and very many churches able to do the same good work, who, nevertheless, are doing nothing; and yet, because of such liberality, no one lack any thing desirable on earth or in heaven. If the brethren of the reformation would do as much as the Professors of Bethany College do every year, and they do nothing worthy of being told, except as a hint to stimulate others—I say if other brethren, possessed of the same means, would do as much as they are now doing in this single field of benevolence, we would, in five years from this time, have some thousand well furnished Evangelists in the field, and persons well qualified for the oversight of churches soon as they acquire the experience of mature age and full developed mind. How then, brethren, do you prove your godly sincerity and approve your apathy and indifference in this great cause! You believe that the salvation of one soul from endless destruction is a greater, a nobler, more benevolent, and godlike object than the salvation of a nation from over taxation, or from the encroachments of despotic power. Some of you would give hundreds to secure the election of a favorite candidate to the Chief Magistracy of this nation, who never think of voting efficiently for the sending out an Evangelist to save a soul from death, and hide a multitude of sins.

But you cannot afford to do a deed so noble, so generous, and Divine; lest forsooth you should encroach upon the inheritance predestined for your sons and daughters! Alas! what fatal calculations!—what ruinous investments! To withhold of your abundance which the Lord has given you, for the sake (though not designing it) of manufacturing an anchor to sink—to ruin your own offspring, as very often such injudicious investments but prove the occasion. How safer for your offspring not to elevate them above the necessity of providing for their own wants; not to pamper those lusts and inflame those passions that must ultimate in their destruction. The Lord save many sons and daughters from the foolish and misdirected affections; from the false reasoning and soul enerving indulgences, and misguided fondness of parents professing godliness!

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I did, indeed, expect that the brethren would furnish us with abundant material, that when we, at the expense of much self-denial and oppressive toils, propose our services in this great work, we should not have so little of this kind of labor to perform.

Send us, brethren, a few scores or hundreds of noble spirits—or, allow us to select a few for you—and be liberal; and the Lord being with us, and blessing our labors, you will hear to all eternity the grateful songs of many ransomed sons and daughters saved by your Christian liberality. Send then, speedily, and thus invest a portion of your funds in Heaven's Saving's Bank. A. C.

THE COMING OF THE LORD—*No. XXIII.*

While I anticipated, and frequently intimated the anticipation, that the strong dogmatic manner of Mr. Miller and his specious arithmetical calculations, based on the assumption of 1843 as the last year of time, would captivate many, and produce a very general excitement throughout the length and breadth of the land, more especially because of the general ignorance of prophecy and the laws of interpretation, I did not expect to learn that some of our leading brethren of the editorial corps should so immediately take the field and commence the promulgation and propagation of a theory, to my mind, so baseless and imaginative as that whole scheme of interpretation, from its alpha to its omega. And not only this; but that any one should, under the plea of preaching the *one hope* of the Christian, plead for the proclamation of "*the second advent near*," as that one hope. With me, the Christian's hope is just the same now, in 1843, that it was in Anno Domini 43. The present doctrine of the second advent, I cannot at all recognize as the hope of Christians. No more can I at all concur in opinion with any of those who are now preaching the second advent at hand, as an argument to induce sinners to turn to God, or to obey the gospel, I care not how successfully it may operate. It is a false motive, and must re-act injuriously. It is, to my mind, both unlawful and inexpedient. The Christian argument, and the Christian gospel, are just the same now that they were when Paul first appeared in Rome. The second advent, distant one year only, or one thousand, affects not the gospel argument, less or more. Whatever would induce a sinner to obey the gospel to-day, that would not induce him to obey it if the second advent were regarded as a thousand years distant, is a fallacious and unscriptural argument, and of most injurious tendency.

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To all this some one will say, 'All this is matter of private opinion.' Be it so, then, for the sake of argument; and what is that but opinion which is opposed to it! But perhaps it is not mere opinion. It is more than opinion. We have "one faith, one hope," as we have but "one baptism;" and certainly the "second advent," probably in 1843, is no part of that one faith or of that one hope; therefore, no one has a scriptural right to connect the proclamation of such an opinion with the preaching of Christ's gospel in seeking to convert sinners or to perfect Christian character. Christian character was more perfect in the first century than now in the nineteenth. No one preached the advent in 1843 as an argument to perfect Christian character. To Christians in adversity or affliction, it was indeed always pertinent to say, speaking of their death or deliverance—"Now is your salvation nearer than when you believed"—"The night is far spent, the day is at hand"—"He that is to come will soon come," &c. &c. But that was not to form Christian character so much as to comfort those in affliction.

But it is not enough that we express an opinion upon the impropriety of the course we repudiate. We must go farther. We must expose the fallacy of the whole hypothesis. We must examine the arguments by which the hypothesis seeks for public favor. And first we shall take up the grand assumption, so often promulged in certain cities and villages, both in the East and in the West, viz.—"*The prophecies are all fulfilled, and the church has only to expect the immediate personal return of the Lord.*" Those who strongly affirm this proposition, differ from the great majority of the ancient Millennarians in this—that, while the ancient Millennarians argued for a millennium after the personal return of the Lord, they also argued for the continuance of the present mundane system, under all the now existing laws that govern it; that the earth would be more fruitful, harvests more abundant, and animal pleasures more numerous, various, and elevated than formerly—a sort of golden age—a paradisical state of things—during which generation should succeed generation, and unusual temporal prosperity abound.

But the new theory of the millennium materially differs from the speculations of the ancients in these and other points, of which we cannot now speak particularly. According to Mr. Miller, time ends before the millennium commences. The earth is destroyed, with all the wicked, and a new creation completed before the happy era begins.

The following assumptions, while essential to this theory, are, nevertheless, fatal to the views of prophecy which they seem to entertain:—

1st. The day of the Lord's coming is the end of all time.

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2nd. It is also the end of the present heavens, earth, and sea.

3d. It is, moreover, the end of all the nations of the earth.

Now, all this is only equivalent to affirming that, when the Lord comes, the material heavens, earth, sea, time, and nations, shall be no more. It is, therefore, incumbent on them to show that all the prophecies that respect these heavens, earth, sea, time, and nations, have been fulfilled. Indeed, this is their strong and oft-repeated assertion.

Will any one skilled in that theory, please reconcile it and John's intimations in the following particulars?

1. John gave a thousand years respite from Satan's influence. Rev. xx., 1. And how shall we count a thousand years after time is no more? 2. John speaks of *nations existing* after the thousand years are past. Are we to expect new nations to be created after the present nations are destroyed? He also speaks of the earth, in its common acceptation, as existing after the thousand years are ended. His words are—"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, whose number is as the sand of the sea. They went up upon the breadth of the earth, and compassed the camp of the saints," &c. Now, all this is positively said to occur after the millennium—that is, after time, earth, sea, and nations shall have been destroyed, there shall be a thousand years—the present earth, and sea, and nations, numerous and puissant.

Are these prophecies fulfilled? And if not, what disposition shall we make of Mr. Miller's theory? I will premise three new difficulties when these three are solved by any one who is now exciting the community with the delusive notion that the present world is about to end this year, or very soon. I must again repeat, that I have never seen weaker premises, nor weaker reasonings, in support of so much strong assertion and assurance, as is daily falling under my observation. If any one call these specifications small matters, he will please remember that we shall expect him the more easily to dispose of them. I shall make but few demands at a time, and shall expect clear, full, and satisfactory answers. A. C.

APOSTOLICAL SUCCESSION—AN ECCLESIASTIC HOAX.

"I should like to have holy hands laid on me by one who could trace his regular descent from the Apostles, and give indubitable proof thereof; for, in that case, I would feel myself lineally as a minister of Christ, divinely invested with episcopal and evangelical functions, and

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would regard my own ministerial acts, not merely as more satisfactory to others, but really as more valuable to them, as well as more creditable to myself," said a neighbor of mine greatly addicted to good order, and deeply interested in the union, harmony, and prosperity of Zion. To whom I respond in the following words:—

Brother Benjamin, such a functionary you cannot find on earth.—He is an imaginative being in the 19th century. If any thing that good men, and learned men, and great men can assume, could, now-a-days, astonish me, I would be astonished at the pretence, *by whomsoever made*, of such a *lineal*, *regular*, and *indubitable* descent from any one, or from all of the Holy Twelve. And without the last attribute, neither *lineal* nor *regular* would be worth a farthing on earth, nor a prayer to heaven, on the part of any sane man of sound disposing memory and judgment. I say again, if it were not *indubitable*, every other attribute, property, or accident thereunto appertaining, would be nugatory and worthless. Every thing that ever made the functions of an hereditary King or Priest legal, valid, and satisfactory to all concerned, is embraced in the *indubitable evidence* of such an inheritance.

Such an idea is not hinted at in the Christian scriptures; and certainly if it cover a part, and an essential part of the Christian scheme, giving value, legitimacy, and importance to its ordinances, it is just and important that the line of descent should be as demonstrable to the world as that of the Messiah from David or Abraham. No conscience touched with the genuine love and holy fear of God, could be at peace in the absence or doubt of such a clear and indubitable inheritance, on the part of him who would assume to administer the Christian institution.

The religious lie of the succession is the very tap root of the Papacy, and has been the Pandoras-box of that pestiferous and abominable delusion. It is the very mint of the Papal wealth—the golden mine of all her glory, and the perennial fountain of all her corruptions. It has builded her ten thousand temples, and furnished them with their golden shrines—their sacred wardrobes—their mystic trinkets, and all the mummery of her whole museum of sainted toys and worshipped relics. It has done more to pollute the earth with unbridled lusts, and crimes of crimson guilt, than all the holy waters, and bloodless sacrifices of her untold delusions could atone for to all eternity. And till it is driven from the earth, by the tongue and pen of an intelligent and well read ministry, Protestantism will be but an idle name and impotent assumption.

I have, indeed, a short method of settling the question with my brother Benjamin at least, and all men like him of good common sense and Christian knowledge. And though I have not leisure at this mo-

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ment to go into an ample demonstration or development of the argument, I will state it and leave it to his good sense to trace it out in all its potent bearings, till next he hears from me.

I shall only premise, 1st. That every kingdom on earth has its own organization, and its own legitimate functions.

2d. No one, therefore, being an alien, in its views of its own individual legitimacy, can be an accredited functionary of any part of its institution.

3d. Now Christ's church or kingdom is just such an institution.—It has its constitution, laws, ordinances, citizens, &c., and its rites of naturalization.

4th. Of all the Christian ordinances, baptism is by all Christendom acknowledged to be the act of naturalization—the ecclesiastic new birth—the door into the church. A birth of water and of spirit is essential to entrance into Christ's kingdom, is the most common faith of Christendom.

5th. Now he that is not constitutionally in the kingdom, cannot be a minister of that kingdom; and therefore, can have no Divine right to administer any of its ordinances.

6th. He, therefore, that has not received Christian baptism cannot be a constitutional citizen, and certainly not an officer of Christ's church.

7th. But for several centuries the church of Rome, and for several generations the church of England, have substituted a human rantism for Christian baptism, and a speechless babe for a confessing penitent, as a proper subject of this rite; consequently, their priesthood is not a legitimate Christian priesthood, and their ministers of religion have no authority to administer any Christian rite or ordinance whatsoever.

I take this ground as tenable against the Roman and English hierarchies. I am not terrified by their numbers, their learning, or their authority with the Pope. I will take the Bible in one hand, and the history of the church in the other, and maintain against any man or set of men in christendom, that according to both the letter and spirit of Christianity—according to the law and the gospel, Rome, nor France, nor England, in their hierarchial institutions, has one Bishop, or minister, who has a legal right to officiate at the Christian font, or the Christian altar, on their own showing, and according to the Apostolic institutions.

Time was when the baptism of Archbishop Secker was doubted, and denied as canonical, and his ordained ministry repudiated by some, because not performed by a church man. But I go farther, and say that not only the Archbishop, but every other living Prelate in Rome

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or out of it, unbaptized, is, in the Christian law, an alien from the visible church of Christ; and has no more right to baptize, or perform any other rite in the name of the Lord, than Sir Robert Peel, or Prince Albert has to become, in our Government, Secretary of State, or Governor of a single Commonwealth. A. C.

ANGLICAN AND ROMAN BISHOPS HAVE NO DIVINE RIGHT TO ORDAIN.

As Paul once said to the Corinthians—that if not to others, doubtless he was to them an Apostle—so say we to all Roman and Anglican Episcopalians—if my argument from baptism, against their assumption, be not to others, doubtless to them it is an argument irrefragable and conclusive. They represent all those called *Bishops*, whether Presbyterian, Baptist, Methodistic, or Congregational, as unordained and unauthorized persons—as *laymen*, indeed, having no Divine right to officiate in any ordinance of religion, because of an incapacity on the part of him or them who imposed hands on them; because the hands imposed on them belonged not to a man on whose head some one pretending to Apostolic succession had laid his hands. The sole *idea of succession* is the authorizing, legalizing thought that makes efficacious the touch of a Bishop's hands. With this it is all sufficient to communicate a blessing; without this, it is null and void as to any virtue or power of grace to the recipient. What charm of grace is in the idea of succession! Still, no one can describe what does succeed. What is it descends from the fingers of one consecrated through a line of 250 Popes, to him touched by his hands? The electricity of heavenly official grace, methinks, could not have been kept in such crazy, flawy, earthen ware Bishops, as some of those ministers of depravity whom Bishop Purcell consigned to the nethermost hell, as reprobates of the deepest die.

It is well said, that the grace of ordinances is not in him that does administer them, neither *a fortiori*, can it be in official succession. In all conduits, succession is essential to the descent of that conducted, but for nothing else. Authority is not a flood nor a stream of celestial grace to be conveyed through a long series of men touched by human hands.

And if it were, is it not essential to the satisfaction of all conscientious persons that the succession be Divinely prescribed—infallibly preserved, and registered, to the full assurance of all who desire to participate in the holy ordinances? But where is such a precept—

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where is such a roll of lineage, and where are the infallible registers of the facts of such a succession? No living man can furnish the Divine precept—exhibit the roll of succession, or name its safe keepers.

But waiving for the time being the farther discussion of the meaning of succession, or any allusion to its history, may we not say to Episcopalians, that if the slightest failure of any one of their essentials of Apostolic succession fatally vitiates the functions of a minister, more clearly the failure of both the essentials of baptism—a proper *subject*, and the Divinely prescribed *action*—vitiates the functions of the Bishop or minister, who is, to all intents and purposes, an unbaptized friendly alien, according to the Episcopal faith and teaching. If all Protestant ministers are not ministers of Christ, because of the want of the imposition of certain hands, evidently all actions other than immersion is not baptism, and other subjects than a confessing penitent are not the proper subjects of baptism; consequently, any person merely sprinkled when a babe, cannot be a lawful member of Christ's church, much less a Bishop of that church. Therefore, all the Bishops of the Anglican and Roman hierarchies now living, have no right or power to ordain any person to any office in the Christian ministry. Their official acts, indeed, are not equal to the official acts of a baptized layman. They are constitutionally aliens from the spiritual commonwealth, and have no right to officiate in Christ's church.

While I lend a candid and a respectful ear to all the pleadings in favor of Diocesan Episcopacy and Apostolic succession, from such pious, learned, and talented men as my correspondent A C—n, I am, after much reflection—much reading, and devout inquiry into the matter, most satisfactorily established in the views above expressed, and am prepared to argue the question in a series of arguments as numerous, as various, and as strong (in my opinion) as those which, to Protestant ears, annihilate the pretensions of the Pope to be "the vicar of Christ," "head of the church," and "Lord primate, successor of the Galilean Peter, prince of the Apostles," and once chief fisherman of the city of Capernaum. A. C.

A NARRATIVE OF MY LAST INTERVIEW WITH DR. JOHN THOMAS.

In the fall of 1838, on my way to the far South, I spent a few days Richmond, Charlottesville, Notaway, Amelia county, and some other places in Virginia. During this period, a large pamphlet from the pen of Dr. Thomas appeared, setting forth his speculations on what I then

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considered, and still consider, a newly vamped form of semi-Sadduceeism. On perusing it I immediately visited Paineville, Amelia, for the purpose of exposing its sophistry in the presence of the Doctor and his friends. I left it to them to choose the way. They preferred a public discussion. We met in their meeting-house, and occupied some ten hours in examining some of its representations. Before we commenced, I distinctly stated my objection to any publication of the conference, on account of the scandal to the cause of reformation, which I apprehended from the publication of the Doctor's views and arguments. The brethren, desirous of saving the Doctor, (as I understood the matter,) and being fully satisfied with the discussion, interposed, and proposed to settle the difference some other way. They proposed reconciliation on the broad principles of Christian forbearance and forgiveness. Believing, as I most certainly did, that they were fully satisfied with the developments made, and that Dr. Thomas was truly humbled, and desirous of a restoration of Christian harmony and co-operation, I responded to the brethren that I was ready to hear such propositions as they might deem expedient to offer. It was left to the brethren to say what we ought to do; and stipulated, that when their propositions were matured, they should be submitted to us, and that we should have the right to adopt, amend, or reject, as might appear to us just and right. The council consisted of twenty-three. They sat several hours, and reported a resolution signed by them all. It reads as follows:—

"We, the undersigned brethren, in free consultation, met at the house of brother John Tinsley Jeter, at Paineville; and after frankly comparing our views, unanimously agreed upon the resolution subjoined, and submitted the same for the consideration of brethren Campbell and Thomas; and brother Thomas agreeing to abide the same, all difficulties were adjusted, and perfect harmony and co-operation mutually agreed upon between them.

"*Resolved*, That whereas certain things believed and propagated by Dr. Thomas, in relation to the mortality of man, the resurrection of the dead, and the final destiny of the wicked, having given offence to many brethren, and being likely to produce a division amongst us; and believing the said views to be of no *practical* benefit, we recommend to brother Thomas to discontinue the discussion of the same, *unless in his defence, when misrepresented.*

"Paineville, Amelia, Va, Nov. 15th, 1838.

Signed by—Wm. A. Stone, Thomas E. Jeter, R. H. Degernette, Thomas Arvin, James M. Jeter, John T. Jeter, Langston Arvin, R. L. Coleman, Thomas J. Horner, James A. Watson, H. G. Hardy, James F. Price, William Arvin, Jr., James W. Poindexter, James W. Gross, James W. Wootton, Charles Man, James Chappel, J. C. Brooker, Jesse Smith, Samuel S. Henley, Cephas Shelburn, Silas Shelburn."—(Mill. Harb. Vol. 3. No. 2., p. 74, n. s.)

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Dr. Thomas readily and promptly acquiesced in this resolution.—I declared my readiness to meet the wishes of the brethren, provided certain concessions were made to me by the Doctor, touching the essays he had written, and the manner in which he had treated me in the whole affair; believing, at the same time, that he was duly tamed and humbled, as respected the discussion of the points at issue. He said that I had spoken unfraternally of him in my reviews of his essays; but was willing to admit that he could not approbate the course he had taken, and now regretted it. I met his concessions with an expression of my regret that, in defence of the truth, I was constrained to speak of him as I had in my review of his arguments.

Next morning seeing him, as I sincerely thought, much dejected and humbled, in the most cordial sympathy I requested him to draw up such a statement of the affair as would place the whole matter of our interview fairly on record; and that, without waiting to see it, I should write to my publisher to copy it into my periodical, without note or comment. I need scarcely add, that I did this to assure him of my confidence in his declared views and intentions, expecting to be absent from home for several months.

Four months transpired before I saw his report on the pages of the Harbinger. And nothing ever printed on its pages so much disappointed my expectations. The Doctor conferred with flesh and blood, and pondered upon the affair for a month before it appeared in his own paper. The resolution and the preamble were correct; and that is nearly all I can say for it. The cautious note of brother Stone, appended to the article, will show that is all this worthy brother could conscientiously endorse for.

"Brother Thomas having requested me to say whether the foregoing narrative embodies the sentiments and views designed to be set forth in the resolution drawn up by me, I observe, that I have carefully read over his account, and have no hesitation in saying that that section of it which refers to our proceedings at brother Tinsley Jeter's is correct, and does accurately set forth the sentiments and views designed to be expressed in the document referred to.

WM. A. STONE.

December 17, 1838."

The covenant was broken in the very annunciation of it, by reaffirming his unshaken confidence of the truth of his own views of these litigated opinions. And not only this, but other allusions to myself in his paper afterwards, declared the fixed purpose to oppose my views and impair my influence, just as soon as opportunity served. On reading his statement in the Harbinger in the May following, I resolved to take no notice of it, and leave it to time to decide what

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course ought to be taken. Since then, his efforts to circulate his views in England, and recently in a new periodical in Illinois, made it my duty simply to notice the effects of his speculations in the Old Dominion, and thus to put the unsuspicious brethren on their guard against his new devices. But yet not until a full argumentative avowal of his former materialism appeared in one of the earliest numbers of his new publication, did I notice him at all.

This he has called an "*Unprovoked attack upon the editor of the Investigator, by A. Campbell;*" and with all the apparent vindictive vengeance of a barbarous Roman, has issued an extra—a sheet full of unclean reptiles—filled with aspersions and calumnies full of the venom of asps.

From the head and face of this document, it would seem as if my friend had been suddenly translated to the Roman Capital, and entranced in visions corresponding with the Augustin age. He describes Cesar, in his towering ambition, as plotting his own ruin; and immediately exhibits him weltering in his own blood at the base of Pompey's statue. He sees himself in Brutus and his poignard, rising with athletic arm, and poising the fatal "lunge" at the aspiring chief; and all this, too, not because "he loved Cesar less, but Rome more:" for, Christian reader, he intimates that he has transferred these things to himself and your humble servant. "And," to quote his own words, "these things I apply to myself and President Campbell." Inspired with the grandeur of his Roman imagery, in the true pagan spirit, he speaks of his chivalrous 'lunges" "full point" at his "assailant." Filled with "old grudges," as he calls them, and parrying "thrusts adroitly," he tells of my headlong ambition, and his own pure and spotless patriotism. He is anon filled with "tilts and tournaments"—"lances"—"poignards of assassins"—"suicides"—"deep laid plots of mischief;" until, infuriate with his own classic imagery, his whole Extra is a humiliating spectacle of human weakness, pride, and passion. He sees in all the movements of the last three years nothing but a settled opposition to his rising claims and merit. The refusal to print the interview at Amelia, was a clear demonstration of my jealousy of his transcendant powers. If the brethren interfered to bring the matter to an end, it must have been through my private solicitation. If I wrote a letter to England, it must have been to prevent his growing popularity there. If brother Clapp proposed to visit Britain, I must have sent him to oppose Dr. Thomas, who was about to become his own apostle to the land of his birth, &c. &c. In this way his well developed self-esteem works up phantoms in his own brain, which to him are indubitable realities; which to me are the idlest fictions, with-

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out one word of truth or fact to support them. There is, indeed, a fraction of a shadow of truth in his allusion to a letter addressed by me to brother Wallace. And but a mere fraction of a shadow of truth; for although I put our brother in England on his guard against the Doctor's lucubrations; knowing him and his speculations, and especially how they worked here, and aforetime, in the head and hands of Priestly, and other speculative materialists, better than I presumed he could know him or them—I did it not in violation of any promise or pending agreement, but in solemn conscientiousness and feeling of my responsibility; and the more so, because I found the Doctor, despite of our agreement, still seeking to make proselytes to his speculations.

As to his assaults on Bethany College, with its church department, they are so perfectly gratuitous and contemptible, as to be beneath notice. This institution, in its character, standing, and design, neither asks the commendation, nor fears the calumny of "John Thomas, not D. D., but M. D.," as he learnedly and devoutly calls himself. As to his impeachment touching my aiming at a Lordship over the Christian communities, because I have warned them against his untaught and sceptical questions, (and this is the only specification he alleges in support of his "grave impeachment,") it is the first time I have ever heard it, and if it came from any other source, I should inquire for the documentary evidence. But its author and inventor having an exclusive right, title, and interest in it, I shall not question his license to sell it to his readers, or any thing else they may desire him to print for their edification.

His quotation from a passing conversation, likely told over several times before he heard it, which occurred in 1838 in Richmond, and still somewhat modified in his own hands, in proof of such a charge, is supremely ridiculous. Does he say that I have not a right to choose my company in any great undertaking? Am I bound to take Dr. Thomas, with all his idle and useless speculations, as a fellow-laborer in the cause of reformation! In a person of less intellect, I should set this down as a striking proof of great mental imbecility, or of temporary phrensy.

When Dr. Thomas prints and publishes my private letters to him, as he proposes, let him also print his letters to me—let him distinctly state how I have treated him on all occasions, at my own house, in Philadelphia, in Richmond, and in Amelia. Let him tell the truth, the whole truth, and nothing but the truth, and let my relations to him, and my character, be esteemed accordingly. Let him also place, as an appendix to the volume, how his principles wore, and his character stood, at Philadelphia, at Richmond, and at Amelia, when he left

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those places. He may also advantageously preface the volume with his Cincinnati adventures, before he left for the East, &c. All I know of the operation of his principles in Illinois, is found on the margin of his Extra, written by some unknown person, who had the urbanity to send me a copy of it; which, as far as known to me, its author did not do. The marginal inscription—readings, notes, and comments, are the following:—

"Here you have one of Dr. Thomas's missiles, which he has hurled against you; and which, it would seem, he expects will pretty nearly exterminate you. 'Tis a pity, since matters have come to this pass, that you did not know the Doctor's standing here. But you can know more of this captandum general hereafter, if you wish. It is absolutely important that you should know something of the Doctor's church, which he has founded in this place, consisting of himself and four or five others, mostly from England. A dozen such men would roll the reformation back further than a hundred good men could carry it ahead. St. Charles, Feb'y 25, 1843."

The above is all that I have learned of the Doctor's doings for more than three years residence in Illinois, if I except a report which I either read in some newspaper, or heard from some correspondent, some months since, stating that 'Dr. Thomas had left the reformation ground; set up for himself, and had constituted a new church of a few members.'

Some of my old readers will doubtless wonder why I have paid so much attention to so little an affair. My reasons are—I learn that the Doctor has gratuitously sent many of his Extras all over the Union; and, since my last notices of him, many thousands of new converts have come into our ranks. Some of these will doubtless be interested to hear something on so serious a charge of having made "an unprovoked attack" on the meek and unoffending "editor of the Investigator." This is my apology to them. The Doctor will no doubt thank me for not permitting his Extra to pass without even a passing notice. Unless, indeed, he greatly improve his style, matter, manner, and spirit, he may not soon be complimented in the same vein of generous admonition. If I am not greatly mistaken, the Doctor has set out for a new party, founded on the annihilation of the wicked, infants, idiots, pagans, and Jews. Infants, idiots, and pagans, will never rise from the dead; and the unjust hearers of the gospel, when raised, shall be judged and literally destroyed, or reduced to everlasting insensibility. To this gospel the Doctor is now devoted, and of course will regularly assail us and all who will not succumb to his speculations. I sincerely pity the man, and will leave him to his own reflections. A. C.

* He says I ought to know certain things of him, because he exchanges with me We send him the Harbinger regularly, for which I have received some two or three of his papers; and the only one of these that I ever fully read, contained a full expose of those very views which he solemnly promised not to propagate.

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MILLENARIANS.

It seems as though the first millennium after Christ, about its close, was seized with a delusion very much akin to the present Miller speculation. It was, indeed, more general than the present excitement, and embraced all orders of mind more proportionally than the present. Strange, indeed, that as the whole idea of a millennium comes from Rev. xx., 1–10, that any one could imagine that Satan had been bound a thousand years, even while during that time he had killed the Messiah. To us it appears equally strange how any one well read in sacred learning, could imagine that Satan has been bound for the last thousand years, and that we have had a reign of Christ of a thousand years. Does not Mr. Bush teach that the millennium is already past! Many such excitements have passed off with the generations that believed and propagated them, and the end is not yet. Every good man, indeed does earnestly desire the coming of the Lord! Still, there are prophecies yet unfulfilled, of great importance. A. C.

"A very wild and extraordinary delusion arose and spread itself, and at length so far prevailed as not only to subdue the reason, but to actuate the conduct of vast multitudes It proceeded from the misinterpretation of a well-known passage in the Revelations.* 'And he laid hold on the Dragon, that old Serpent, which is the devil and Satan, and bound him *a thousand years*, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and *after that* he must be loosed a little season.' It does not appear that the earlier Divines derived from this prophecy that specific expectation respecting the moment of the world's dissolution, which now became general; nor do we learn that the people before this time much busied themselves about a matter which could not possibly effect their own generation; but about the year 960, as the season approached nearer, one Bernhard, a hermit of Thuringia, a person not destitute of knowledge, boldly promulgated (on the faith of a particular revelation from God) the certain assurance, that at the end of the thousandth year the fetters of Satan were to be broken; and, after the reign of Antichrist should be terminated, that the world would be consumed by sudden conflagration. There was something plausible in the doctrine, and it was peculiarly suited to the gloomy superstition of the age; the Clergy adopted it without delay; the pulpits loudly resounded with it; it was diffused in every direction with astonishing rapidity, and embraced with an ardor proportioned to the obscurity of the subject, and the greediness of human credulity. The belief pervaded and possessed every rank† of society, not as a cold and indifferent assent, but as a motive for the most important undertakings. Many abandoned their friends and their families, and hastened to the shores of Palestine, with

* Chap xx. 2 and 3.
† Not Nobles only, but Princes, and even Bishops, are mentioned as having made pilgrimage to Palestine on this occasion.

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the pious persuasion that Mount Sion would be the throne of Christ when he should descend to judge the world; and these, in order to secure a more partial sentence from the God of mercy and charity, usually made over their property, before they departed, to some adjacent Church or Monastery. Others, whose pecuniary means were thought, perhaps, insufficient to bribe the justice of Heaven, devoted their personal services to the same establishments, and resigned their very liberty to those holy mediators, whose pleadings, they doubted not, would find favor at the eternal judgment seat. Others permitted their lands to lie waste, and their houses to decay; or, terrified by some unusual phenomenon in the Heaven, betook themselves in hasty flight to the shelter of rocks and caverns,* as if the temples of Nature were destined to preservation amidst the wreck of man and his works.

"The year of terror arrived, and passed away without any extraordinary convulsion; and at present it is chiefly remarkable as having terminated the most shameful century in the annals of Christianity. The people returned to their homes, and repaired their buildings, and resumed their former occupations; and the only lasting effect of this stupendous panic was the augmentation of the temporal prosperity of the Church.†"—*Waddington's Church History, p.* 223.

News from the Churches.

Minutes of the co-operation meeting held in the town of Marion, Wilkinson county Illinois, November 20, *A. D.* 1842.

Churches and location.	No. of members.	Elders.
Marion, Williamson county,	24	Wm. H. Williford, brother Berton.
Four-mile Prairie, Franklin county,	130	Philip Mulkey, S. B. Reed.
Horse Prairie, do	30	John Hays, Wm. Bristow, Evang.
Gun Prairie, do	18	
New Pleasant, do	6	
Nine-mile Prairie, Perry county,	75	E. Heap, Wm. Williams, A. Pile,
Republican, Gallatin county,	17	[Wm. Pile.
Hardin's Creek, do	6	
Golconda, Pope county,	14	Samuel Roper.
Stone meeting house, Hardin county,	43	J. W. Thompson, Wm. Chancy.
Rock and Cave, do	37	
	400	

Our next co-operation meeting to commence on the Friday before third Lord's day in September next, (1843,) at the Stone meeting-house, Hardin county, Ill. We also desire that the congregations of Christ throughout this State (Illinois) represent themselves in general meeting, in the town of Springfield, to commence on Friday before the second Lord's day in October next. We desire, also, that the Editor of the Sangamon Journal insert these minutes in his excellent paper.

J. M. MULKEY, *Chairman.*

Mifflin, Ohio, February 21, 1843.

The following churches met, by their messengers, at brother Jesse Higbee's, at Seymour's Run, on Saturday the 18th of February, 1843. The meeting was called to order—

* An opportune eclipse of the sun produced this effect on the army of Othe the Great.

† Almost all the donations which were made to the Church in this country proceeded from this avowed motive 'Appropinquante jam mundi termino, &c. Since the end of the world is now at hand.' Mosh., Cen. x., ch. iii. These monuments sufficiently attest the generality of the delusion.

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brother Jesse Higbee being appointed to preside, and Charles Nixon, Secretary; after which, it was found that the following churches were present, by their messengers:—

Names of Churches and Messengers.	Present No.
Clear Creek, Joseph Hervut,	42
Ashland, Aaron Riddle,	63
Washington, W. B. Hammet,	44
Jeromesville, Valentine Ebert,	56
Rowsburg, John Hootman,	16
Owl Creek, J. Cook, (by letter,)	14
Mohicanville, Charles Nixon,	36
Seymour's Run, Joseph Arnold,	22
Perrysville, Joseph Cowen,	5
	298

Having ascertained by the messengers that we have the means of sustaining two Evangelists—

Unanimously Resolved, That our beloved brother, John Read, be employed for one year; and brother Thomas J. Moffit, and brother Abner Wood, be each employed six months.

Unanimously Resolved, That the annual meeting be held at Jesse Higbee's, on Saturday before the third Lord's day in February, 1844.

Resolved, That the proceedings of this meeting be published in the Millennial Harbinger.

On motion, the meeting adjourned.

JESSE HIGBEE, *President.*

CHARLES NIXON, *Secretary.*

Chauncey, Athens county, Ohio, February 4, 1843.

A fine church of valuable disciples has grown up here within some two years. They number about 40, and have built themselves a comfortable brick meeting-house 30 by 36, where they meet every Lord's day to break bread. At our co-operation meeting here last fall (of which I suppose brother Sargent will, as Secretary, give you an account) we had the help of brother Gaston, and immersed seven persons into Jesus Christ. This was a truly refreshing season to me, as two of the converts were my two oldest sons Bless the Lord, O! my soul! The week following brother Gaston went with us to Union and Deerfield, where also brother John Reed came to our help, and some 12 or 13 were added there. Through the goodness of God, about 60 or 70 have been baptized within the bounds of our labors since last April; among them, two Methodist class-leaders. As I surpose brother Sargent will send you the report of the churches, I add no more.

Yours, &c. JOHN C. ASHLEY.

Greene, Harrison county, Ohio, March 27, 1843.

Our trip—the labors of it—has just closed. Much good has been done, it is thought, in every place. Thirty-five in all baptized. Your brother,

A. S. HAYDEN.

Palmyra, Mo., March 21, 1843.

I have just returned from Hannibal, a flourishing town on the banks of the Mississippi river, twelve miles distant from this place, where I have been laboring for some days past, and in which place I have constituted a church consisting of fourteen members, to observe the ordinances of the New Institution. Others confessed, but were not able to obey from indisposition Since my last communication, I have resided in Lewis county, where we received fourteen persons. I have rode, preached, and immersed (by cutting the ice) all this winter, day and night—which winter is the longest and severest ever experienced here within the recollection of the earliest settlers. The winter commenced here the 9th of November, and to day, (the 21st of March) men and horses are crossing the river on the ice. The brethren at Hannibal desire all proclaimers to call and assist them.

Yours, as ever, J. CREATH, Jr.

Bowling Green, Ohio, April 5, 1843.

I have just returned home from Sandy, where I held a meeting of four days, which resulted in 9 accessions—all from the world. The church is situated 5 miles Eastwardly from Carrolton, and now consists of 74 members, who are unanimously contending for the faith once delivered to the saints. JACOB RONDEBUSH.

Euclid, Cuyahoga county, Ohio, April 8, 1843.

Just returned from a trip of 41 days through Wayne and Holmes counties, in company with brother Porter, during which time we baptized 115. The Lord be praised for his goodness! The work is still going on. I see in my last letter 55 persons baptized—it should have been 80. W. O'CONNER.

Chardon, Ohio, February 27, 1843.

The old gospel is triumphing along the Lake shore this winter. Opposition at high tide; but the truth is mighty and will prevail. I have immersed about forty within a few

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weeks, within a reasonable district of country. Our congregation in Chardon is moving on harmoniously. As it was in olden times, so it is now. The Priests are becoming obedient to the faith. There are two of this class from the old Bible Christians, united with us for the furtherance of the good cause of reformation. They are both of them men of most excellent spirits, and of sound morals, and religious characters. Having understandingly entered their names upon the enrollment with the King's soldiers, we trust they will wield successfully the sword of the spirit.

Yours, as ever, WM. COLLINS.

Chardon, Ohio, March 1, 1843.

It is well known to you that I have been a reader of the Harbinger—a mere looker-on in the reformation—for the last ten years. Meanwhile, I have not been indifferent to the circumstances that have attended your most commendable and benevolent enterprize in attempting to call the attention of Christians away from vain speculations, to the simplicity, purity, and power of the true gospel of the Son of God. Pecuniary embarrassments have kept me from a hearty concurrence in the work, with body and spirit, for the last six years. I have, therefore, been able only to *approve* what I am now endeavoring to *sustain*, publicly and privately, to wit: a reformation of religious manners from root to branch—holding fast only that which is good. Some of my good "Christian" brethren are with me heartily in the work; and among them a public speaker, brother Edmund Smith. In the town of Russel, about an equal number of the "Christian" and "Disciple" brethren have organized together upon the old foundation, and are enjoying themselves right well. I think some more of the Christians will join in the good work.

A new and gracious impulse has been given to the cause of truth throughout the Reserve during the winter; and at various points the reformation has spread like an overflowing stream. The zeal, intelligence, faithfulness, and *mildness* of the speakers are every way commendable. I am not, however, personally acquainted with many of them but report speaks favorably. Every one ought to rejoice in the improvement of manner and spirit. Reform—reform—reform—let the word circulate until we come to the full stature of a *man* in Christ.

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from" us, "with all malice." Eph. xi. 31 E. G. BENJAMIN.

Brother Benjamin's reasons for a change of position will appear in our next No.

Nicholas county, Kentucky, March 18, 1843.

I am 51 years of age, and living in the neighborhood where I have resided since I was 9 years old. I was raised in a plain mannner, with a very limited education; have been a member of society about thirty three years; and have been trying ever since, in my homely way, to warn sinners to flee the wrath to come. I have had a large family to raise, and my situation would not admit of extending my labors over a large scope of country. I have, therefore, labored in my immediate neighborhood and vicinity; and have been able, through the blessing of the Lord, to gather together and plant some seven or eight churches, all of which are in a flourishing condition, and walking in love.

I have never, until the last year, devoted my whole time to the ministry; and the Lord has abundantly blessed my labors in the bounds of my travel, which has been in my old neighborhood, with the exception of three visits to the State of Ohio; and notwithstanding a scurrilous Pamphlet, written by James M'Vay, of Indiana, containing a number of glaring falsehoods in connection with my name, by which he tries to make the impression that I have injured my standing, &c. Notwithstanding all of which, I have been the happy instrument of adding to the church, since April last, some five hundred persons. The Lord be praised, for the glory is due to him! PETER HON.

[I am happy in having formed a personal acquaintance with the excellent brother Hon and having heard, from testimony of the most satisfactory character, a report of his Christian excellencies, I can candidly salute him as a brother and fellow-laborer in the Lord, and repose the utmost confidence in his statements. He is one of the few individuals with whom I have communed, who, on their own reading of the Acts of the Apostles, without any teaching other than that of God's Spirit, have been baptized for the remission of sins. Brother Hon informed me that some 16 years before the doctrine of the reformation was announced in Kentucky, he had been immersed, while yet a Dunkard, with a special reference to Peter's precept on the day of Pentecost. A. C.]

ELDER JOHN SMITH AND JAMES M'VAY.

Concerning our excellent and useful brother John Smith, of Kentucky, we have received sundry documents and attestations relative to the reckless assaults made upon his reputation by the irresponsible James M'Vay, sometime since noticed on our pages.—Some friends of the said M'Vay, ensnared by his sycophantish hypocrisy, have also written certificates of M'Vay's good standing in their neighborhood in Richland county, Ohio, sometime since. I have learned the history of M'Vay before he went to Mansfield, and

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since, from various, numerous, and highly respectable sources. Moreover, I have received from Kentucky a declaration, signed by nine members of the committee that adjudicated the affairs between them at Sharpsburg, in May last, touching the publication since made by M'Vay concerning the trial, affirming it palpably false, and deceptious in some of its facts; also, I have received a letter from the congregation of Christ at Middleborow, Bourbon county, Kentucky, declaring the publication of M'Vay to be false in some of its statements concerning the formation of said committee and its acts, and most untrue in some of its statements concerning John Smith; signed by Thos. P. Bryan, Clerk, as the unanimous voice of the church. None of which documents have we room to publish.

And such are my views of the general character of John Smith and James M'Vay, and such my faith in the testimony I have of them of from ten to twenty years standing, that nothing that M'Vay could say or write of Smith could change my views or those of the impartial public, and the multitude of disciples amongst whom Elder Smith has lived for a quarter of a century. And I may add, that no scrap nor certificates, got from a few individuals but partially acquainted with M'Vay at long intervals of time and place, can ever reinstate him amongst those who are intimately acquainted with him. If only two good witnesses affirm that A B has, to their certain knowledge and belief, been guilty of sundry gross frauds or falsehoods, at a certain time and place, the testimony of a thousand other good witnesses, affirming that A B was not guilty of these deeds in their county, nor during their acquaintance, nor within the compass of their certain knowledge and belief, avail not in the least degree to impair the testimony affirming him guilty. This is a law of evidence on which all civilized nations, States and churches, act. I therefore re-affirm my former convictions of James M'Vay and of our good brother, John Smith, notwithstanding that two of my good old friends discontinued my paper, because, when called upon, I freely declared my views and convictions of this worthy man, whose praise is in more than a hundred churches in Kentucky. These old friends have been rather too politically proscriptive and exclusive in their charities. They have got into bad company, when, like Aaron and Hur, they are holding up, not the hands of Moses against Amalek, but the hands of Amalek against Moses. I will still hope that they may repent before they die. The Lord forgive them for their unchristian letter to me! A. C.

GREAT DEFECTS IN MODERN CHRISTIANITY.

At present God has a controversy not only with the nations but also with his own people. Greater zeal for the salvation of sinners and the amelioration of the condition of human kind never was manifested than at present. This is ground of rejoicing to all the friends of the gospel. But there is one unhappy symptom of the present times with respect to Christianity. Zeal for the purity of divine truth has not kept pace with zeal for the salvation of sinners. The great doctrines of the reformation are generally lowered or modified. Theories have been invented to soften some of the offensive features of divine truth, in order to form a more extended ground for co-operation and love. With others, metaphysics has been placed on a throne to dictate to the Bible; and the Epistle to the Romans must submit to have its account of human nature modified by the schools. Sound philosophy, we are told, teaches us such a thing; therefore the apostles cannot teach us differently. The very foundations of the gospel have been virtually overturned in order to conform it to the dogmas of science. An unsound and chimerical criticism has been employed to lower all the distinguishing doctrines of grace.

Where now are the friends of ancient orthodoxy? Are there not still multitudes who adhere to the strong views of truth professed by the Reformers? Will they quietly suffer a spurious liberality, or spurious

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metaphysics to rob them of the truth? Are they afraid to contend earnestly for the faith once delivered to the saints? Is it more important to propagate the gospel than to preserve its purity? Paul thought it of more importance to contend for the purity of the gospel than to extend its reception by his personal ministry. He never laid down his weapons. He was unceasingly employed in combatting the corruptions of the gospel. He considered the smallest modification or alloy as constituting another gospel; and, instead of teaching the disciples to regulate their doctrine by the philosophy of the age, he warned them against the deceptions of philosophy. Let not Christians then provoke the Lord to give up his truth to be trampled by its enemies, by their sinful backwardness to acknowledge and defend it. All the zeal at present manifested by the man of sin, all the efforts of atheism are not so much to be dreaded as the present apathy among Christians regarding the integrity and purity of divine truth. If judgment shall be executed upon the house of God, this base acquiescence in the subversion of the gospel by false philosophy and false charity, will be the bitterest ingredient in the cup of suffering.—*Carson.*

DIGNITY OF LABOR.

From whence originated the idea that it was derogatory to a lady's dignity, or a blot upon the female character, to labor? and who was the first to say, sneeringly, "Oh, she works for a living"? Surely, such ideas and expressions ought not to grow on republican soil. The time has been, when ladies of the first rank were accustomed to busy themselves in domestic employment.

Homer tells us of princesses who used to draw water from the springs, and wash with their own hands the finest of the linen of their respective families. The famous Lucretia used to spin in the midst of her attendants; and the wife of Ulysses, after the siege of Troy, employed herself in weaving until her husband returned to Ithaca. And in later times, the wife of George the Third of England, has been represented as spending an evening in hemming pocket handkerchiefs while her daughter Mary sat in the corner darning stockings.

Few American fortunes will support a woman who is above the calls of her family; and a man of sense, in choosing a companion to jog with him through all the uphills of life, would sooner choose one who had to work for a living, than one who thought it beneath her to soil her pretty hands with manual labor, although she possessed her thousands. To be able to earn one's living by laboring with her own hands, should be reckoned among female accomplishments; and I hope the time is not far distant when none of my countrywomen will be ashamed to have it known that they are better versed in usefulness, than they are in ornamental accomplishments.—*Lowell Offering.*

FATE OF THE APOSTLES.

Matthew—This Apostle and Evangelist is supposed to have suffered martyrdom, or was slain with a sword, at a city of Ethiopia.

Mark—This Evangelist was dragged through the streets of Alexandria, in Egypt, until he expired.

Luke—This Evangelist was hanged upon an olive tree in Greece.

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John—This Apostle and Evangelist was put into a cauldron of boiling oil, at Rome, and escaped death! He afterwards died a natural death at Ephesus, in Asia.

Peter—This Apostle was crucified at Rome, with his head downwards, at his own request, thinking himself unworthy to die in the same posture and manner as his blessed Master.

James the Great—This Apostle was beheaded at Jerusalem.

James the Less—This Apostle was thrown from a pinnacle, or wing of the Temple, and then beaten to death with a fuller's club.

Philip—This Apostle was hanged up against a pillar at Hierapolis, a city of Phrygia.

Bartholomew—This Apostle was flayed alive, by the command of a barbarous king.

Andrew—This Apostle was bound to a cross, whence he preached to the people until he expired.

Thomas—This Apostle was run through the body with a lance, at Coromandel, in the East Indies.

Jude—This Apostle was shot to death with arrows.

Simon the Zealot—This Apostle was crucified in Persia.

Matthias—This Apostle was first stoned, and then beheaded.

Barnabas—This Apostle of the Gentiles was stoned to death by the Jews at Salania.

Paul—This Apostle was beheaded at Rome, by the tyrant Nero.

Christian Publisher.

OBITUARY.

Departed this life on the 12th July, 1842, after a lingering illness, (in Kenton county, Kentucky, about 2 miles from Cincinnati,) our beloved brother in the Lord, WILLIAM MONTAGUE, in the 68th year of his age. He was long a resident of the section of country where he died. He made a profession of the Christian name at the age of 25; and entering into the cause with his whole soul, he was immediately encouraged by his brethren to publicly defend the Redeemer's name; and for about 23 years, he was a consistent and much beloved minister in the Baptist ranks. I have learned from those who were associated with him in that body, that he was an efficient and indefatigable laborer in the vineyard of the Lord. About 18 years since his mind became fully convinced that the Bible, and that alone, should be contended for as the only infallible standard of faith and manners. Being a man wholly devoted to the cause of his Master, he immediately made known his convictions on this important matter, and quick in train followed a suspicion that he was not sound in the faith, and a trial instituted; and after an effort upon his part to have his accusers sustain the slightest allegation against his moral character, or show that he had taught any thing contrary to the word of God, which could *not* be done. He was at length cut off because some church or association, at the Great Crossings, had, under similar circumstances, established the precedent. He, from that time until his death, so long as his bodily powers would permit, was a fearless defender of the truth as it is in Jesus

In taking the stand that he did, he made great sacrifices; for, in addition to the wealth and influence of the denomination with which he had so long been connected, many, if not all his kindred, were in opposition to him; yet he counted no sacrifice too great that he might win Christ. For 10 years I have known him well; and a more consistent, humble, and self-denying Christian I have never known. Although he possessed a competency, he delighted to mingle with the poor and the lowly, and often have I heard his warning and encouraging voice in the humble cottage. By much exposure in his early ministerial labors, his constitution was impaired, and his voice greatly injured; but when unable to speak in public, his counsels were eagerly sought, and always reasonably bestowed.—During his late illness, he manifested great patience and resignation, and finally closed his eyes in the expectation of opening them again in that city whose builder and maker is the living God—to see Jesus as he is, and to be made like him. He has left behind him an extensive family connexion to mourn his departure; but it may be said truly of him, that "their loss is his gain." I attended the funeral, and addressed a large and attentive audience from Ecclesiastes vii. 1-2.

WM. P. STRATTON.

[I had the pleasure of knowing this exemplary brother, and of having formed a very high estimate of his moral worth and numerous excellencies. A. C.]

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It becomes my painful duty to inform you of the death of brother P. W. POWER, M. D., one of the Elders of the church of Christ meeting at Grafton, in York county, Va. He died on the 29th of March last, after a lingering disease of four months. He was an affectionate husband—a tender father; and more than all, a devoted follower of our blessed Jesus. His holiness and sanctity of life endeared him to all his acquaintances. He died in the triumph of faith, and in the fond hope of waking in the resurrection to enjoy eternal life. Yours in hope,

J. A.

Brother JOHN B. RADFORD, of Greenton, Mo, was killed a few days since by the fall of a log upon him from the top of a house, and survived the accident but three hours.

[I cordially sympathize with the family of brother Radford. He was one of my most faithful agents for many years. A. C.]

PROSPECTUS.

"CHRISTIAN RECORD,"

EDITED BY JAMES M. MATHES.

A monthly periodical, of twenty four octavo pages, devoted to the cause of Bible Christianity, and to the destruction of heresy.

ITS PLAN.

1st. Original essays and independent expositions of the doctrine of Christ as taught by the holy Apostles of the Lamb, will be compared with the *doctrines and commandments* of men.

2d. Reviews of such publications and documents as appear to stand in the way of Christian union and the conversion of the world.

3d. The various expositions of Prophecy connected with the glorious appearing of our Lord, shall receive a share of our attention.

4th. News from the churches, and an instructive miscellany, including discussions, which, from the character of the parties and the nature of the subjects discussed, will be likely to result in good.

TERMS.

The work will be put up in neatly printed covers, in a style not inferior to any work of the kind in the West; at the low price of One Dollar in advance. It will be published in Bloomington, Indiana, so soon as a sufficient number of subscribers may be obtained to justify the undertaking.

☞ All letters and communications to be addressed *post paid*, or *free*, to John M'Corkle, Bloomington, Ia., or to J. M. Mathes, Gosport, Ia.

Bloomington, Ia., March 8th, 1843.

FEMALE SEMINARY.

[I have heard this School highly spoken of; and from the character and ability of its Principal, it is presumable that its claims upon the public have not been exaggerated. A C.]

HOPKINSVILLE FEMALE ACADEMY.

THE 11th session of this Institution, under the care of T. U. TRICE, commenced on the 3d of January last. The 12th session will commence on the 15th July next. Terms are as follow:—

Reading, Writing, English Grammar, Geography,	$10 00
Continuation of same, with Arithmetic, Natural Philosophy, Composition, History, and Astronomy,	15 00
The same, with Moral Philosophy, Rhetoric, Chemistry, Physiology, Geology, Algebra, Natural Theology, Logic, &c. &c. &c.	15 00
Music on Piano and use of instrument,	25 00
French Language extra,	10 00
Ornamental Work at Teacher's prices.	
Board, Washing, Candles, &c. $45,00 per session of five months	

T. U. TRICE, *Principal*.

☞ Brother G. W. Elley's Defence, with Strictures by brother T. Fanning, on Baptist Principles, as taught by Mr. Howell and Baptists generally; and a Refutation of J. E. Pitts, of Tennessee—for sale at the Tennessee State Agriculturist Office, price 30 cents per copy. Address J. T. S. Fall Nashville, Ten., post paid.

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☞ Several requests to notice the subject of Usury have been received, which will be attended to in our next.

[COMMUICATED FOR THE HARBINGER.]

The enclosed poetical effusion is singularly beautiful as a composition, and its history is full of interest. It was written by a converted Jew, of the East, by name *Jerushaleme*, who, for the crime of embracing Christianity, was disinherited by his father and driven into exile. After a series of trials and persecutions, he is now in a situation of rest and usefulness, being employed, I think, at Malta, as a translator for the press. As every thing relating to Jerusalem and the ancient people of Israel is now invested with increasing interest to large numbers of your readers, I ask its insertion in your pages.

Z.

JERUSALEM.

Ancient of cities! admir'd of the nations!
Rest of Jehovah! his chosen delight;
Well may we mourn thee with sad lamentations,
Fallen thy greatness and faded thy light:
And the rainbow of promise that gleam'd on thy brow
Is hid by the cloud that hangs over thee now!

Land of the Prophet! whose mystic revealings
Dimly enlighten all tribes but thine own!
Thine are the records of wonderful dealings,
Lost or unmark'd by thy children alone:
And strangers and aliens, whilst they are forlorn,
Rejoice in the birthright to which they were born!

Land of the Minstrel! so sadly foreboding
Woe after woe on thy children and thee;
Link'd with the joy, and its sweetness corroding,
Just as the blight-worm is link'd to the tree.
Yet the poet e'en now, when he touches his lyre,
Must wake at thine altar the spark of his fire.

Land of the Martyr! whose seed, sown in weakness,
Is whitening the earth with a harvest of grace—
Thine was the worship all gorgeous with splendor,
Trumpets, and cymbals, and anthems of praise:
'Twas in thy wide cradle Messiah was lain,
And in thee for the sins of the people was slain.

Where is the outcast that shared in thy glory?
Where is the lost one so favored of yore?
Driven from thy temple, its stones lie unbuilded,
Banish'd thy vineyards, they blossom no more!
And the soil that enamell'd with verdure thy lawns,
Now, he is an exile, bears briars and thorns.

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Vainly the infidel plants on thy border
Corn for his garner or grapes for his cup;
Dew from the Lord is withheld that must water,
Blights are around thee, that wither it up:
And the land in her Sabbath is waiting the day
When the dew shall return and the desert look gay.

'Twas not for him thou wast placed in the sun-light,
Gilding thy temples and painting thy flowers,
Lebanon's cedars have languish'd before him,
Carmel and Sharon look sere in their bowers;
And sower and reaper but labor in vain,
And wealth may not purchase that splendor again.

Sadly the wanderer mourns thee, in absence;
Waking or sleeping, his home is in thee;
Feeds on the water and bread of affliction,
A proverb, reproach, and a bye-word is he!
Poor child! and the stranger that looks on thee now
Reads the price of his sin in the brand on thy brow.

Weary of wand'ring and worn with oppression,
Own'd of no country, and favor'd by few!
Who shows thee kindness to lighten thine exile?
Or yields to thy sorrow the sympathy due?
In the hour of affliction mankind is thy foe,
And no brother hast thou but the brother in woe!

Who could but weep to behold thee degraded?
Beauteous for station, the joy of the earth!
If I forget thee in my exaltation,
Yea, if I hold thee not chief in my mirth—
Then may my right hand her cunning forget,
And my tongue in the silence of sorrow be set!

Lift up thine eyes to this burthen'd horizon,
Child of the promises, what dost thou see?
Bright golden streaks, growing wider and brighter,
Break through the darkness and gleam upon thee!
And the shaking of nations, in nature's last groan,
Is paving the way of thy King to his throne!

He comes! O Jerusalem! wake from thy slumbers,
And shake off the dust that encumbers thy strength!
The dust of defilement long years have roll'd on thee;
The day of redemption dawns on thee at length.
Thy temple shall rise from its ruins more bright,
And the nations around thee shall walk in thy light.

He comes! O thou daughter of mourning and sadness,
Awake, and put on thee thy bridal array!
He comes to restore thee to glory and *gladness*—
Rejoice in the message He brings thee to-day:
"In a moment of wrath thou wert hidden from me,
But with love everlasting have I loved thee!"

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. VII. BETHANY, VA., *JUNE*, 1843. No. VI.

ASPECTS OF METHODISM—*No. I.*

No human institution of modern times, political or ecclesiastical, presents a more curious and interesting problem to the consideration and grave regard of the Philosopher, the Statesman, and the Christian, than that of John Wesley, usually denominated in this community Methodism. Its rise and progress, its centre of attraction, its doctrine, discipline, and government, its spirit and character, are full of instruction and admonition to every student of the mysterious and manifold volumes which compose the Encyclopedia of Man.

No Protestant community of much notoriety has deserved more of our attention, and none has received less of it than the Methodistic denomination. One reason for this has been their peculiar violence against us, exhibited in all the variety of misrepresentation, detraction, and slander, with which all their periodicals, more or less, abound, whensoever they deign us a passing notice. I would as soon refer an inquirer after primitive Christianity to a devout Mussulman for instruction on the genius and character of the gospel, as refer any one inquisitive concerning our views or character to a staunch Methodist Journal, or to a popular circuit preacher of that fraternity. Fearful that any attempt of mine at a portraiture of this singular institution would be ascribed to the design and spirit of retaliation, or of making reprisals, while the columns of the denominational press were teeming with the vilest abuse of myself and brethren, I have been deferring for years a work long designed, and some two or three years since intimated on our pages. This work, conceived in the best feelings of our religion, and designed for the special benefit of the Methodist community, I hoped to give to the public when some calm and tranquil interval in their assaults upon us would arrive. But hitherto I have looked for that day in vain. I sometimes imagine myself standing as

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the rustic youth of Horace, whom, "to point a moral," he so happily introduces in his epistle to Lollius:—

> Vivendi recte qui prorogat horam
> Rusticus expectat dum defluat amnis at ille
> Labitur et labetur in omne volubilis aevum.

Which some Poet renders—

> The man who has it in his power
> To practise virtue, and protracts the hour,
> Waits till the river pass away: but, lo!
> Ceaseless it flows, and will forever flow

So, methinks, the stream of Methodistic invective and calumny promises to continue, as the current in its wonted channel; and if I wait till the Christian Advocates, Eastern, Western, Northern, and Southern, cease their attacks, I shall never discharge my duty to the denomination. Now as I sincerely desire their reformation, and as no party in the Protestant ranks either merits or needs it more, I shall wait no longer till the river runs by, but immediately undertake the work. And having so long remained in silence while their stereotyped calumnies and false representations of our views have been circulated and are being circulated all over the land, and while their pulpits echo with our errors and heresies in every direction, I presume I am as likely at this late period to escape false imputation as I can rationally expect to be at any future day within our horizon.

The occasion of my present undertaking is the following remonstrance, shall I call it, tendered by one of the most learned, respectable, and Christian-like gentleman in the denomination, to his brethren for their savage and barbarous assaults upon our views and proceedings. I am, indeed, fully aware that many of the more learned and noble-minded members of the denomination are strongly opposed to these unchristian assaults, and greatly sympathize with us and our views on many important points; but they are a fearful minority even among their clergy, and must finally yield to the will of an aspiring and lordly majority.

We have, indeed, found some of the Methodist ministry, and many of their more intelligent and conscientious private members, candid, truth-speaking, and truth-loving men, and therefore a goodly number of the latter, and some of the former, have become obedient to the ancient faith, and now adorn with their intelligence and moral excellence the ranks of reformation. I trust many more will follow their commendable example, if the whole denomination do not reform; and, indeed, were it not for the caricature of our views and the monstrous falsehoods and slanders imposed upon that community for our sentiments and doctrines, I doubt not a great multitude of them would

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become obedient to the faith anciently delivered to the saints.——But we must allow our kind apologist to be heard on our pages:—

"But what is that faith that justifies the ungodly?" It evidently must include more than an acknowledgment that the Bible is true, and that Christ is the Son of God. This is the ground occupied by a latter day imposition called Campbellism. This is all the faith that is necessary to prepare the subject for immersion, and when immersed they are born of God. Surely, then, ninety-nine out of one hundred have faith in Christ, for the above named truths are not disputed by them; and yet they are distinguished from believers in Christ by their hostility to his government, and the wickedness of their lives. And on this ground the very devil himself might be a Christian, if you could only get him immersed by some poor deluded follower of the Bishop of Bethany! For he has no doubt of the truth of the Bible, or that Christ is the Son of God! The devils all believe and tremble; and so do many sinners who have no faith on Christ. But does this faith save them? No, indeed!

It is proper to admit that the above reflections on Mr. Campbell's doctrines convey the sincere belief of the writer respecting them, and yet it is certain that they are not based on accurate knowledge of his sentiments on justification by faith. That gentleman's views of faith in itself considered are essentially the doctrines of the evangelical churches. Immersion (which would make the devil a Christian as above suggested) is a void act in Mr. C's opinion, if it follow not upon a faith, which to be saving is wrought in the heart by the Holy Spirit. It is not easy to conceive of any better modes of expression, to define opinions in agreement with scripture, than Mr. C. has used to make himself understood on the subject of faith. I wish all his views were equally clear. And yet very few, even of those who would criticise him, have a just conception of his meaning. Mr. Campbell's error, I suppose, is not in his views and estimates of either the nature or necessity of faith, but in a denial to faith of its full power to effect all that the Methodists teach to be conversion. He holds and teaches, that even by faith which the Spirit enables the sinner to exercise, he is not thereby justified except upon his immersion into the kingdom. Now although Mr. C. holds that the new birth is by water, and that no regeneration in the scriptural sense can take place otherwise, he does not assert that the change of heart results from baptism, unless baptism follow upon a true and scriptural faith. In which position, that is to say, that every fit subject for baptism is saved in the act, he is sustained by the doctrine of our own and perhaps all other churches. It should be borne in mind that Mr. C. does not attach to the terms, regeneration and new birth, the spiritual import of change of heart which the Methodists teach. They consider, and truly, that regeneration,—new birth,—conversion, and change of heart are in the scriptural sense equivalent terms, as answering to the language of our Lord, "Except a man be born again he cannot see the kingdom of God." "And that which is born of the Spirit is spirit." They regard the strong figure of a "birth" as the imposing spiritual truth and fact of man's deliverance from the bondage of sin, of which the outward process by water is a sign only. Whereas, Mr. Campbell regards the sign of the new birth as the fact itself. But such birth is,

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with him, a dead and not a living birth, if the soul of the baptized be not influenced by a true repentance and faith. The difference between the parties may now be rendered plain. The Methodists hold and teach truly the doctrine of justification by faith alone. Mr. Campbell holds and teaches that justification is by faith and immersion. Let it be remarked, however, that the Methodists no where say that a man who refuses baptism, knowingly, as the sign of his justification, can retain the sense of it in his heart. So that after all what Mr. Campbell deems necessary as the proof of faith in the believer, is held equally binding by the Methodists, except in the order of time and as to the mode. With him immersion concludes the act of faith which justifies. With the Methodists adult baptism when at or after conversion, in some form, is essential to the testimony of a good conscience which enjoins obedience to all God's commandments, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God."

If these views of Mr. C's doctrine be accurate, it plainly follows, that as no one of our race can be made a Christian by immersion, in the absence of a true faith, which pre-supposes a conscious need of salvation, and a corresponding desire to attain it, it is a profane jest at sacred things to say, that on Mr. C's principles, the devil himself, if immersed by his disciples, would thereby be made a Christian. S."

Pittsburg Conference Journal.

VIEWS OF CHRISTIAN BAPTISM.

By John Milton.

COMPARATIVELY few of those who read and admire *Paradise Lost*, are aware that its immortal author maintained the Baptist sentiment. Some evidence of this fact is, however, to be found in his divine poems. Thus, in *Paradise Regained*, book i. 280, he represents the Saviour as describing his own baptism in these words:—

> But as I *rose out of the laving stream*,
> Heaven opened her eternal doors, from whence
> The Spirit descended on me like a dove.

And in *Paradise Lost*, book xii., 440, he thus interprets the Saviour's commission to the Apostles:—

> To *teach* all nations what of him they learned
> And his salvation; them who shall *believe*
> Baptizing *in the profluent stream*, the sign,
> Of washing them from guilt and sin, to life
> Pure, and in mind prepared, if so befall,
> For death, like that which the Redeemer died.

Besides these brief poetical allusions to the ordinance, Milton gave his views at large in a Latin work on *Christian Doctrine*, which was translated by Bishop Sumner in 1825. From this translation by the excellent Bishop of Winchester, the following extract is taken.

Under the gospel, the first of the sacraments commonly so called, is *baptism*, wherein the bodies of believers who engage themselves to

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pureness of life are immersed in running water,* to signify their regeneration by the Holy Spirit, and their union with Christ in his death, burial, and resurrection.

Of believers.—Matth. xxviii. 19. "*Teach* all nations, baptizing them." Mark xvi. 15, 16. "Preach the gospel—he that *believeth* and is baptized shall be saved." Acts viii. 36, 37. "What doth hinder me to be baptized?—if thou *believest* with all thine heart, thou mayest." Eph. v. 26. "That he might cleanse it with the washing of water by the *word*." 1 Peter iii. 21. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the *answer of a good conscience* towards God) by the resurrection of Jesus Christ."

Hence it follows that infants are not to be baptized, inasmuch as they are incompetent to receive instruction, or to believe, or to enter into a covenant, or to promise or answer for themselves, or even to hear the word. For how can infants, who understand not the word, be purified thereby, any more than adults can receive edification by hearing an unknown language? For it is not that outward baptism, which purifies only the filth of the flesh, that saves us; but "the answer of a good conscience," as Peter testifies; of which infants are incapable. Besides, baptism is not merely a covenant, containing a certain stipulation on one side, with a corresponding engagement on the other, which in the case of an infant is impossible; but it is also a vow, and as such can neither be pronounced by infants, nor required of them.

It is remarkable to what futile arguments those Divines have recourse, who maintain the contrary opinion. They allege, Matth. xix. 14., "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven." It appears, however, that they were not brought to him for the purpose of being baptized; ver. 13. "Then were there brought unto him little children, that he should put his hands on them and pray;" neither did Christ baptize them, but only put his hands on them, v. 15. Mark x. 16. "He took them up in his arms, put his hands upon them, and blessed them." Seeing, then, that they were neither brought to Christ to be baptized, nor, when received, were actually baptized by him, it is impossible to admit the sophistical inference that they were properly qualified for baptism; or, which is still more difficult to conceive, that not little children merely, but infants, are so qualified. For if competent to be baptized, they are competent on the same grounds to be partakers of of the Lord's supper. Let the church therefore receive infants which come unto her, after the example of Christ, with imposition of hands and benediction, but not with baptism. Again, they remind us that "of such is the kingdom of heaven." Is this to be understood of all without distinction, or only of such as shall subsequently believe? How perfectly soever God may know them that are his, the church

* It is evident that Milton attributed some importance to running water, probably considering that its superior purity was peculiarly typical of the thing signified. Tertullian concludes differently, arguing that an immersion in any water is sufficient for the spirit of the ordinance "Nulla distinctio est mari quis an stagno, flumine an fonte, lacu an alveo diluatur, nec quidquam refert inter eos quos Joannes in Jordana, et quos Petrus in Tiberi tinxit; nisi et ille spado quem Philippus inter vias fortuita aqua tinxit, plus saluti aut minus retulit." *De Baptismo*, iv.

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does not know them; what they are in the sight of God is one thing, and what they are by church privilege is another. It must mean, therefore, *of such* in respect of simplicity and innocence; whereas neither simplicity nor innocence, although they may be predicated of little children, can properly be attributed to infants, who have not as yet the faculty of reason; neither does it follow, that because any one is an inheritor of the kingdom of heaven, he is therefore admissible to every religious sacrament; or that because he is included in the covenant, he has therefore the right of participating in such signs and seals of that covenant as demand the exercise of mature faith and reason. For the thing signified in the supper of the Lord appertains no less to infants than the thing signified in baptism; and yet infants are not admitted to the former rite, although they were admitted to the passover, which held the same place in the former dispensation as the Lord's supper in the present. Hence, by the way, we may perceive how weak it is to reason as follows:—"Baptism has succeeded to circumcision: but infants were circumcised, therefore infants are to be baptized:" seeing that it is equally certain that the Lord's supper has succeeded to the passover, notwithstanding which, infants, who were admitted to the latter rite, are not admitted to the former.*

They argue, again, that as it is said "they were all baptized unto Moses in the cloud and in the sea," 1 Cor. x. 2., infants must be included in the general expression. I answer, that "all did eat the same spiritual meat, and did all drink the same spiritual drink, v. 3, 4; yet infants are not on this ground admitted to partake of the Lord's supper.

They lay much stress likewise on Genesis xvii. 7. "I will establish my covenant between me and thee and thy seed after thee—in their generations." No one, however, will seriously affirm that this is to be understood of infants, and not of the adult posterity of Abraham *in their generations*, that is, successively. Otherwise, we must suppose that God intended to give the land also to infants, v. 8., and that infants are commanded to obey the covenant, v. 9. Again, Acts ii. 39., "the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." *Your children*, that is, as they understand it, your infants: in other words, God calls those who cannot understand, and addresses those who cannot hear: an interpretation which can only have proceeded from the infancy of reasoning. Had these commentators but read two verses farther, they would have found it expressly stated, "they that gladly received his word were baptized;" whence it appears that understanding and will were necessary qualifications for baptism, neither of which are possessed by infants. So also Acts viii. 37., "if thou believest with all thine heart, thou mayest be baptized; whereas infants, so far from believing with all their heart, are incapable of even the slightest degree of faith. With regard, however, to the text on which they insist so much, "the promise is unto you and to your children," if they had attended sufficiently to Paul's interpretation of this passage, Rom. ix. 7, 8., they would have understood that the promise was not to all seed

* Anciently the baptism and communion of infants, which were introduced about the same time, were with perfect consistency practised *together*. And so they are still in the Greek and Syrian churches, the most ancient sects now in existence.

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indiscriminately, seeing that it was even to the "seed of Abraham" according to the "flesh," but only to the "children of God," that is, to believers, who alone under the gospel "are the children of the promise," and "are counted for the seed." But none can be considered by the church as believers, till they have professed their belief. To those, therefore, to whom it does not appear that the promise was ever made, the church cannot with propriety give the seal of the promise in baptism.

Again, they allege the analogy between baptism and circumcision, which latter was performed on infants. Coloss. ii. 11., "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism." In the first place, there is no other analogy between being "circumcised" and being "buried with him in baptism," than that which exists among all sacraments by which the same thing is signified, the mode of signification being different. But, secondly, why is it necessary that things which are analogous should coincide in all points? Of circumcision, for instance, women were not partakers; in baptism they were equally included with men, whether as being a more perfect sign, or a symbol of more perfect things. For circumcision, although "a seal of the righteousness of faith," Rom. iv. 11, 12, was such only to Abraham, who being uncircumcised had already believed, and to others who should believe in like manner; not to his posterity, who in after times were circumcised before they were of an age to exercise faith, and who consequently could not believe while uncircumcised. To them it was a seal in the flesh, indistinctly and obscurely given, of that grace which was at some distant period to be revealed; whereas baptism is a seal of grace already revealed, of the remission of sins, of sanctification; finally, a sign of our death and resurrection with Christ. Circumcision was given under the law and the sacrifices, and bound the individual to the observance of the whole law, (Gal. v. 3.) which was a service of bondage, and a schoolmaster to bring its followers to Christ; through baptism, on the other hand, we are initiated into the gospel, which is a reasonable, manly, and in the highest sense free service. For under the law men were not merely born, but grew up infants in a spiritual sense; under the gospel, in baptism, we are born men. Hence baptism requires, as from adults, the previous conditions of knowledge and faith; whereas in circumcision all conditions are omitted, as unnecessary in the case of servants, and impracticable in that of infants. Lastly, circumcision was performed not by the Priests and Levites, but by the master of a family, Gen. xvii., by the mother, Exod. iv. 26., or by any other person, a surgical operator for instance; whereas baptism, according to our opponents themselves, can only be administered by a teacher of the gospel: and even those who hold a wider opinion on the subject, allow that it can only be performed by a believer, and by one who is neither a new convert, nor unlearned in the faith. To what purpose is this, unless that the person to be baptized may be previously instructed in the doctrines of the gospel? which in the case of an infant is impossible. There is therefore no necessary analogy between circumcision and baptism; and it is our duty not to build our belief on vague parallels, but to attend exclusively to the

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institution of the sacrament itself, and regard its authority as paramount, according to the frequent admonition of our opponents themselves.

They contend, however, that circumcision was "the seal of the righteousness of faith," Rom. iv. 11, 12, notwithstanding which infants were circumcised, who were incapable of belief. I answer, as above, that it was indeed the seal of the righteousness of faith, but only to Abraham, and to such as after his example believed being yet uncircumcised; in the case of infants it was a thing of entirely different import; namely, an outward and merely national consecration to the external service of God, and, by implication, to the Mosaic form of worship, which was in due time to be ordained.

Lastly, it is urged that the Apostles baptized whole families, and consequently infants among the rest. The weakness of this argument is clearly shown by Acts viii. 12. "When they believed—they were baptized, both men and women," infants not being included. xvi. 31–34. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house: and they spake unto him the word of the Lord, and to all that were in his house; and he took them—and was baptized, he and all his, straightway—and he rejoiced, believing in God with all his house." Here the expression *all his house* obviously comprehends only those who believed in his house, not infants; therefore those alone unto whom *they spake the word of the Lord*, and who believed, were baptized. The same is evident from chapter xi. 17. "Forasmuch then as God gave them the like gift as he did unto us who believe." xviii. 8. "Crispus—believed on the Lord with all his house: and many of the Corinthians hearing believed, and were baptized." Even the baptism of John, which was but the prelude to that of Christ, is called "the baptism of repentance," Mark i. 4., and those who came to it "were baptized, confessing their sins," Matth. iii. 6.; whereas infants are incapable either of repentance or confession. If, then, infants were not meet for the baptism of John, how can they be meet for the baptism of Christ, which requires knowledge, repentance, and faith, before it can be received?

Immersion.—It is in vain alleged by those who, on the authority of Mark vii. 4., and Luke xi. 38, have introduced the practice of affusion in baptism instead of immersion, that to dip and to sprinkle mean the same thing; since in washing we do not sprinkle the hands, but immerse them.

To signify their regeneration.—John iii. 5. "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God," that is, if the omission proceed from neglect. Acts xxii. 16. "Why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." 1 Cor. vi. 11. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." Eph. v. 26. "That he might sanctify and cleanse it with the washing of water by the word." Titus iii. 5. "By the washing of regeneration."

Union with Christ in his death, &c. 1 Cor. xii. 13. "By one Spirit are we all baptized into one body." Gal. iii. 27. "As many of you as have been baptized into Christ have put on Christ." Romans vi. 3. "Know ye not that so many of us as were baptized into Jesus Christ

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were baptized into his death." Coloss. ii. 12. "Buried with him in baptism." Hence it appears that baptism was intended to represent figuratively the painful life of Christ, his death and burial, in which he was immersed as it were for a season. Mark x. 38. "Can ye be baptized with the baptism that I am baptized with?"

MR. MEREDITH ON FAITH, BAPTISM, AND REMISSION.

No Baptist Editor in America agrees with us more to the letter and to the spirit of our teachings on these three items of Christianity, than the "Biblical Recorder," of Raleigh, North Carolina. We all award to Elder Meredith a clear head, liberal attainments, and a vigorous style. He is not a whit behind the strongest Editor in the Baptist church. But he is wanting, as appears to me, in independence and candor. He would represent us as teaching some other doctrine on these topics, and is ever and anon talking of something called "Campbellism," while in scarcely other terms he is inculcating the same views. To my mind there is, to say the least, as much propriety in calling his views "Campbellism," as in so calling the Apostles' doctrine—an offence very often committed in these days.

In the three last papers received here he has given an essay on "Faith, Baptism, and Remission;" and so far as these express his honest convictions, of which I do not doubt, I cannot find a proposition from which to dissent. I shall furnish our readers with a few extracts trom the three essays, and leave it to him to say wherein he dissents from any thing I have spoken or written on these topics:—

"In our last we aimed to show the points of agreement and disagreement, of the three dispensations—the Patriarchal, the Jewish, and the Christian; and particularly, that, if the external forms of the system be taken from the last, nothing will be left but the spirituality of the first. We propose, on the present occasion, to discuss the difference between the vital and ceremonial parts of religion, as it regards their respective degrees of obligation. On this subject it will probably be sufficient to state the following:—

As every one may perceive, a duty may be obligatory because it is right in itself; that is, because it is demanded by the nature of things, and because its omission would be attended by unavoidable evil.—Thus, for example, it is the duty of men to be honest, to tell the truth, to love their neighbor, &c., &c., because these virtues are founded in the nature and relation of things, and because the neglect of them would involve manifest and inevitable wrong. These duties are therefore obligatory independently of any legal authority by which they may be enforced; and must continue to be so, so long as the foundations of society shall remain. On this account they are generally distinguished from others by the appellation of *moral* duties.

There is another class of duties essentially different from these,

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which owe their obligation, and indeed their existence, exclusively to the authority of legislative enactments. Thus, for example, it is incumbent on the citizens of the commonwealth to pay taxes, to attend musters, and to observe certain forms in the transaction of business, not because this is demanded by the nature of things, but simply because it is rendered obligatory by the laws of the land. Hence these obligations may be modified, or even abrogated altogether, as circumstances or caprice may dictate, at the will of the law-making power. These, for distinction's sake, may be called *positive* duties.

From the foregoing remarks it is easy to see, that, in the administration of every properly conducted government, there must necessarily be both moral and positive institutions, and of course moral and positive obligations. The one class, as has been said, are founded in the nature of things, and owe their existence to the fact that they are morally indispensable. The other depend altogether on the will of the sovereign power, and owe their existence to prevailing views of expediency. Of the first class are all those laws designed for the prevention of crime, and the encouragement and support of the social virtues. Of the second are those laws which are municipal in their character, and which are intended more immediately for the support and administration of the government.

Now, a question proper to be asked here is this: What is the difference between these two classes of laws, as it respects their degrees of obligation; or we should perhaps rather say, as it respects the liberty with which they may be set aside? There is certainly this difference —that the former is sustained by the moral code, and the latter is not. The one set of laws owes its existence to the unalterable nature of right and wrong; and the other to the will of the lawgiver. In all other respects they are exactly equal. They have all been framed by the same power. They are all sustained and enforced by the same authority. They are all equally binding on the parties concerned. They are all equally necessary to the forms and operations of government; and they are all equally certain of their appropriate penalty, in case of transgression. As a single example of this, the deserter and the insurgent are as sure of their fate, as though they had committed the crime of *murder* or of theft.

The same distinction which exists among human laws and governments, are found to prevail among the institutions of the Almighty. During the patriarchal age, the divine requisitions were confined pretty much to the code of moral law. As has been observed, there was then no system of external religion—no system of ecclesiastical government—and if we except the institutions of sacrifices, respecting the origin of which but little is known, there seems to have been no system of positive law. Men were required to do those things which were morally right, and to abstain from those morally wrong. They were required to "walk with God," and to cultivate the social virtues; and these seem to have embraced their entire catalogue of social and religious obligations.*

* Man never was, and probably never will be, without positive ordinances. There were two in Eden—the Tree of Life, and the Sabbath. There were two after the Fall—Sacrifice, and the Sabbath. There were many under the Law. There are three now—

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The same division of moral and positive institutions we find prevailing under the gospel. As has been observed, the external system of the Mosaic economy has passed away, and has been succeeded by that of the Christian. We have accordingly the same system of moral requirement which ran through both the former dispensations; and in place of the positive institutions of the Mosaic economy, we have now the positive institutions of the Christian system. In other words, we have had that system of moral law which constitutes what is usually denominated the spiritual or "vital part of religion;" and that system of positive law, which comprehends the forms of the gospel system, and which is technically called the "external part of religion."

The question to be asked is, How far are these respective classes of institutions binding on mankind? They certainly differ in this—as before observed—that the former are founded in the nature of things; and the latter, simply in the will of the lawgiver. In all other respects they are exactly similar. Both are enjoined by the same authority. Both are sustained by the same sanction. Both are enforced by the same example; and both are alike indispensable to the Christian Dispensation. Now that there may be some difference between the consequences of disobedience in the one case, and the consequences of disobedience in the other case, we can see no good reason to doubt. But that the *obligation to obey*, is as great in the latter case as in the former, and that the divine authority is as clearly and as fully violated in the one case as the other, seems to us beyond the reach of a possible doubt.

Now, if the foregoing reasoning be correct, there must be a radical error in the popular views of religious forms under the gospel.—Nothing is more common in these days than to hear men speak after this manner: "Why, such a thing is a mere *form*—a mere *external*—why attach so much importance to *that?* It is well enough to contend for those things which enter into the *vital part of religion;* but as for those which are mere *ceremonies*, and which are in no way *essential*, why lay so much stress on *them?*" We have shown, we think, in a former paper, that these "mere externals"—these "non-essentials" are so indispensable to the gospel system of religion, that the said system can have no existence without them. And we trust it has appeared from the foregoing, that these institutions, comprehending the external religion of the New Testament, are in all respects as *obligatory* as any other parts of the system.———

The only difference, therefore, which we discern between the aforesaid classes of institutions, is that which results from their respective bearings upon the human heart. Our meaning is this: Many of the moral laws of the Bible bear directly on the state of the heart, and their observance is necessarily indispensable to moral and religious character. Of this description are all those precepts requiring love to God, faith in divine testimony, love to one's neighbor, repentance for sins committed, trust in the divine protection, loyalty to the divine government, &c. &c.———

the Lord's Baptism, the Lord's Day, and the Lord's Supper. These will be positive ordinances in heaven—the Tree of Life, and the Water of Life. Had there not been such formerly, how could an angel have become an apostate! A. C.

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The positive institutions of the Bible, on the contrary, whether those of the present or preceding dispensations, have no direct bearing on the heart, and of course their observance enters not into the composition of what is commonly called moral character. Hence they are indispensable to divine acceptance, only so far as God in his sovereignty may think proper to render them such. Hence, under the Patriarchs it was his pleasure to save sinners without them altogether.—Under the law, it was his pleasure to save sinners in connexion with the forms prescribed by the Mosaic ritual. And under the present dispensation, it is his pleasure to save sinners in connexion with the external forms laid down in the gospel. From all of which it seems to follow, that their observance may be modified, or dispensed with altogether, so far as may suit the design of infinite mercy, without throwing an *insuperable* obstacle in the way of salvation.

When we come to apply this reasoning to the positive institutions of the gospel, the following will probably be found to come not very far short of the truth: The positive institutions of the New Testament, embodying the external religion of the gospel, are indispensable to obedience to the divine appointments—indispensable to exemption from the penalty due to disobedience—indispensable to the benefits naturally and divinely resulting from their observance—indispensable to the privileges of Christianity, as such considered—indispensable, in a word, to the existence of Christianity as a system of visible, external religion—but not *absolutely* to salvation. The believer was saved without Christianity under the Patriarchs; he was saved without Christianity under the Law; he may be saved, for any thing that appears to the contrary, without Christianity under the gospel.* This must depend, however, very much on circumstances—on the opportunities of the party—on the special mercy of God—on the motives with which the forms of the gospel are omitted or set aside—and it must be done in a way quite different from the regular and general mode of acceptance set forth in the New Testament. It must be done in a way, which may be emphatically called—though in a sense very different from that intended by the Saviour—"a strait and narrow way"—a way so strait, so full of uncertainty, and so beset with difficulties and dangers, that we would not advise a sinner to try it.———

Now, to affirm that no one could be saved, under the law, unless he became a Jew, and observed the Mosaic forms of religion, would obviously be to affirm that for which there is no authority. But to affirm that no one could be accepted in the *regular way*—in the way which had been duly appointed and authorized by the Divine Ruler—in short, to affirm that no one could be accepted as a Jew, and in accordance with the institutions of Moses, who did not comply as aforesaid, would only be to affirm that which must be obvious to the common sense of every one. For, how could a person be accepted in accordance with

* This is rather a paradoxical expression; and though as explained, may be tolerated, but of very questionable propriety. Paul nor Peter presumed not to speak in such a style. One thing must be admitted by Mr. Meredith—that without the belief that Jesus is the Christ, no moral agent, no responsible person can now be saved in any place where the gospel is preached. And wherever this is found, generally all the ordinances can be found. But when and where that is found, and the others cannot be found, I opine that salvation is possible under the present dispensation of grace. A. C.

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the institutions of a system, to the requirements of which he yielded no obedience, and from the privileges of which he derived no advantage? In a word, how could one be accepted through the medium of a system of which he was totally ignorant, or for which he had no adequate respect?

By applying the same mode of reasoning to the gospel dispensation, we arrive at conclusions precisely similar. To affirm that no one can be saved, under the gospel, who is not baptized, who partakes not of the communion, and who observes not the forms of worship prescribed in the New Testament, would be obviously to affirm that for which there is no authority. It would, indeed, be to affirm that which is contradicted by analogy, and by the nature and fitness of things. But to affirm that no one can be accepted in the *regular way*—the way pointed out and enjoined in the gospel—the way which the New Testament institutions were designed to open and sanctify—in short, to affirm that no one can be saved as a Christian, as a disciple of Christ, and in accordance with the institutions of the Christian system, who does not comply as above, is to affirm what every one, it seems to us, on a little reflection, must readily admit. For, as remarked in reference to the institutions of Moses, how can one be accepted in accordance with the institutions of a system, to whose requirements he yields no obedience, and from whose provisions he derives no benefit? In short, how can a person be accepted and saved through the medium of the Christian system, who has not taken the first authorized step, either to designate himself as a disciple of Christ, or to identify himself with the institutions of the gospel?

A little before his ascension the Saviour set up his kingdom on the earth. That this kingdom comprehended the visible institutions of the gospel, will be doubted by no one. Nor can it be doubted that this same kingdom, which is exactly identical with the Christian system, constituted the regular medium of acceptance with God. From this it must follow, undeniably, that the only authorized way of acceptance is, as before stated, through the observance of the visible institutions of the gospel. Those who are thus accepted, will be accepted agreeably to the rule and the promise given in the New Testament. Those who are not thus accepted, if accepted at all, must be accepted in some other way, respecting the particulars of which we have no specific information.

So prominent was this order of things in the mind of the Redeemer, when delivering the last great commission, that while the promise of salvation was fully expressed in relation to all who should embrace his system, in the way authorized and defined, there was no provision made for such as should choose to accept of salvation through some other channel. In a word, so intent was his mind on the one authorized, regular mode of acceptance, that he seems to have thought of no other, and, of course, to have given instructions concerning no other.

The Apostles, and other primitive teachers, seem to have proceeded on the same presumption. They all refer to the one authorized way, through the channel of instituted forms, and that with such uniformity and intensity, that they seem to have thought of none other. And, whatever they may have *thought* on the subject, they have certainly omitted to define any mode of acceptance for those who shall prefer

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not to comply with the institutions of the gospel. Whenever they spoke of acceptance, therefore, it was always in supposed connexion with the apppointments of the gospel.

It is a remarkable fact, too, that one of the earliest errors into which the church fell, after the apostolic age, was the adoption of the belief that the forms of the gospel were indispensable to salvation! An error of this kind is scarely conceivable, on the supposition that the Apostles had taught, as many teach now, that the forms of religion had nothing to do with salvation. But, on the supposition that they had taught that the forms of the gospel were indispensable to Christianity, and that the observance of said forms was indispensable to the gospel mode of acceptance, it is easy to see how men might fall into the error aforesaid, and how the doctrine of baptismal regeneration might obtain currency in the first ages of the church.

If the foregoing view be correct, then there is no such thing as an invisible Christianity. An invisible spiritual religion there may be, such as formed the basis of the patriarchal and Jewish dispensations, and which must form the basis of all rational systems of religion. But as to an invisible Christianity—an invisible kingdom—an invisible church, there is, and, in the nature of things, there can be no such thing. The distinction has been made without authority, and has contributed not a little to embarrass a subject otherwise sufficiently plain, simple, and definitive.

If the foregoing reasoning be correct, it will follow, also, that those who are not accepted through the medium of gospel ordinances and forms, must be accepted, if accepted at all, in some other way, essentially different from the regular gospel method—a way essentially different from that properly known as the Christian system—a way which seems not to have been contemplated by the founders of Christianity—and a way of which we have no specified or definite account in the New Testament. In a word, it must be in a way forming an exception to the general rule, and which can be allowed only under circumstances which preclude compliance with the general order."

USURY.

Our attention to the subject of Usury has been frequently solicited, and hitherto, by the force of circumstances on our part, only promised. "What is Usury?" "What is Interest?" "Is it lawful for a Christian man to take usury, or to exact interest for the use of money loaned?"—are some of the various forms in which the subject has been offered to our consideration.

So long, indeed, as it is written in answer to the question, "Who shall dwell forever in God's sanctuary? Who shall inhabit Mount Zion!" and the answer is, "*He that putteth not out his money to usury*"—it cannot but interest every one that fears God, to ascertain what is meant by putting out money to usury. We shall then first ascertain what is meant by *usury*.

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According to Benthaim, a very high authority, there are but two definitions of "usury:" one is "the taking of a greater interest than the law allows of:" this may be called the *political* or *legal* definition. The other is, "the taking of a greater interest than it is usual for men to give and take:" this may be styled the *moral;* and this it is plain enough, where the law has not interfered, is the only one.

Legal interest for money is frequently called "usury." But as the great Selden has said in her Table-Talk, "would it not look oddly to a stranger that should come into this land and hear in our pulpits *usury* preached against, and yet the law allow it?" So say we: if *interest* and *usury* are with us identical, to reprobate the one is to reprobate the other; and if the law sanctions the one, it must sanction the other; consequently, to denounce either, is to denounce the law as wicked and unjust.

Blackstone, indeed, condemns this, and complains that "the enemies to interest in general make no difference between that and usury, holding any increase of money to be indefensibly usurious." Etymology, moreover, deposes that *use* is the parent of *usury;* and, therefore, that any price paid for *the use* of goods or chattels, lands or tenements, or money, may be called *usury*. Even rents and hire of all sorts may be, and have been, called *usury;* that is, however, making the price paid for simple *use* pass for *usury*, as already stated the term etymologically does certainly indicate. It is not, then, proper to contend that *usury* simply means *premium* or *hire* paid for the use of money, and proceed to denounce that as a sin; while we allow that, so far as the word intimates, all money paid for the use of any species of property is *usury*—justifying it, too, in every other case, save in the single case of *money*.

Evident then it is, that there is some mysterious ambiguity in men's minds, if not in human language, upon this subject: to escape which, methinks but a little knowledge of sacred and civil history is necessary, and a proportional amount of reflection on all the premises. To direct inquiry into the proper channel on this subject, it appears only necessary to attend to the following particulars:—

1. *Interest*, as a premium paid for money, is the modern representative of the more ancient term *usury*. While it intimates a share in the profit of any thing, or a premium paid for any thing, it is now technically appropriated to represent (in the case before us) a sum paid for the simple use of money for a given time.

2. *Usury* and *interest*, then, being originally convertible terms, whatever can be predicated of the one may be predicated of the other. They were at first introduction equally lawful and unlawful; but in the pro-

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ease and progress of human language many words come to have both a favorable and unfavorable, a good and a bad acceptation. And so it has happened to the term *usury*. Because of the rapacity of money-dealers—brokers, usurers, and bankers, (all useful persons indeed,)—the abuse of the practice in exacting in the ratio of men's distresses and embarrassments exorbitant sums for the use of money or any thing else, the term *usury* has come into bad odor, and is now used to represent exorbitant and illegal demands for the use of money; and *the usurer* is the ignoble title of the unhappy being who exacts it. Still, all that was anciently affirmed of *usury* and *usurer* may be still alleged of *interest* and *money-lender;* in other words, the same rapacity and cruelty may be represented by "interest," and perpetrated by the demander of interest, that were formerly indicated by the words *usury* and *usurer*. But it must also be affirmed farther—

3. That simple usury or simple interest is not condemned either in the law or in the gospel: for in the law it is written, "Unto an alien [or stranger] thou mayest lend upon usury." And, as aforesaid, usury at first equally denoted the price paid for any kind of loan—money, goods, or chattels: see Deut. xxiii. 19, 20. "Usury of money, usury of victuals, usury of any thing lent upon usury." This, then, might be demanded and received according to the divine law, from any one not a brother.

4. Usury or interest, then, is justifiable, because allowed in all cases except in that of a brother. But even this, as before and afterwards qualified, indicates a *poor* brother; because such only, in the time of Moses, among that nation, were borrowers of money, victuals, or other necessary goods. This is clearly taught, Exod. xxii. 25. "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer; neither shalt thou lay upon him usury."—Again and more fully is this special case defined, Levit. xxv. 35. "If thy brother be waxen poor and fallen in decay with thee, thou shalt take no usury of him or increase; thou shalt not give him thy money upon usury, nor lend him thy victuals for increase."

5. Now as the describing of a case in reference to which an exaction is not to be made, implies that in all other cases it may be made; so the exception of a poor and destitute brother from the law of usury, sanctions it in all other cases. This is a law of language and of manners and customs so universal and familiar, that no one of much discrimination can for a moment doubt it.

6. *Usury* or *interest* (for we now use them as equivalent terms) never was reprobated in the divine law, but in one special case; and in that case it was not confined exclusively to money, but to food and

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raiment. There is, indeed, no proper or adequate reason in the compass of the human mind, why money should not in all cases, except in that particularized by Moses, be loaned for a premium or interest, any more than lands, houses, or other property, of which money is but a proper and lawful representative.

7. As was said in the absence of law or custom, and in the presence of great difficulties and embarrassments, owing to inordinate selfishness and avarice, great inducements or temptations to extortion would occur, and the necessities of the borrower would be the measure of the rapacious demands of the lender. Thus in the times of Nehemiah it was one per cent. per month, or twelve per cent. per annum in ordinary cases; and that, too, extorted not from aliens or trading brethren in affluent circumstances, but from poor, oppressed, and unfortunate brethren. In reference to such persons, doubtless, David says of the man who shall inhabit God's celestial sanctuary, "He putteth not out his money to usury." And Nehemiah himself, on the occasion referred to, says, "Then I consulted with myself, and I rebuked the nobles and the rulers, and said to them, You exact usury every one of his brother; and I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will you even sell your brethren, or shall they be sold unto us? It is not good what you do. Ought you not to walk in the fear of our God? I likewise and my brethren might exact of them money and corn. I pray you leave off this usury. Restore, I pray you, to them, even this day, their lands, their vineyards, their olive yards, their houses, and *the hundredth part of the money*, corn, wine, and oil that you exact from them" This hundredth part or one per cent. being per month, was twelve per cent. per annum: for such was the established interest in Syria in those days; and even still it is the lowest exaction in that country, varying as it now does from 20 to 30 per cent. per annum.

8. The New Testament recognizes the subject of usury or interest only in one or two of its parables. The Messiah in the parable of the *Talents*, Matth. xxv., and in that of the *Pounds*, Luke xix., 22, alludes to the subject, and censures the defaulter for depositing his money in the earth, instead of placing it in the hands of a broker or a banker, that he might have received his own with interest at the time of his return. There is nothing, indeed, in thus enjoining such a custom; but such an allusion would seem to indicate that the receiving of interest for money loaned is altogether right, else the Lord could not have represented himself as receiving it, for the loan extended to the date of his coming: for certainly he could not have represented himself

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as receiving interest had that been in its own nature morally wrong. So far, then, he sanctions it.

Two legitimate conclusions seem fairly to follow from these premises:—

1st. Interest for the use of money ought never to be exacted, or even received when proffered, from a poor brother, who borrows, for food, raiment, or any of the indispensables of life. To such, a Jewish saint or a Christian must not only lend without interest, but even *give* without the desire or expectation of any return, either of principal or of interest. So the Lord and the Apostles teach.

2d. A Christian man may loan money or any sort of property on interest, to any one who borrows not for immediate wants; such as food, raiment, &c.—but for the purpose of trade, commerce, or speculation, whether Jew, Greek, or Christian. If Christians, however, were better taught, or had fully learned the doctrine of Christ, they would never borrow on any doubtful or questionable foundation; and of course their loans would be always, or almost always, without interest.

But a Christian man can in no case transcend the lawful or customary interest of the country and time in which he lives. I say *lawful*; for where there is a law it is always presumed that it is the custom. If, however, there be no law, then the practice of the majority is the custom; and that may be called the law of custom, to which a good man in such cases will always conform. But with us in this community there is a law; and that law is the authoritative will of the majority, and is, by virtue of the Christian Lawgiver's enactments, obligatory on every subject of Christ's government. The law of Christ enacts submission to "every ordinance of man," whether to the king, governor, or any other legalized authority, in all questions and matters that pertain to this life. Peter and Paul are most explicit on this subject. 1 Pet. ii. 13., and Paul, Rom. xiii. 9., declare the whole law in this case. "Let every soul," says Paul to the Roman world, "be subject to the higher powers. For there is no power but from God: the powers that be are ordained by God. Whosoever resists the power, resists the ordinance of God; and those who resist, will receive to themselves punishment." And Peter—"Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or to governors as those who are sent by him to punish evil doers, and to reward those that do well. For this is the will of God."

The premium or interest on money, lands, and other commodities, differs in various countries, and is wholly a matter of political arrange-

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ment; and that is always among men the standard of justice. Hence if the law says six, seven, or eight per cent., (as the case is in different States,) then any thing more is in the sight of God and man *unjust*.— In this view we assume, indeed, what all men of information admit, that the law in these cases is the standard of justice. Abstract views of justice have nothing to do here. He then that exacts ten per cent., when the law says six, fraudulently takes four per cent. from his neighbor. His agreeing to pay it, and to be for the sake of expected gain a partaker of the crime of violating the law, does not change the nature of the case Both he that pays and he that receives are violators of the law, and are worthy of censure. There may be something called honor among transgressors, but that honor that violates law is a false honor, and neither just nor right.

In these remarks I presume not to question the right, nor to explore the reasons, why the governments of the civilized world have fixed the value of money rather than of merchandize or any article of trade. They have had good reasons for it, no doubt. But that is not the question before us. The law exists, and every Christian man must obey this as every other statute, or forfeit his character as a law-abiding disciple of Christ. A. C.

THE CHRISTIAN ORGANIZATION—*No. XV.*

Love is the fulfilling of the constitutional law of Christ's kingdom as much as of the law of Moses. Government in Christ's kingdom not based on Christian affection and esteem, is tyranny rather than moral authority. The Lord Jesus never intended to have any bond of union, rule, authority, or power in his kingdom as a substitute for love, or in the absence of that cardinal and all-essential principle. He desires no organization, no system of government to unite or preserve a society of carnal, selfish, and sensual professors. The sword of the civil magistrate, political interest and honor, are the elements of that organization essential to the state. But spiritual society, or the church, is not to be governed by any temporal, fleshly, or worldly principle. I have no doubt that Papacy or Prelacy are essential to most forms of State religion. Presbyterianism, Diocesan Episcopacy, and Popery, are the best forms of a politico-ecclesiastic association.

Whenever the lion and the lamb, the vulture and the dove, are constrained into acquiescent affection by the charms of human eloquence; whenever the savage tribes of barbarian ferocity are harmonized in eternal peace through the abstract loveliness of virtue, and the ideal

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beauty of natural affection; whenever Christ and Belial form a league of immutable amity because of the claims of their respective friends and the mutual interest of their antagonizing empires—then, but not till then, can I believe that a spiritual government can unite and please a carnal and worldly population, or one that is composed of men in the flesh and men in the spirit.

A mixed community must have a mixed government. A state religion must have a stately constitution and a national head. Now we all know that Presbyterian, Episcopalian, and Roman Catholic institutions not only have been, but still are, national and political in their body, soul, and spirit. Hence they all have their lords many and their courts many—their lords spiritual and their lords temporal.

Yet these are not the only forms of religious empire. Independency, or Congregationalism, though much less predisposed to such an embodiment, is nevertheless capable of a coalescence with certain forms of political democracy. Cromwell could have made a state religion out of the choicest elements of New England Congregationalism. And even Puritanical Independency has learned the use of other armor at the altar than the sword of the Spirit, or the spiritual magazines of the hallowed empire of truth and love.

I firmly take the position that *none but a spiritual people can be pleased with a spiritual government and organization;* or, *that a community composed of two classes of members—baptized believers, and baptized unbelievers—can never be cemented or directed by the constitutional government of Christ's kingdom.* Place Methodism, Episcopalianism, Presbyterianism, or Congregationalism, in their present forms, under a spiritual government, and they would explode to atoms in less than a year. Place a purely Christian community under their administration, and it starves to death, though constantly fed and feasted on their daily fare.

Our community is now discussing the question of organization.—Let me, then, solemnly state the following convictions:—

1. If they attempt to model after any one of those named in the above remarks, they will as certainly, in our judgment, err from the original and essential elements of our profession, as that Christ's kingdom is not of this world.

2. As Christ's kingdom is not of this world, worldly principles and policies have no part or lot in the matter or manner of its government. The Christian institution is neither legal, ceremonial, nor carnal. It is evangelical and spiritual. None are truly members of it but those who are born of the Spirit—born from above.

3. Coercion, then, is wholly irreconcilable with the genius of our

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religion, whether that coercion be political, legal, or ceremonial.—Every thing in Christianity is voluntary, spiritual, and full of love.

4. The proper officers of the kingdom are three—Elders or Bishops, Evangelists or Missionaries, Deacons or Ministers. These are all to be qualified persons—their gifts are intelligence, ability, moral excellence, and spiritual affections. For these essential elements there are no substitutes. The eloquence of angels, the tongues of earth, gigantic talents, fiery zeal, and indefatigable perseverance, are idle and vain without moral excellence, Christian loveliness, and love.

5. There is no one society worthy of the name of a church, that can dispense with any of these offices, because the offices are essential to the body. A man without eyes, hands, or feet, is an imperfect man—incapable of all the services, duties, and privileges of a man; so a church without Elders, Ministers, ordinary and extraordinary, as the case requires, is an incomplete and imperfect organization.

6. The officers in Christ's kingdom in some respects resemble other officers of an intelligent, free, and virtuous community. They are radically and essentially elective. If not all in the primary assembly, and by the universal suffrage of every man, woman, and child in the community, they are essentially and fundamentally elective. Acts, 1st and 6th chapters, abundantly confirm this.

7. They must all feel their responsibility to the Lord and the brethren, or they cannot discharge the duties to both faithfully, efficiently, and benevolently. And the brethren must feel their obligations to them, or they will never esteem them highly in love for their work's sake.

Alas how prone to extremes! Some say, 'Away with the Elders!' Others say, 'Away with the Evangelists!' And others, 'Away with every kind of ministry that can be devised!' Some say, 'We need no pastoral office;' others say, 'Without it Christianity must expire;' and others assume that Evangelists are higher in authority than Elders; while Elders claim that their jurisdiction includes brethren, deacons, evangelists and all! Meantime, in all cases of diversities of opinions there is much need of Christian forbearance and fraternal affection: for, without this cement and bond of union, repulsion, schism, anarchy, misrule, and ruin must ensue.

We must have all the stated officers of the Christian church, not in form, name, or pretence, but in truth and reality. They are all essential. But all of them, without spirituality and love in the head, heart, and members of the body, can accomplish nothing truly pleasing to the Lord, nor good and profitable to men. May the Lord teach us to wait patiently on the weak, to bear with each other's infirmities, and to maintain unity of spirit in the bonds of peace! A. C.

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THE COMING OF THE LORD—*No. XXIV.*

MILLERISM REDUCED TO FIVE POINTS.

CALVINISM and Arminianism are but the right and left hands of modern Christianity in its abstract and speculative character. Each has its antagonist five fingers. Millerism has also conformed to the same logic, and completes its whole theory in the five following points. I quote them from its highest authority, "*The Signs of the Times.*" They are in the words following to wit:—

"*Fundamental Principles on which the Second Advent cause is based.*

I. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state, as it came from the hand of its Maker before the Fall, and is to be the eternal abode of the righteous in their resurrection state.

II. The only Millennium found in the word of God, is the eternal state of the righteous in the new earth wherein dwelleth righteousness.

III. The only restoration of Israel yet future, is the restoration of the saints to the new earth, when the Lord my God shall come, and all his saints with him.

IV. The signs which were to precede the coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And,

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.

The above we shall ever maintain as the immutable truths of the word of God; and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy."

As the year 1843 advances, I am sorry to witness on the part of these friends a greater recklessness of dogmatism, and a still greater falling off from every approved principle of interpretation. The last edition of the theory, in its more compact form, is still more revolting to the mind accustomed to expect consistency at the hands of Apostles and Prophets. If any one of the above five points be true, the interpretation of New as well as of Old Testament prophecy, is utterly impossible. If *seven years* at one time mean 2520 years, and a *thousand years* at another mean endless duration, who can compute the dates of prophecy!

The second article of the new exhibit explicitly states that the only Millennium, or the only thousand years found in the word of God, is the eternal state of the righteous in the "new earth wherein dwelleth righteousness." If this be not a palpable denial of any Millennium at all in the received sense of all Christendom, ancient and modern, then I ask in what terms could any one deny a Millennium or a thou-

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sand years triumph of Christ's cause on this terraqueous planet! If any thing can crown the climax of inconsiderate phrenzy, the final period claims that honor. "The above we shall ever" (to all eternity) "maintain as the immutable truths of the word of God; and therefore till the Lord come we shall ever" (not only during this year, but perpetually,) "look for his return as the next event in historical prophecies." Assuredly these interpreters expect much from the boldness and positiveness of their assertions. If the Apostle Paul reproved those who confidently propagated mistakes as to the Lord's return, as though found in his letters or in any new revelation of the Spirit, methinks there is need for some such reprover at present. When persons of so little information as those can speak with such airs of infallibility—(but, indeed, no person of much intelligence could so speak)—what shall we think of the credulity of this enlightened age!

There is one extenuating circumstance which may place this synopsis of the basis of this new theory in a more intelligible form. It follows an address on "the dangers which the believers in the second advent should avoid;" and as it would seem that in Paul's days the illusion worked idleness and various difficulties in the mind of some of its converts, so works the affirmations of friend Miller at present. Hence, after enumerating nine dangers that might seem to shake the faith of the more reflecting, the above "fundamental principles" are stated as a stimulus to recruit flagging spirits; and this may explain why it is so highly seasoned with confident assertions.

A. C.

MILLERITE FORCES EXAGGERATED.

Is not the following exhibit of the Millerite forces somewhat exaggerated?

"*Second Advent Publications.*—About 5000 papers are issued weekly from the office of the "Signs of the Times," Boston. About 10,000 of the "Midnight Cry" are published in New York; 2000 of the "Faithful Watchman" are published in Sherbroke, Canada East; 2000 of the "Philadelphia Alarm," and as many of the "Second Advent of Christ" are also weekly published; the last is published by brother Fitch, at Cleaveland, Ohio. Will each of the above send us a complete file of back numbers?

In addition to the above, the "Israelite," published in Jeffersonville, Ia., by Dr. Field, is speaking with great effect; and the "Christian Palladium," by J. Marsh, Union Mills, N. Y., though a denominational paper, is yet a valuable auxiliary to the cause.

Brother Scott, of the Carthage Evangelist, is rendering efficient aid. Crihfield, of Cincinnati, is there publishing a paper exclusively devoted to this question.

Within the last year we have circulated more than a million of

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publications in various parts of the world, and more than half a million within six months, from the New York office alone.

Beside this, the friends of the cause are continually sending light upon this subject in every direction.

With such extended and successful efforts, Mr. Dowling talks about neutralizing the effect by publishing 10,000 copies of his work, which has been so essentially and conclusively refuted.

We learn from a letter of brother Hayden, that President James Shannon is lecturing in Harrodsburg, Ky., and vicinity, with much success. We are rejoiced to learn that the good cause is progressing in the West."

Whatever may be said of the impulse that Millerism may have given to the brethren above named, or of their preachings and writings elicited by it, of which it may, indeed, have been the occasion; can it in truth be said that their works are all "Second Advent publications," or "valuable auxiliaries to the cause"—that "brother Scott of the Evangelist is rendering efficient aid"—"Cribfield, of Cincinnati, is there publishing a paper exclusively devoted to this question."—Does any one of these brethren say or write that the Lord will come this year—that time ends this year—that all the prophecies are fulfilled except the one pertaining to the coming of the Lord—that all who do not believe the Lord will come this year, shall be burned up with the earth? These brethren may, perhaps, have left their former ground, and have somewhat changed their views; but are they all "Second Advent men," and are their writings "Second Advent publications" in the appropriated sense of these words—in the new currency of thoughts on prophecy!! I ask for a candid answer to a question which involves in it more perhaps than may at first appear to either party at present: something, indeed, involving their future standing and their future usefulness.

If the expectation of sudden awful and unexpected events, shaking the empires of earth to atoms, deluging the world with disasters and calamities, never before equalled in number, variety, and magnitude, in one consecutive series; and all this, too, at no very distant day—which, in good keeping with many passages of scripture, may be called a coming of the Lord, (though not the second advent at all)—I say, if such an expectation, cherished or expressed, constitutes a second advent pleader or an expectant of the end of the world in 1843, then, perhaps, myself and many others who yet expect time to continue at least a thousand years and more, might be called pleaders for the "second advent near," though dissenting from each and every one of the above five points, which, for my part, I do candidly avow.

A. C.

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IMMERSION FOR REMISSION OF SINS,

ADVOCATED BY ELDER MEREDITH.

It affords me pleasure to introduce to the more intimate acquaintance of our brethren, Elder Meredith, Editor of the "Biblical Recorder," as being able now fully not only to understand, but very convincingly to teach, the true import and design of Christian baptism.—His series of essays addressed to his Baptist brethren of the South, give a very able expose of the true position of this sacred and solemn institution to faith and repentance in the salvation from sin offered in the gospel. I have no exception to take to the view of baptism given in the following essay. It fully delineates our views. We have never gone farther on this subject than he has gone in this essay and in the one that precedes it. Indeed, our attentive readers need not to be informed of this fact, when they shall have carefully read and fully considered the following judicious statements and arguments indicative of his full convictions on this long litigated topic.

Any occasional indirect allusions to our views in these essays under the name of "Campbellism," to save his reputation, while they indicate some of the remaining frailties of human nature, especially in great men, will be extenuated by our readers as venal offences, under all the circumstances that beset our friend Meredith. I give him credit for what he has done; and, indeed, this last essay has no disrespectful allusion in it at all: but even if it had, we must still commend him for so much mental independence. We begin to see a special providence in Mr. Jeter's sermon having been called forth by our visit to Richmond, and in its calling forth from Mr. Meredith such a clear, strong, and forcible exposition of the Bible doctrine of Christian immersion. I again say that I *ex animo* subscribe to the doctrine of baptism as now set forth by our friend Meredith. I have one or two reflections to offer at the close—no way, however, incompatible with the views contained in the following essay:—

FAITH, BAPTISM, AND REMISSION.

In preceding pages it has been shown, it is thought, that baptism, as a prominent form of the New Testament system, is indispensable to admission into the Christian church—indispensable to admission into Christ's mediatorial kingdom—indispensable to Christian discipleship—indispensable to the making of an authorized profession of adhesion to Christ:—in short, indispensable to the possession and practice of Christianity, as the regularly ordained system of reconciliation under the gospel dispensation. These points being conceded, it must follow, unavoidably, that baptism is indispensable to the remission of sins, and, indeed, to all the blessings of salvation, *on Chris-*

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tian principles—that is, in accordance with the designs and provisions of the gospel system of salvation.

At this stage of the argument we are met by sundry inquiries of a highly interesting nature, to which it is proper that due attention should be paid.

1. Is baptism essential to salvation under the gospel? We *presume* it is not:—Although this conclusion is rather made out by way of inference, than the result of any direct and express teaching on the subject. We know that the true believer was saved without baptism, under the patriarchs, and under Moses. The inference is, that the same *may* be done under the gospel. We know, too, that the true believer, considered in the abstract, possesses all the *moral* qualifications necessary to salvation; and that baptism, being a *positive* institution, may be set aside whenever it may suit the divine clemency to do so. We know, further, that it is agreeable to the reason and fitness of things, that the true penitent should not be rejected for want of an external rite, when it is not in his power to render compliance. We are aware, too, that cases have occurred, such, for example, as that of the thief on the cross, where baptism was clearly impracticable, in which salvation has been promised without it. From these, and such like considerations, we are authorized to draw the inference that baptism is not, in the nature of things, indispensable to salvation, even under the gospel. We are no where taught, however, in so many words, that such is the case. Much less are we given to understand, either directly or indirectly, that baptism is not essential to the gospel plan of salvation, or that any can be saved, on strictly Christian principles, without it. It should be understood, then, that those who are saved without baptism under the gospel, though saved in some way which may accord with the principles of divine mercy, are not, and, in the nature of the case, cannot be, saved in accordance with the institutions, nor in conformity to the promises and provisions set forth in the gospel. Their case must always form an exception to the general principle detailed in the New Testament, and comprehended under the general term, "Christianity."

2. But is not salvation frequently promised to him that believes, unconditionally, and without reference to baptism, or to any external rite whatever? We think not. That baptism is frequently enjoined as a condition under the gospel, can be doubted nor denied by no one. Nor can it be doubted by any, who admit the existence of forms in religion at all, that baptism is a highly imperative duty devolving on every believer who possesses the power of compliance. To admit all this, and yet to suppose that salvation has been *unconditionally* promised to the believer, without reference to baptism at all, would be to suppose a confusion and contradiction in the teaching of the founders of Christianity, highly discreditable to the whole concern. On the contrary, it is fairly to be presumed, as has been before remarked, that, when salvation is promised to faith under the gospel, without the mention of baptism, the latter, together with the other forms and duties of the Christian system, was understood to be implied. This must certainly be true of many moral qualities, such as love, penitence, and the like; and the same principle of interpretation may be allowed in relation to baptism. Besides, such conclusion is indispen-

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sable to vindicate the primitive teachers of Christianity from the imputation of teaching the necessity of baptism at one time, and its total uselessness and non-importance at another. The conclusion, therefore, seems to be fair, and indeed unavoidable, that where salvation is promised to the believer under the gospel, without the express mention of baptism, the latter is always understood to be implied, as a well-known and indispensable part of the great gospel system.

3. But is not remission necessarily associated, in the order of time, with the exercise of faith; and must it not, therefore, take effect before the compliance with an external rite can be practicable? Such, it is generally taken for granted, is the fact. And we confess that when we come to *speculate* on these points, such conclusion is at least plausible. But we have long since learned the danger of speculating on points of theology, and especially those of an abstruse or metaphysical nature, when the word of revelation is silent. Now the truth is, whatever may be taken for granted on this subject, that neither Christ nor his disciples have taught that remission is associated with faith in the order of time. On the contrary, they have laid the broad foundation of a great and glorious system of salvation, and have taught, as a general principle, that those who comply with the conditions of said system, shall be saved; while those who comply not, shall not be saved. But they have no where taken that system to pieces, nor undertaken to say at what particular stage of compliance—whether at the first, the second, the third, or even the tenth step—the fulfilment of the divine promise shall be realized. On the contrary, they have taught the system as a *whole;* they have required a compliance with the *whole;* to him who complies with the *whole*, they have promised the blessings of salvation; but to him who complies only in *part*, they have made no such promise. Much less have they undertaken to say that, after the first step, the blessing is sure; and that all beyond *that* is comparatively useless and unimportant. We believe, therefore, that those who have taken it for granted that remission is associated with faith, in the order of time, have taken for granted more than is proved, and more than accords well with the mode of preaching and practising in primitive times. We believe, too, that the assumption has given rise to a mode of reasoning, teaching, and even thinking, on this subject, which has tended more than a little to mystify, confuse, and perplex a subject which was otherwise simple and easy to be comprehended. We are, therefore, unauthorized to say that any one is forgiven, or even that he is a true believer, until he has yielded a voluntary and sincere compliance with the provisions of the gospel, by putting on his Lord in baptism. That a person *may not* be forgiven, in some sense of the expression before this final and sealing act of compliance, we do not affirm. But that he cannot justly apply the promise to himself, as a Christian man, and on Christian principles, is a position, which, in our view, cannot be fairly disputed.

4. To the foregoing it may be added, that baptism being enjoined by special command, the spirit of disobedience and insubordination, necessarily implied in its omission, or in its unnecessary delay, in all practicable cases, must of itself set up a serious obstacle to the claim, not only to the remission of sins, but even to the character of a true believer. We have, therefore, no hesitation in saying, that he who

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undertakes to appropriate the promises of the gospel to the unbaptized sinner, whatever his pretensions may be as to the exercise of an abstract faith, takes upon himself a responsibility which was assumed neither by Christ nor his Apostles; and institues a test of acceptance, which is without a warrant in the records of the divine compact. That a person may not believe before baptism we do not affirm, of course, because a presumable faith is required to precede baptism, in the order of time. Nor do we affirm that a believer may not be, *de facto*, forgiven before baptism. But we say that the sinner can constitutionally lay claim to neither faith nor remission, until he has taken the oath of allegiance which is implied in the great and sealing ordinance of the New Testament.

Now we ask, Are these things so? Have we given above a fair and true exhibition of the mode of teaching, and practising, and comprehending Christianity, in primitive times? If we have *not*, can our error, in argument or fact, be pointed out? If we *have*, then is it not easy to see with how much propriety, and, at the same time, in *what sense*, faith, baptism, and remission, have been connected in one and the same promise? "Believe, and be baptized, and be saved," said the Saviour, in his great and last commission. "Repent and be baptized for the remission of sins," said Peter on the day of Pentecost. "Having believed, arise and be baptized, and wash away thy sins," said Ananias to Saul of Tarsus. "Believe, and be baptized, and go on thy way rejoicing," said Philip to the Ethiopian eunuch. "Believe with all thy house, and be baptized, and be saved," said Paul to the Philippian jailor. The meaning in these, and all similar cases, was not, that faith and baptism were compliances of a similar nature, or, in themselves considered, of equal importance. It was not that both were moral institutions, or, in the nature of things, equally essential to salvation. Nor yet was it that there could be no exception to the general rule, and therefore that there could be no remission under the gospel without baptism. The meaning, we apprehend, was this—that faith and baptism were prominent and indispensable parts of the Christian system—that both were enjoined by the highest authority—that both were indispensable to remission on *gospel principles*, and in conformity to gospel provisions—that he who complied *in full*, had a right to appropriate to himself the promise of salvation—and that he who did not thus comply, could be entitled to no such privilege.

The sum of the whole matter then seems to be this—that faith and baptism are both essential to salvation, not morally—not in the nature of things—not beyond the dispensation of divine mercy; but constitutionally, according to divine appointment under the gospel—in accordance with gospel institutions—and in conformity to the principles and provisions of the Christian system:—in short, that both are indispensable to remission in the only way recognized, and regularly and duly authorized, by the Head of the Christian church.

We have now, at length, arrived at the end of the chapter—of which, we presume, our readers, as well as ourselves, are heartily glad. We have, however, even now, a few remarks to make, which we shall reserve till next week; after which we intend to beset our readers with no more "long yarns," at least until after some of our debts are paid.

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Whether a person can truly believe the true gospel without believing it all, is not a question of profound casuistry, but a question of common sense. Among casuists of certain schools it may, indeed, be a question of some debate whether believing a part of the gospel may save a sinner; but certain it is, that the belief of the gospel is the belief of the whole gospel so far as its items are concerned.

Many, indeed, seem to believe only a part of the gospel. They believe the beginning of it, but not the end of it. They believe that a Saviour was born, lived, died, rose again, &c.; still they do not seem to believe the end of it: they believe all of its effects, some of its precepts, and some of its promises, but not all of them. For instance, the end of the gospel, according to the valedictory of the Messiah, is, "*He that believeth and is baptized shall be saved.*" Now this to him that "believeth and is baptized" is the most salutary, as it is the most important promise in it. It is that which gives the right of appropriation of all its promises, and an assurance of interest in all its gracious provisions. No man, therefore, can be said to believe the gospel, the whole gospel, who does not believe this saying, "He that believeth and is baptized shall be saved." Now the question is, Can any one truly believe that promise, and refuse, decline, or neglect baptism?

A. C.

ORTHODOX PREACHER.

"In quite an elaborate notice of the 'Orthodox Preacher,' the Harbinger says, 'To speak in *English*,' (for he had just been speaking in *Latin*,) 'the Israelite is, I believe, the oldest; the Evangelist is next, and the Orthodox Preacher is the youngest advocate of the immediate end of the world'—'in our family.' How the Harbinger made out our share in the above, we cannot tell; certainly not from reading the Orthodox Preacher. Now be it known, once for all, that we do not believe in 'the immediate end of the world,' nor in the theory of Mr. Miller. I have no idea that the world will come to an end for the coming thousand years and more. We have always objected to the scheme of Miller. Why, then, must we be represented as one of that family? Nor has the coming of the Lord been 'singled out,' by me, 'as the burthen of a new periodical.' It is *one* topic, and only one, exactly as it is one in the Harbinger. May not the Preacher speak for himself?"

Our brother Crihfield, in the above commentary on my notice of his new periodical, places my commendation of his new work rather in the doubtful gender. He seems to be defending himself from my commendation, rather than sustaining the position which I felt myself, in justice to my conceptions of his designs, bound to assign him.—

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He says he is not a believer in Miller's theory. I did not represent him as a believer in that theory. I thought, however, that he seized the occasion that Miller's theory had given, to avow such convictions as authorize the opinion that he mainly agreed with him in the main point as to the end of the world, in some sense of that phrase, not at all current amongst us. The first sentence of his Introduction startled me no little. He says, "The year of our Lord upon which we now enter is one of *much promise* and of *fearful import*." He gives some reasons beginning thus:—"The minds of men have been called to it as the last year of the world's eventful history," &c. "We enter, then, upon a year like this with fear and trembling—not that we are prepared to say the Lord will come in 1843; but in many things we have deference to the opinion of others. That our Redeemer will come, and will not tarry a very great while from the present date, we have said, and do say; and therefore we are not of those who deride those good people who think he will appear before the close of the present year." And what deceived me still more, he immediately adds, "But while we are thus *coming to the time of the end*, and the *final events of earth* are with astonishing rapidity crowding into the last chapter of history, the Orthodox Preacher should be heard therein," &c. And in the same page, after speaking of the failure of his former enterprize, "known in the United States and in foreign countries," he assures us that "under the banners of the *Orthodox Preacher* he is (I am) determined to wage a war in behalf of Christianity, which, under the divine blessing, shall terminate only *with my life or the coming of the Lord*." When I add to this the last sentence of his first number—"It may be, reader, that you shall not taste of death ere the Lord shall appear"—and one verse of his sonnet on "HE COMETH"—

> "'Tis Jesus! 'tis Jesus! The wicked all die,
> Sorely smit with the vengeance of mercy so nigh;
> All the heavens are wrapt in the curtains of fire,
> And the earth melteth down at the breath of his ire,"—

may I not ask, Is not all this enough to create the opinion that brother Crihfield desired to be considered as one of those teaching the immediate end of the world, and the destruction of the present earth and heaven by fire. I dare not impute to him a pretence of belief, or an effort to make capital out of the Miller panic; but as a sincere Christian man, uttering the convictions of his soul.

Since he now distinctly repudiates such views, and intimates as much at least as if I had mistaken his position, it is some consolation that all that have either written on the subject or spoken in my audience, have come to the same conclusion. And hence he is announced

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by the Millerite presses as one of the devoted pleaders of the immediate end of the world.

While I feel the necessity of giving my reasons for the opinions expressed in my notice of the Orthodox Preacher, I must add that it gives me pleasure to inform my readers that brother Crihfield is no Millerite, but one that believes in a thousand year Millennium, at least, after the Lord comes; and that, of course, it was only as a Poet he spoke of "heavens wrapt in fire," and of the earth "melting at the breath of his ire," perhaps in the present year, or at no very remote day, &c. While I cannot but think that brother Crihfield has been unfortunate in the choice of the names of all his periodicals, I can cheerfully accord to him good sense, and many good efforts in the cause of reformation—while I nevertheless think that he has been a little too much addicted to heresy hunting, and certainly his religious scent is of no ordinary discrimination, though I have known him when pursuing a fox sometimes get on the trail of a lamb, till Reynard secured his escape. A. C.

HOW TO MAKE A GOOD PREACHER.

Every church, it is presumed, must be desirous of having a good minister, yet every one may not in their own apprehension be favored with such a blessing. Many churches often feel that their minister is not quite what they desire him to be—not quite the man for the place which he is in. Their eyes are, therefore turned away from the minister whose labors they enjoy, to some other man—or to their *beau ideal* of a minister, and they desire a change. For the benefit of such we would relate the following circumstances, which we are told are substantially matter of fact.

A young man was settled in a large and popular congregation in New England, under very flattering circumstances. The church and people had settled him, with the belief that he was a young man of more than ordinary talents, and with the expectation of his becoming a distinguished man. After a year or two, when the novelty of the thing had worn off, the current seemed to change, and the feeling prevailed that Mr. B—— was not, nor likely to be, quite what they expected. He did not grow as they thought he would; he did not perform that amount of labor which was needed to build up the church, and interest the congregation. Things dragged heavily. The young man felt the influence of the chill atmosphere which thus surrounded him. His spirits sunk, his health run down, and it was whispered around in the society, and in the neighboring towns, that Mr. B—— would probably have to leave—he was not the man for the place. He was not the man of talents which they had anticipated.

While things were in this state, at a meeting of the church, when the pastor was absent, (perhaps one called to see what should be

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done,) Mr. O———, an intelligent and influential member, arose and said—

"Brethren, I think we have been in fault respecting our minister. I think he is a young man of superior talents, and will one day be a distinguished man. But we have not sustained and encouraged him as we should. We have not spoken of him to others with esteem and confidence, as we should. We have been standing and looking on, expecting him to raise both himself and us to eminence. Now let us adopt a different course. Let us encourage our minister with our prayers, our sympathies, and efforts. Let us speak of him with esteem and confidence to others, and say that we think him a man of talent, and who bids fair to be a distinguished man."

The thing was agreed upon. The leading men set the example. Very soon every one was speaking in the favor of Mr. B——. His people visited him, sympathized with him, encouraged him; and people out of the society soon began to remark how Mr. B—— was rising in the estimation of his people. The young man felt the change. The cold damp chill with which he was surrounded, and which was benumbing the energies of his soul, was changed by the influence of such kindly beam, and a warm genial atmosphere came over him. His spirits rose; his health returned; his energies awoke, and he soon showed to all that he had within him the elements of a man. Several revivals have attended his labors. In the affections of the church and people he has long since firmly established himself. They delight in him as a man of talent, as well as a good man. His name has become honorably enrolled among the American authors, and he is one whom his own church and the churches of New England delight to honor. Reader, Christian, would you have a good minister? Go thou and do likewise. *Biblical Recorder.*

EXAGGERATED IMAGERY;

OR,

THE BIBLE OF NO VALUE.

From the sublime to the ridiculous there is but one short step.—Some good orators and poets, and very many rhymers and declaimers, occasionally make that one short unfortunate step. Among the numerous and various specimens sometimes heard from the rostrum, and read from our periodical press, I have not for some moons met with a more striking example of bad taste, and imagery run mad, than is found in an ode to the Bible, found in the "Signs of the Times" just received this morning (May 10th.) As a caution to other writers than *rhymers*—even to some *reasoners*, I quote the following stanza:—

This little book I'd rather own
Than all the gold and gems
That e'er in Monarchs' coffers shone—
Than all their diadems.
Nay, were the seas one chrysolite,
The earth a golden ball,
And diamonds all the stars of night,
This book were worth them all.

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Forsooth, then, it were worth nothing; for an earth all gold, and a sea all chrysolite, could not support a single living creature!!! The real value of any thing in this material universe is its power of producing or of perfecting spiritual and immortal men. Hence, we say, that the order of nature in this universe is as follows: The mineral kingdom exists for the vegetable; the vegetable for the animal; the animal for the intellectual; the intellectual for the moral; the moral for the spiritual; and the spiritual for the divine. All things, therefore, are to be valued in the ratio of their tendency to consummate the last. Now, an earth all gold, and a sea all chrysolite, would be valuable neither for the vegetable, animal, intellectual, moral, spiritual, or divine kingdom. Now, to value the Bible by such an earth and sea, is to make it of no value at all. We have much poetic and eloquent nonsense served up in this age of universal authorship, when every man is his own poet, lawyer, doctor, and divine. A. C.

"CAMPBELLISM AND MORMONISM."

This is the honorable cognomen and association which some of the orthodox periodicals delight to bestow upon our humble pleadings for New Testament Christianity. It is to us a matter of perfect indifference how we are stigmatized. We know who was called a Samaritan and a demoniac; we know who were accounted the "filth of the earth and the offscourings of all things:" but what shall we think of them who do it! They are professed evangelical Christians, and either wholly ignorant of our views, or wickedly intent on defamation.—There cannot be found on our pages, nor in our discourses, a single doctrine taught that has not been approved and commended by many of those called the most learned, most pious, most evangelical bishops, ministers, or elders in Protestant Christendom. There is not a society on earth more truly catholic and evangelical than the churches of the current reformation, where our views are fully taught and carried out in all the details of piety and humanity.

We teach the death of the Divine Redeemer as *the sin offering*, without which pardon and peace never could have been conveyed to man. Our justification, sanctification, adoption, and redemption, is through his obedience unto death, and resurrection from the dead. We teach the fall, corruption, and apostacy of man, and the indispensable necessity of the spiritual and new birth, of a change of heart, of holiness of life, and the utter emptiness of every pretension to any good work without the influence of God's good and holy spirit. We regard justifica-

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tion without faith, or by works, as most anti-evangelical, and teach the indispensable need of faith, hope, and love, in order to our acceptance and ultimate salvation. And while we attempt to give to all the precepts, promises, and ordinances of Christianity their proper value and emphasis in the formation of a pure heart, a good conscience, and Christian love, we do it not in a way to infringe upon any of the foregoing great, central, and all-pervading truths of Christianity. Yet by those who pretend to advocate the evangelical doctrines we are most wantonly and wickedly blasphemed. Still thousands and tens of thousands are being rescued from human traditions and translated into the kingdom of God's own son.

The following extract from the "Christian Messenger," England, recommending the "Christian System," recently published and being circulated through England and Scotland, is a sample of many such recent indications of a better day approaching. A. C.

"Just published, THE CHRISTIAN SYSTEM, in reference to the Union of Christians and a Restoration of Primitive Christianity, as pleaded in the current reformation.—By *A. Campbell.*—Reprinted from the third American edition. Simpkin, Marshall & Co., London; P. C. Gray, Edinburg.

Notice of the above work from the Dundee Herald, of March 3d, 1843:—

We hail this work as the advent of better times. No man of his age has done more for genuine Christianity, and no man has been more vilified than Mr. Campbell. We confess to the charge of having entertained prejudices against him; and as the best amends we can now make for our deprecatory opinion, we shall make known his merits so far as we possibly can. These will be best seen in his own works, of which the present is amongst the last published, and which we will more largely notice at another time. We are glad to know, that in spite of the bad feeling indulged in towards Mr. Campbell, by those who know better, his principles are gradually making head against all the force of the storm, and will ultimately effect an amount of good, of which neither he nor his detractors have as yet any conception. Next week we may be able to give a short notice of his career and of his present work."

FIGURATIVE ALLUSIONS TO BAPTISM.

BETHANY, Va., May 25, 1843.

Dear Father—THE within letter is from a very intelligent brother, and indicates much reflection upon the allusions to baptism as a *burial* and a *new birth*. It also exposes some erroneous views and applications of these metaphors. Still I think our brother has not fully disintricated the subject. Will you please consider the epistle, and

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either prepare it for publication or prepare a substitute. My present engagements call me hence. Will you favor me and the brethren with your remarks on the premises?

Yours affectionately and dutifully,

A. C.

REPLY.

My dear Son—Upon considering the letter on baptism you put into my hands the other day, it appears that there is a variety of opinions respecting its import, and the actual condition of its specified subjects, even amongst those that practise scripture baptism; that is, the immersion of professed believers only. The first opinion mentioned in said letter is, "That none are the proper subjects but such as have been born again." Whereas, according to John iii. 5. it is the very birth act itself—"born of water." And, because of its effects, it is also frequently called "the washing of regeneration." Tit. iii. 5. But because baptism is also figuratively called a burial, (Rom. vi. 4.,) and the proper subject is said to be begotten by the will of the Father, through the word of truth, James i. 17–18. "To be begotten again by the word of God, who liveth and abideth forever." 1 Pet. i. 23. And consequently must be alive to God; therefore, why should such be buried? "*Shall we bury the living?*" Hence comes a second opinion, namely: That the subject remains spiritually dead till after baptism; and that, immediately upon being raised up out of the water, he inhales the spirit of life—of a new life to God. The first of those opinions compounds generation with birth; the second compounds birth, or the act of coming forth of the water, with generation, or that divine act of quickening us by the word of truth, which makes the believing subjects glad to get into the water. Acts ii. 41, and viii. 36. Now, though these two opinions reverse, each of them, the natural order of the facts in the case; the former, putting the birth in the place of generation; the latter, the burial of the old man before the creation or existence of the new man, at whose desire and request was the death of the old man, and his burial forever, and who had embraced the death of Jesus Christ for this purpose, and was therefore baptized into it; and this burial with him, by baptism into his death, for the enjoyment of the benefits of it—I say, though these two opinions thus differ, yet this difference by no means affects the believing subject; for they equally realize the nature, the effects, and the consequences of sin; equally realize the intention and effects of the death of Christ for the redemption of transgressors from the love, the practice, and the punishment of sin; and equally embrace it for that purpose. These things being so, what matter about such differences?

But, besides these opinions, there are also several questions suggested respecting baptism. 1st. "Is baptism a figurative burial after a figurative death?" To this it may be scripturally answered, that all positive institutions of a religious nature, since the fall of Adam, are really figurative. Heb. iii. 5., and x. 1. And, that baptism being of this class, must, of course, be so too. Rom. vi. 5, 6. "For if we have been planted together in the *likeness* of his death," &c. &c. But although baptism be a figurative burial, it is not in relation to a figurative,

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but a real death, endured on account of the sins of the saved. Now, it is into *his* death that we are buried in baptism, "that being thus justified by faith in his blood, we may be saved from wrath through him." Rom. v. 9. Thus, through this faith, we become actually included in the benefits of his death, as being of the number of those for whom he suffered; and thus we put him on as our covenant head—our representative and surety; and, in this respect, the burial is not before the death.

Ques. 2*d.* What connexion has the remission of sins with baptism? It is the prime means of enjoyment; and faith is the principle, not only of this, but of all religious enjoyment upon earth. And not only the principle, but also the measure; for, "according to thy faith, so be it unto thee." Wherefore, for, into, or in order to, the enjoyment of the remission of sins, is a fair and just version of the sacred text.

Ques. 3*d.* Would "be baptized because of the remission of sins," be a fair translation? That would be as the word "*because*" is understood. If it respect the enjoyment of this blissful privilege, it would mean the same with for, or in order to; but, if for the possession or procurement of the benefit, it would then imply something of a mercenary import; such as purchase or interest.

Ques. 4*th.* Whether is the believer's baptism expressive of his death to sin, or of a death by sin already endured by his representative? It appears from the connexion of the 2d. and 3d. verses of Rom. vi. with each other, and with the subsequent context, that it is expressive of the latter; and therefore, ought to have been so translated. Thus:—"How shall we that have died *by* sin (not *to* sin) live any longer therein? Know ye not, that as many of us as were baptized into Jesus Christ were baptized into his death? That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the *likeness* of *his* death, we shall be also in the *likeness* of *his* resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that we should not henceforth serve sin; for he that is dead is freed from sin. Rom. vi. 2–7. And now, believing all this, what do we, in our baptism, but consent to his burial? That is, to the burial of him who was crucified with Christ; namely, our old man.

Upon the whole, if we believe the express declarations of the Apostles and Prophets concerning the person, offices, and achievements of the Saviour, and rely upon him accordingly, through the obedience of faith, for the enjoyment of all the blissful invitations and promises presented to us in and through him, our religious opinions, unless they really contradict these declarations, can do us no injury. And if this essential difference between faith and opinion were duly realized, it would save a great deal of time for better purposes, and prevent much contention and trouble, and, of course, much mischief; "for where envying and strife are, there is confusion, and every evil work." James iii. 16.

With due respect, yours, my dear son,

T. C.

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BETHANY COLLEGE.

Extract from the Catalogue of Bethany College for 1843.

STUDENTS in atttendance during the session:—

Kentucky,	44
Virginia,	34
Ohio,	17
Tennessee,	13
Pennsylvania,	11
Mississippi,	5
South Carolina,	3
New York,	3
Missouri,	2
Illinois,	2
Louisiana,	2

It will be seen from the above recapitulation that there have been, during the session, 136 matriculates of Bethany College. All of these, however, have not been at the College at any one time—some of them not having entered till a considerable portion of the session had elapsed, and others of those who commenced with the beginning of the session having, from sufficient reasons, left before it expired.

It is but three years since the first brick was moulded for the erection of Bethany College. During this time a College Proper, four stories, 83 by 45; a Steward's Inn, equal to 107 feet by 36, 4 stories; and one wing of a Mansion House, 73 feet by 24, two stories—have been completed. Connected with the College, though not upon the grounds, a spacious new building has just been erected, which will be ready to receive the primary departmenf at the commencement of next session. Besides the College Common Hall, a Room of 80 by 42 in the clear, and two Society Class Rooms, large enough for 100 students each, there are for the accommodation of Students some 75 or 80 Rooms furnished, affording ample accommodation for 150 or 160 Students within the College precincts. Two Literary Societies have been formed with the nucleus of two Libraries. An incipient College Library and considerable Chemical and Philosophical Apparatus have been procured. The whole subscriptions to this Institution amount to about $25 000.

The cost of buildings erected and furnished, and certain purchases of apparatus, amount to about twenty-five thousand dollars. Every donation, large and small, is recorded, and from time to time printed exhibits are to be made. It is the paramount object of this Institution to educate the youth of the community placed under its care in harmony with the genius of human nature and in accordance with the whole constitution of man, as a physical, intellectual, and moral being. Its claims on the benevolent for aid in the prosecution of its schemes of improvement, are, as we conceive, of no ordinary character; and nothing but the unexampled pressure of the times could have accounted to its friends for the lack of those timely aids and facilities which an object of such magnitude and importance would seem to require. Some forty or fifty students more than the present applicants can be accommodated next session.

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Extra the usual course of instruction in Colleges, lectures are delivered to all the Students on the anatomy and physiology of the human system by Professor Richardson, without any extra charge. Anatomical preparations adapted to such a course of instruction having been purchased, so much of these branches of useful science as are necessary to the knowledge of "one's own self," in order to the intelligence and practical application of the laws of hygiene, can be communicated to all those capable of studying the grammar of any language, ancient or modern. There is a popular, and yet sufficiently scientific form of communicating such knowledge, especially with the necessary preparations for demonstrations, as at once interests very young Students, and familiarizes them with such a revelation of their physical constitution, and the means of preserving health, as greatly to benefit them in after life. We wonder that there is not instruction on these most interesting of all sciences in every school and College in the civilized world. To be scanning the flights of Pindar, and the rhapsodies of Homer—to be delving into the Geological structure of our earth; or, wrapt in the contemplation of the starry heavens—to be diving into the mysteries of lunar volcanoes—or measuring specks on the face of the sun, while a Student is ignorant of his own organization, and its healthful functions, and wholly unacquainted with the ways and means of preventing disease and disaster, or of preserving a weak, and of restoring an exhausted constitution, appears exceedingly imprudent and reprehensible. Besides, as a matter of mere science, what equals the science of man's own wonderful and mysterious structure! The human body, in all its various and mysterious systems, departments, and adaptations, is the best system of natural theology—the best text for the inculcation of that science in the whole material creation. It is certainly of more interest to any young man than the acquisition of a dead language.

But moral culture, directed and promoted through the daily study of sacred history—the Bible developments of God and man—the spiritual and immortal relations of our race revealed in the lives and actions of the great men of the Bible, good and bad—is one of the most essential interests of every College based on the true philosophy of man, and designed for the improvement of the world. This is supremely intended and regarded, in Bethany College, as an object of paramount and transcendant importance. Hence the strict regard to the moral attainments and character of those permitted to enter and to continue in this institution. Despite of all our care in this matter, several Students have, on favorable recommendations, been received here more fit for a house of correction than for a seminary of learning. From our rural and insular position, so favorable for the detection of all manner of habits injurious or improper, the character of young men cannot long be concealed. Students of Bethany College are not only in the hours of recitation in College, but by night and day exposed to the inspection of Professors; hence, young men that might be both concealed and endured in a town or city College, cannot be long concealed or endured here. In some instances, where Students have been rather young, and evidently unknown to those friends that recommended them, on indication of lack of moral principle we have thought it expedient, by way of experiment, to ascertain the possibility of refor-

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mation. We have, therefore, during the present session. expelled two, and dismissed, for the balance of the session, no less than nine, whose farther continuance here was more likely to injure the institution than it was to benefit them. Our days of experimenting close with the present session. On the arrival of a new Student, besides his good testimonials, care will be taken soon to ascertain his character; and should it be considered faulty, a private admonition will be tendered; if that is not enough, on any repetition a public admonition will be administered. That failing, dismission for the session, or, if the case demand it, dismission forever from the institution will immediately follow. It is important that this be generally understood, to prevent the sending of bad or doubtful characters to the College. It will save both the expense and the mortification of having sons or wards sent home a few days or weeks after their arrival. We must have a *moral* institution—an asylum for those who desire a liberal literary and scientific education, without the hazard of bad habits or any extrinsic contamination.

Our second session closes with a very excellent and exemplary class of Students indeed. Of the more advanced classes of young men in attendance, the great majority would be an honor to any institution for general good behaviour, and assiduity in acquiring learning and science.

The junior department of the institution at the commencement of next session will be placed in a separate building, and under a special supervision, at the distance of a quarter of a mile from the College Proper. There will be all the advantages of a more domestic government, and of a mode of instruction much better adapted to boys in the more rudimental branches of education than is practicable with young men. The easential part of our plan of a thorough preparatory department, cou'd not go into operation sooner than the first of September next, because of the want of a suitable building. All Colleges need such an institution; and our system of instruction imperiously demands it. We promise more, because we contemplate much more from training boys of from 8 to 15, secluded from all extrinsic influences, and placed under a sort of paternal and scholastic government at the same time; where both head and heart may be cultivated much more thoroughly and successfully. More care of apparel, more attention to personal cleanliness and general manners, more strict and continued devotion to study, more regularity in the hours of going to bed and rising, can and will be secured on this plan, than is practicable on any other.

The Professor who is principal of this institution requires all the varied accomplishments necessary to an acceptable Professor of the languages, and whose powers of government are fully equal to his power of instruction. This institution shall be as much under the control and direction of the Faculty of the College as the College itself; indeed, in our system of education it is an essential part of it, and the Faculty are as responsible for the primary and academic departments, as they are for any other classes in the institution. A. C.

Dr. Johnson once said, the best system of education was "school in school hours, and home instruction in the intervals."

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LUDICROUS EFFECTS OF THE APPEARANCE OF A COMET IN 1712.

In the year 1712 Mr. Whiston having calculated the return of a comet, which was to make its appearance on Wednesday, the 14th of October, at five minutes after 5 in the morning, gave notice to the public accordingly, with this terrifying addition, that a total dissolution of the world by fire was to take place on the Friday following — The reputation Mr. Whiston had long maintained in England, both as a divine and a philosopher, left little or no doubt with the populace of the truth of his prediction. Several ludicrous events now took place. A number of persons in and about London seized all the barges and boats they could lay their hands on in the Thames, very rationally concluding, that when the conflagration took place, there would be the most safety on the water. A gentleman who had neglected family prayer for better than five years, informed his wife that it was his determination to resume that laudible practice the same evening; but his wife having engaged a ball at her house, persuaded her husband to put it off till they saw whether the comet appeared or not. The South Sea Stock immediately fell to 5 per cent., and the India to 11; and the Captain of a Dutch ship threw all his powder into the river, that the ship might not be endangered.

The next morning, however, the comet appeared according to the prediction, and before noon the belief was universal that the Day of Judgment was at hand. About this time 323 clergymen were ferried over to Lambeth, it was said, to petition that a short prayer might be penned and ordered, there being none in the Church Service on that occasion. Three maids of honor burned their collection of novels and plays, and sent to the bookseller's to buy each of them a Bible, and Bishop Taylor's 'Holy Living and Dying.' The run upon the Bank was so prodigious, that all hands were employed from morning till night in discounting notes and handing out specie. On Thursday considerable more than 7,000 kept mistresses were legally married in the face of several congregations. And to crown the whole farce, Sir Gilbert Heathcote, head Director of the Bank, issued orders to all the fire officers in London, requiring them "to keep a good look out, and have a particular eye on the Bank of England."

London paper.

JARED SPARKS.

Horace Greely, of the New York Tribune, tells the following anecdote of this distinguished writer:—

"I have often worshipped in a Baptist meeting-house in Vermont, whereon, at its construction, some thirty years ago, a studious and exemplary young man was for some time employed as a carpenter, who afterwards qualified himself, and entered upon the responsibilities of the Christian minister. That young man was Jared Sparks, since editor of the North American Review, of Washington's voluminous writings, &c., and now recognized as one of the foremost scholars, historians, and critics in America." *H. H. B. Reg.*

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SEAL OF BETHANY COLLEGE.

To A. Campbell, President of Bethany College.

According to your request, and that of the Faculty, I have framed a device for the College Seal, which I beg leave to present to your consideration.

From the slight attention which I have been able to give to the subject, and in the absence of works which treat of it, I may not have selected the best symbols or adopted the best arrangement. Simplicity should doubtless be studied, and remote images and allusions should be avoided; yet, on the other hand, there can be no greater deficiency in a device than this,—that it is too easily understood. It is the very essence and charm of a device, that its meaning be hidden to the casual observer, and discoverable only by strict and minute attention. It is in fact essentially an enigma. The symbols are given without their application; and it is in the discovery of this, that the mind is gratified. It is necessary to observe only, that the symbols shall appropriately represent the things for which they stand, and that some part of the device should serve as a key to unlock, to the intelligent, the meaning of the whole.

A device, suitable for a College, should, it seems to me, have a direct reference to the utility and importance of learning. There is a prejudice against education with the mass of the people, and especially against a College education. Does it not then become a College, as an institution of learning, to assert the claims, and impress, by its very seal, the importance of literature?

It is a vulgar error, that sufficient knowledge may be gathered up from the surface of things, by common observation, for all the purposes of life and the ends of human destiny—that truth is not now, and never has been, in the bottom of a well, unless she fell in by accident:—in a word, that a knowledge of things alone is needed, without that of language and science. But if it were even true, (as it is not,) that truth could be thus readily acquired, it is undeniable that language and science alone can enable any one to use to advantage the truth he knows. The man ignorant of these, however much truth he knows, is incapable of expressing or communicating it. It is a sealed up fountain—a mine unopened, unknown, unprofitable. There is a mutual dependence of truth and literary attainment upon each other. A mere knowledge of languages, without truth and fact to give it use, were just as vain as a knowledge of truth without the power to make it known. If the volumes of nature and religion, with their facts, be

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sealed, the *learned* cannot read them, and their learning avails nothing. But if, on the other hand, we present them to the *unlearned*, even with the *seals broken*, they cannot read them, because they are not learned.

I have sometimes heard teachers of religion inveigh, in very bad English, against learning. They were carried away by their zeal against commentators—though doubtless the principle illustrated by the Fox and the Grapes had something to do with the matter. It seemed to me that a tirade against learning, accompanied with the usual boast of the plainness of scripture, came with a very ill grace from one who could not speak correctly his mother tongue. The writers of scripture, if some of them were plain unlettered men, wrote grammatically at least. If, then, the unlettered preacher say that correctness of language is unnecessary, he is condemned by his own standard—and if he say that the sacred writers were inspired to write grammatically, he witnesses against himself that he is not one of the Lord's prophets.

The mutual relation between Truth, Religion, and Literature, has never been more conclusively shown than in the history of the Lutheran Reformation, which was not only fostered and maintained by the learning of the University of Wittemberg, in which Luther and Melancthon labored, but was found every where, as it progressed, to go hand in hand with science and the arts. Speaking of characters like those above mentioned, in his own time and country, Luther himself says: "We are asked, 'What is the use of learning Latin, Greek, and Hebrew, when we can read the Bible in German?' But for languages, I reply, we should never have received the gospel. Languages are the scabbard in which the sword of the Spirit is found; they are the casket which holds the jewels; they are the vessels which contain the new wine; they are the baskets in which are kept the loaves and fishes which are to feed the multitude. If we cease to study languages, we shall not only lose the gospel, but eventually we shall be unable either to speak or write in Latin or in German. From the hour we throw them aside, Christianity may date its decline, even to falling again under the dominion of the Pope. But now that languages are once more held in estimation, they diffuse such light that all mankind are astonished—and that every one may see that the gospel we preach is almost as pure as that of the Apostles themselves. The Holy Fathers of other days made many mistakes by reason of their ignorance of languages: in our time, some, like the Vaudois of Piedmont, do not attach value to the study of them; but though their doctrine may be sound, they often fail of the real meaning of the sacred text: they are without a safeguard against error, and I much fear that their

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faith will not continue pure. If a knowledge of languages had not given me the certainty of the true sense of the word, I might have been a pious Monk, quietly preaching the truth in the obscurity of the cloister; but I should have left Pope, sophists, and their anti-Christian power in the ascendant." Thus spoke the master-spirit of that reformation which gave to the world at once liberty, science, and true religion.

But to come to the point in hand: I have found some difficulty in selecting emblems—suited both to express the ideas intended, and to make a good impression and appearance on a wafer. Upon the whole, I propose that a tripod be represented, supporting the two volumes TRUTH and SCIENCE; and that upon these be placed a *quiver* of arrows and a *bow*—with the motto above. *Pharetram Veritas, sed arcum Scientia donat.* The two volumes, representing Truth and Science, in which divine power, wisdom, and goodness are equally displayed, may fitly rest upon the tripod, which indicates that they are divine oracles; and is also suitable, because used by the ancients as an emblem of steadiness and constancy. It is a familiar and beautiful figure to represent Truth as employing arrows to pierce her enemies, and extend her triumphs; but as arrows are useless without a bow, just as truths are without language to utter them, or science to guide them, Science may be truly said to furnish the bow by which the arrows of Truth are directed and impelled. The motto above will clearly explain the emblems; but should it be regarded as rendering the meaning too obvious, it may be omitted, simply placing in lieu of it upon the volumes respectively, the words VERITAS & SCIENTIA. I should like to have the palm-tree upon one side, overshadowing the whole, if it could be introduced by the engraver, without crowding the seal too much. The palm is the emblem of victory as well as of physical and mental vigor, and has also an etymological relation to the word *Bethany*, which by some is rendered, "the house of *dates*,"—the fruit of the palm. All which is respectfully submitted. R. R.

NEWS FROM THE CHURCHES.

Chardon, Ohio, March 1, 1843.

A few Reasons for a Change of Position.

For the edification of my Christian brethren I offer the following apology:—Christians, all Christians, have a great work to do; and only a little time in which to work. The world is unbelieving, unconverted, unsaved. The Lord has sent out his light and his truth by the agency of his people, to save the disobedient from their sins. He has given us full instruction, and placed in our hands the means necessary to the accomplishment of this great work. Are the means all adapted to the end in view? Yes. It were almost profane to ask the question. Well, then, the Lord's way of saving sinners should be considered infallible—the means of grace ought never to fail. But whom has the

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Lord proposed to save? Answer: The believer in Jesus. John iii. 15. and Mark xvi. 16. All who believe the gospel may be *infallibly* saved from their old sins; and all, *every* one, who continues to *obey* the gospel unto the end shall be infallibly saved in the kingdom above. These two salvations must be kept in view. An unsaved believer, then, ought not to be found of very long standing. But there is a very large class of such persons, who are called 'seekers,' 'mourners,' 'anxious,' &c. And it is well known, too, that such persons continue a long time in that state, earnestly desiring to serve the Lord; but know not how they can be introduced directly into his service. Nay, multitudes die in this state of doubts, perplexities, and fears. Wherefore all this? Has the Lord so ordained, that remission of sins, salvation, and eternal life are suspended upon the issue of doubtful causes and considerations which are partly divine and partly human? Nay, verily.

In the present *politics* of the religious world, the conversion of a sinner is a matter of as much uncertainty as the drawing of a prize by a lottery ticket. This ought not so to be. I have never been satisfied with such religious teachers as could not safely and certainly conduct just as many persons into the vineyard of the Lord as were anxious to go in. In short, I am dissatisfied with a system of religious teaching which does not point *every believer* to an infallible means of salvation, without danger or delay. How shocking, in view of the eternal consequences of such a failure, to see, as lately I have seen, 40 penitent believers, who were willing to do whatever was required, led to the "anxious seat" from time to time, and finally become discouraged and turn away in despair. This is a slow and doubtful way of turning sinners to righteousness. Is the Lord's way of saving men thus weak and inefficient? Have not men rather substituted their own way for the gospel way? The effort now making by all parties is sufficient to revolutionize the world shortly, if it was not so grossly misdirected. But now, the advance of the gospel is not half equal to the increase of population. Sinners are greatly multiplied for the want of a fair and full display of that old gospel which is the power of God unto salvation to every believer. These are, indeed, only a few of the many reasons by which I have been induced to join my efforts with those who discover the following order in the way of approaching and enjoying the fulness of the blessing of the gospel—faith, repentance, baptism, remission of sins—the Holy Spirit.

E. G. BENJAMIN.

Cincinnati, Ohio, May 4, 1843

I returned home last evening, after a week's visit with brother Moss, to New Richmond, Ohio. Eighteen became obedient to the gospel, who, with seven immersed believers found among the sects, joined themselves to the original band of Disciples in that place. We left the church, now numbering forty-two souls, with hearts filled with gratitude, fervent in spirit, rejoicing in hope

EDWD. B. HOWELLS.

Euclid, Ohio, April 17, 1843.

The interest on the public mind still continues. I have baptized 20 since I returned. Brother Robison has, within four weeks after his return from Pittsburg, baptized as many as there were together in that "upper room" on the early morn of Pentecost. These additions are chiefly in Ohio City, Euclid, and Munson, Geauga county. O! that all might well consider that it is an enlistment not for a single campaign, but for all of life. *Feed the lambs.*'

A. S. HAYDEN.

Washington, Pennsylvania, May 23, 1843.

I am happy to inform you that the good cause we are pleading is gaining ground. Last month we gained 10 confessions to the good cause of the Lord in the city of Wheeling; 9 from the Methodist church, and 1 from the Episcopalians a respectable lady. At Belor's Station we gained 23; 1 from the Roman Catholics, 2 from the Presbyterians, and 2 or 3 from the Methodists. At Nottingham, ten miles east of Cadiz, we gained 11; 1 from the Unionists, 2 from the Methodists, and 8 from the Quakers. At Cadiz we gained 11, and among them was my eldest son. At Warrington, 1; Dutch Fork, 6; Washington 12, and the prospect good for more. We will close our meeting here on Thursday next. From this we go to Pigeon Creek. The 3d of June we will be at West Middletown, if the Lord will.

GEORGE W. LUCY.

Greensburg, May 4, 1843

I have this day returned from a nine days' meeting at Cambridge City, where we had 25 additions by immersion—8 men and their wives; 3 Doctors and their wives, and 1 Lawyer and his wife; 3 Methodists, 4 Presbyterians, 7 Friends or Quakers, and 1 Deist. Cambridge is the residence of our excellent brother Hoshour. We had brethren Franklin and M B Hopkins part of the time, and Dr. Brown and Arthur Miller came at the close of the 9th day. They gained 4. We immersed 2 at Connersville. I have immersed about 75 the last two months, and gained about 30 from the Methodists, Baptists, Presbyterians, and Quakers.

J. B. NEW.

Cambridge City, Indiana, May 9, 1843.

I embrace the present moment to inform you that we recently had a *protracted*, not a *big* meeting; I mean not a big meeting to which brethren resort from the distance of 12 to 15 miles; but a continued meeting, under such circumstances as left the friends of the cause time to attend meeting without distraction of mind about accommodating strangers. Our fellow citizens turned out well. The meeting was conducted by our beloved brethren J. B. New and B. Franklin. The result of this meeting was the immersion of 25

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individuals, among whom were 3 of the medical faculty, with their amiable consorts; besides five other husbands and their worthy companions—all in the prime of life. May the Lord preserve those who have entered into covenant relation with him, in the path of rectitude and purity!

SAMUEL K. HOSHOUR.

Boon county, Missouri, March 27, 1843.

On the third Lord's day in this month I immersed 4 in Columbia, one of them a prominent lawyer, and one other the son of a Baptist preacher. This makes 48 accessions in all, since the commencement of our meeting the last of January.

I have recently spent several days in Rockport, embracing the 2d and 4th Lord's days of this month. Twenty-one additions there. I also obtained 4 others at Mount Pleasant on my way home. Brother L. Hatchett obtained 12 volunteers at a meeting in the north of Callaway county, on the 2d Lord's day, and some ten or twelve others in the vicinity of Millersburg since. Oh! that we had efficient proclaimers equal to the demands in our country; for truly are the prospects great and flattering.

T. M. ALLEN.

Euclid, Ohio, April 26, 1843.

I have just returned from a visit to the church of Auburn, where eleven obeyed the Lord. This infant church progresses well: it was organized two years ago with 21 members; it now numbers over 60.

A. S. HAYDEN.

Bedford, Ohio, April 26, 1843.

On my return from Pittsburg I spent first Lord's day at home—immersed 3; next in Ohio City got 30; spoke one evening in Independence; got 3. Then went to Munson, Geauga county; held a meeting of ten days; got 76; was refreshed by the presence and labors of brothers Bokins and Otis, who came to my assistance towards the close of the meeting. Went next to Erie county; got 8 on the way, and spoke there three discourses in a small school-house, where the Baptist minister with whom I had an interview, Elder Warren, of Berlin, invited me into the Baptist house, which was commodious. He assented to the doctrine of the Bible and Bible alone as a rule of faith and practice. I was treated by the Baptists, who numbered, I think, some 200, with brotherly kindness and affection. The Elder gave me half the time on Lord's day; got 14 additions from the world, and I trust the Baptists and they will be one. I left them, the Elder agreeing to feed the lambs. Elder Warren is a man of talents and independent mind. I have not seen so spiritual a congregation among the Baptist ranks.

J. P. ROBISON.

Valley Store, April 22, 1843.

We had a delightful meeting in Fredericksburg. Brethren Duval, Coleman, Walsh, Leiger, and myself, were all the proclaimers present, save those who are members of the congregation. Brother Hensball and other proclaimers expected, were laboring successfully in other sections of the country. Before the brethren left 8 submitted to the authority of our King. While brother Coleman was laboring at Emaus and Antioch, I continued the meeting in Fredericksburg till the 19th day from its commencement, and 19 persons in all were added to the church. Six were baptized in Caroline through the labors of brother Coleman. Not long since I had the pleasnre of speaking for two days in Upper King & Queen—the congregation over which brother Andrew Broaddus presides. Three came forward in that house, confessed before all their faith in the Lord Jesus, and were baptized by his authority. It would have afforded us much pleasure to have met with old brother Broaddus, but he had an appointment in King William, and therefore we could not define "our position' in his presence. We had, however, an attentive, and perhaps an *unprejudiced* hearing from many of his brethren; and, judging from the interviews we had with them, and all that we heard from others, no good reason can be given on their part why we should not unite and co operate in proclaiming the glorious gospel of the Son of God. I shall ever retain a pleasing remembrance of my visit to Upper King & Queen, and I trust brother Broaddus and other Baptist preachers will let us have an opportunity of hearing them in some of our houses of worship. The old gentleman would certainly be greeted cordially by all the brotherhood, but especially by old brother Henly. May we all be filled with the Spirit of "love, truth, and gentleness;" that our life may be sweet and death happy, and at the second coming of Jesus raised from the grave, dressed in a robe of spotless purity, and crowned with glory and honor and immortality.

J. D. FERGUSON.

Sweet Home, Indiana, April 15, 1843.

Brethren Wilson, Martindale, and myself, have been in the field most of the winter, evangelizing, and with as much success as could have been expected, considering the incipient state of the cause in this country, and the great strength of the Methodistic opposition, and consequent ignorance of the oracles During the winter there have been nearly fifty additions to four churches, mostly by immersion. Much prejudice in several neighborhoods has been removed, and a more extensive hearing obtained. We have now returned to our farms. Our families must have their bread and apparel, and scripture instruction.

A young brother of promise, James Winchell, has lately commenced making the proclamation in La Porte county and other places, with considerable success.

CORELY MARTIN.

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Indian Run, Stark county, Ohio, April 8, 1843.

A man by the name of Israel Beldon, who has been for some time a preacher of high standing among the Baptists, came out last Sunday in the presence of a respectable audience, and after making known to his brethren individually what he intended to do, in a beautiful and eloquent address renounced all creeds but the Bible, bade his old brethren an affectionate farewell, and is now laboring steadfastly and zealously in the Apostle's doctrine. This step of brother Beldon will no doubt be soon imitated by others, who, like Agrippa, are almost persuaded to become Christians. May God bless him! Amen!

CHARLES MILLS.

THE CHRISTIAN SCRIPTURES.

NEAR PARIS, TENNESSEE, May 2, 1843.

Dear brother Campbell—I BELIEVE that I have once or twice suggested to you the advantage of publishing the two versions of the New Testament—the old one, or the one in common use, and that published by yourself,—in one volume, in *parallel* columns—the old on the left hand side, and the new on the right of the page. I am more and more convinced every day of the utillty and want of such a work. Many would then purchase it, who would not purchase the new alone; and it would meet with a ready and extensive sale, as almost every brother would like to have it. Besides all this, and something of as much more importance, the new would then by the contrast produced by its juxtaposition to the other, exhibit its superiority over the old to the greatest advantage. Another *great* desideratum. The New Testament should be made a *school* book, and should form a part of the course of study of all our youths. We much *need* an edition with questions at the bottom of each page, after the manner of our school-books of philosophy, chemistry, &c., and appropriate references; and who so well qualified for this task as yourself? I hope therefore to see from your press, ere long, such a work with the two versions, questions, &c. Please drop me a few lines, and let me hear from you on this subject; and also in regard to your contemplated work on Methodism and on Sprinkling and Infant Baptism. Is it still your intention to publish these as you wrote me last year; and if so, when, the Lord willing, will they be out?

Yours in the Lord,

JOHN R. HOWARD.

The above projects are all upon our mind, and progress is being made in some of them. But that suggested by brother Howard requires more time than we can promise for a year or two. We want to issue, some time soon, the Epistle to the Romans, or the Hebrews, in a new form, with notes critical, historical, and illustrative of the legal usages referred to. A. C.

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DONATIONS TO BETHANY COLLEGE.

New favors are still being bestowed on Bethany College. To none, however, is the Natural Philosophy Department more indebted than to the liberality of Bishop *P. S. Fall*, of Frankfort, Kentucky; who, in addition to his liberal subscription, has presented sundry valuable Books, a good Telescope, Air-Pump, and Electric Apparatus. If a tithe of those brethren who have as much in their power as this distinguished teacher and patron of science and literature, were only half as considerate of our wants, and of their obligations to do good, Bethany College, not only in its library and apparatus, but also in its pecuniary resources, would be able to return to the church and to society at large many sons of literature, science, and religion, in return for their liberality, who might claim a respectable rank amongthe benefactors of mankind.

A. C.

TO MY PATRONS.

Several things have retarded for some months past, the usual circuit of the Messenger. The rivers have been so locked up with ice, that paper could not, till very recently, be obtained. Another reason was, that so many of my patrons have failed to pay their small dues for the Messenger, for the two last years, that I was unable to prosecute the work without involving myself more deeply in debt. A third reason, and not the least, is, that in my old age I feel the infirmities, attendant on years, pressing on me very sensibly, and which incline me to retire from all labor, and to seek repose. But I am persuaded once more to venture, but not till I had associated with mo a co-editor, brother *David P. Henderson*, one of our successful Evangelists, whose editorial talents will doubtless be very acceptable to you.

B. W. STONE.

WHO ARE THE GREAT?

It is not improbable that the noblest human beings are to be found in the least favored conditions of society, among those whose names are never uttered beyond the narrow circle in which they toil and suffer, who have but "two mites" to give away, who have perhaps not even that, but who "desire to be fed with the crumbs which fall from the rich man's table;" for in this class may be found those who have withstood the severest temptation, who have practised the most arduous duties, who have confided in God under the heaviest trials, who have been most wronged and have forgiven most; and these are the great, the exalted. It matters nothing what the particular duties are to which the individual is called—how minute or obscure in their outward form. Greatness, in God's sight, lies not in the extent of the sphere that is filled, or of the effect which is produced, but altogether in the power of virtue in the soul, in the energy with which God's will is chosen, with which trial is borne, and goodness loved and pursued.——*Channing.*

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A RAY THAT BEAMS FOREVER.

THERE is a flower that never fades,
A rose no storm can sever;
Beyond the tulip's gandy blaze,
A ray that beams forever.

There is a charm surpassing art,
That speaks in every feature,
Which twines around the feeling heart—
It is thy charm, O Nature!

Then, stranger, if thou fain would'st find
The rose no storm can sever;
Go, seek its dwelling in the mind,
The ray that beams forever.

OBITUARY.

WE are daily losing some of the excellent of the earth from our communion. Since the demise of our most worthy and amiable brother Pomeroy, noticed in our last, a brother with whom I had the pleasure of a very favorable acquaintance, an Elder of the church at Brunerstown, Ky., we have learned that another Elder and an excellent brother, WILLIAM SCOTT, of Smithfield, Ohio, has crossed the Jordan and gone to rest—Tidings also have reached us of the departure of the devoted, zealous, and amiable sister FERNEYHOUGH of Fredericksburg, Va—a sister that will live long in the esteem and affection of all who knew her. These removals, are to their respective churches, and in the circles animated and delighted with their society, afflictions severely felt; but we are full of hope that to them they are events full of joy and blessedness. A. C.

☞ By a letter from brother Rowzee, January 27, and from various other sources, we are happy to learn that through the labors of our very estimable and devoted brother Taylor, in Philadelphia, the church in that city is regularly growing in numbers as well as in the knowledge and comfort of the Holy Scriptures. Could not our brother Taylor make a tour to the West, and engage some of our Western Evangelists to visit Philadelphia and the Eastern Cities in aid of the brethren there? We should be glad to see him at Bethany. A. C.

☞ We have been unable to obtain a copy of the remainder of the Protestant Association Address. Will the Editor of the "Christian World" please send us a number containing the last part of said Address? A. C.

"CLAIMS OF PASTORS."—This work may be obtained from David Lindsey, No. 5, Pine street; and Henry B. Blair, 178, Washington street, New York city.

CORRECTIONS.

BY some mysterious omission, the Printer left out the text that occasioned the brief memoirs of that distinguished Christian, *Robert Haldane*, which appeared in a late number of this work. The following notice was omitted:—

"Died at his house, 18, Walker street, Edinburgh, on the 12th December last, *Robert Haldane*, Esq., of Auchingray, having nearly completed the 79th year of his age. To few does Scotland owe more than to him whose decease we thus record."

In the same article, for "William Jones" William *Innes* ought to have appeared "their established minister at Sterling."

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. VII. BETHANY, VA., *JULY*, 1843. No. VII.

THE COMING OF THE LORD—*No. XXV.*

As time advances, the doctrine of the Second Advent in 1843 gains new interest, and grasps with a stronger hold the minds of all who assent to its strong probability. This is just what we expected and predicted since first we heard its annunciation. Excitement keeps pace with every new convert, and consequently has not yet reached its proper height. The ardently pious and strongly imaginative proclaimers of the world's immediate end, in their untiring efforts to propagate the opinion, in such a community as this, cannot fail to influence thousands, and to inflame their zeal to the highest enthusiasm. What topic more sublime, more soul-subduing, more delightful to the Christian than that of the Lord's glorious return to judge the world, to reward his friends and punish his enemies! Talk they of sublime themes! Methinks the most sublime of all that earth and time afford, are the veriest common-places compared with this.

Many sincere and conscientious spirits are already enrolled amongst its advocates, and some of them are not only sincere, but pure, and noble, and amiable Christians. These are the great Apostles of the theory, to whose virtues and excellencies the cause is mainly indebted for its comparative success. Its temples are festooned with Christian charity. Its altars are covered with the garlands and wreaths of piety and humanity. Its priests wear the coronal of elevated sanctity, and its votaries are from necessity all more learned in the symbols of prophecy than those who oppose them. It is true that amongst them are found the "ring-streaked speckled, and spotted kine" of every denominational peculiarity; and it is said that in their solemnities even hypocrites and knaves, as among other sects and professions, have made their appearance.

In all this, however, there is no proof that they are sound interpreters of prophecy, or that their opinions are at all scriptural or probable.

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For all that they can claim, and more than they have yet exhibited, was found amongst those who have looked for the immediate end of the world almost a thousand years ago. As many signs of the times could have been gleaned in any one year, a thousand years ago, that the world would soon end, as have yet appeared in all the journals of the year 1843. As many comets, shooting stars, earthquakes, falling mountains, showers of stones, famines, pestilences, and wars, roarings of the sea, perplexities of nations, and great public wickedness of every name and character, might have been displayed as awful portents of the final catastrophe of nature in the year of our Lord 1000, or thereabout, as in the year 1843.

The ignorance of the laity and the learning of the clergy greatly aided St. Bernard then, as they do friend Miller at the present time.—Every thing in society is now favorable to the rapid propagation of the new theory. The prevailing ignorance of the Bible, and especially of prophecy, on the part of many who declaim against "Millerism," and the unfortunate essays of learned men in their zeal for old opinions, so far transcending the oracles of reason and the canons of common sense, have contributed no little to advance into public favor the doctrine of "the Second Advent near." Amongst these essays may stand first that of Professor Stuart, whose high attainments in biblical learning I highly appreciate. That essay already trumpeted by a thousand voices, republished in various forms by distinguished preachers and writers from Boston to Cincinnati—by the Colverts, the Stowe, and the Mahans of this land, has greatly aided "THE SIGNS OF THE TIMES" and "THE MIDNIGHT CRIES" of the new school of prophetic expositors.

But more than any other individual cause have the profane scoffings, falsehoods, and caricatures of the religious and political press, in opposition to the doctrine of "the Second Advent near," contributed to confirming the minds of the initiated in the pleasing hope, and to the furnishing of their preachers with new "*signs of the times*" in arguing the certainty of their opinions. If Noah, Daniel, and Job had reappeared in the person of friend Miller, and uttered the oracles of the Lord, they would have been derided, slandered, misrepresented, and denounced as disturbers of the peace of the world's giddy dance, and troublers of the modern Israel in her one hundred and one factions of orthodox proscription, just as Mr. Miller and his party have been.

Another reason of the assurance of the faith in the minds of those who are true believers of the doctrine, is the delightful state of mind into which they feel themselves inducted through the new theory.—Every righteous man must feel an exquisite pleasure in the strongly anticipated immediate return of his triumphant Lord. What possible

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event could be hailed with such overwhelming joy as the end of this sin-distracted and convulsed world, and the beginning of a new creation, in which, as Christians, all hope to participate! New heavens, illumined with an unsetting sun of ineffable glory, spangled with stars brighter far than our present sun; a new earth, surrounded with an immortal atmosphere, filled with unfading freshness, sweetness, and beauty, decorated with charms incomparably superior to those of Eden and its ancient Paradise, animated too with the presence of Nature's eternal and immortal King and his celestial train, the eternal home of the saints, where "sin and sorrow, pain and death, are felt and feared no more." I say, who would not gladly exchange a sin-emaciated face, a shattered constitution, sown thick with the seeds of death, for a spiritual and immortal frame, a shipwrecked earth, filled with unquenchable fires, convulsed with interminable agonies, and covered with floods of water that have washed and drenched its deeply furrowed face with a thousand mountains and vallies, for a new earth never to be trodden by the profane foot of a solitary prodigal, nor marred by the unsanctified touch of a rebel hand during the ceaseless ages of eternity! None on earth are more to be envied than those happy spirits who are wrought up, or have wrought themselves up, to the full persuasion that in one short year, a little less or more, and they shall most certainly realize all this. Methinks to such the year 1843 will pass along with dreams of felicity and sweet antepasts of blessedness whose remembrance will in years to come be as the delightful oasis in a parched desert—as the vision of a Paul caught away into the celestial Paradise, into the purer climes of the third heavens. And all this, too, without even the parting pang which nature feels when "shuffling off this mortal coil," and bidding a long adieu to those we leave behind. For in a moment, in the twinkling of an eye, perhaps during some prayer or song of praise, while in the midst of a monosyllable, one half uttered in time, the other in eternity—the first accent from a mortal, the second from an immortal tongue, crystallized into a gem in less than time's shortest mark or minutest point, we have passed the bourne of mortality, and are found dwelling not in houses of clay founded in the dust, but in a house from heaven, spiritual, incorruptible, immortal, and glorious. And all this, too, I repeat, without the pain of parting from one we love. We cast not one "longing lingering look behind." None are left we care any thing about. Nature, flesh, and all earth's associations, are forever left without one single feeling that time or sense endear. What a mysterious, delightful, ineffable moment that, in which morality is swallowed up in life; in which we obtain beauty for ashes, joy for mourning, the garment of

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praise for the spirit of heaviness; in which we part from sin, and sorrow, and woe, and find ourselves at home in the presence of the Lord, in the bosom of his love, surrounded with all the sons of light, with the riches and glory of the New Jerusalem temple thronged with the great hierarchs and kings of all the dominions of Eternity. Who of the Christian family would not rejoice with joy unspeakable and full of glory, that in a few months all this should transpire, and that without the least of all the agonies of death—perhaps fall asleep some night and awaken glorified in the presence of the Lord, hearing with an immortal ear the last echo of the grave-opening, body-reanimating, soul-transforming sound of the archangel's trumpet!

No doctrine, then, more cheering than that of "the Second Advent near;" no opinion produces a more delightful state of mind. Unfortunately, however, but few appear to be so discriminating as to discern that this experience is no proof that the doctrine is true or the opinion well founded; and hence some fallaciously reason from what they feel under the impression to the truth of the opinion which produces the impression. A dream, indeed, while it lasts, gives just as much pleasure or pain as the reality itself.

Pleasing and delightful, however, though the vision be, I regret that I can find no real foundation on which to build a hope that the opinion has any evidence from the "sure word of prophecy." Nay, the manner in which it seems to propagate itself is so destitute of rational arguments, or well defined scriptural premises, that I cannot acquiesce in the conclusions so strongly affirmed by some whom I greatly esteem and love.

They are, for my stubborn matter-of-fact logical taste, greatly wanting in sound substantial arguments. They have too many proofs, and proofs that prove too much to carry any conviction to my mind. They tell us, for example, of a host of signs of the times, and yet these signs of the times have not one special evidence in favor of their conclusions. Nay, they are daily creating a sign of the times which would seem to nullify the whole theory. For example, their Midnight Cry, taken from the Parable of the Ten Virgins, is most fatal to all that species of proof. The ten virgins were *all asleep* when the bridegroom was coming, the wise as well as the foolish. "*They all slumbered and slept.*" Unless, then, we suppose that "the Second Advent near" advocates are asleep, we cannot expect the Lord's return immediately. The midnight cry was not raised till the Lord was on his way actually coming—"Behold the bridegroom cometh!" The time, therefore, is not yet, inasmuch as the wise virgins are all awake, and the bridegroom is not on his way. Again, the present "Second Advent" min-

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istry awake not the virgins only, but seek to convert and awaken the world by the same preaching; whereas in their text it is taught that none but the virgins were awakened; for none else were called to meet the bridegroom. This one sign of the times which they have created seems to nullify all the other signs of the times to which they allude. Once more: The messenger that cried "Behold the bridegroom cometh," was neither among the wise nor the foolish virgins. This, then, most undoubtedly is the proper predicament of my friend J. V. Himes. It is he who has raised this midnight cry; consequently he is not one of the five wise, nor of the five foolish virgins! He is no virgin at all. This is, I own, an argument of their own sort, and addressed to them on their own principles.

Again, some of them seem to imagine that when they have proved others wrong in their arguments, that they are necessarily right. Our good brother Scott, of Carthage, has written a very handsome refutation of Professor Stow's version of Professor Stuart's version of some of the German Professors' interpretations of prophetic times. He has fully exploded the whole Neologistic notion of making all prophetic days literal days. I never was more disappointed in reading any treatise on prophecy, than in perusing that of Professor Stuart. The first part of the book propounds useful rules of scripture interpretation, for history, poetry, and didactic instructions; but in the end he applies them all to symbolic imagery. This is the radical error of Stuart's treatise. He lays down good rules; but afterwards, as I conceive, misapplies them. Besides all that, brother Scott has said in exposition of the error of applying to symbols grammatical rules, the Professor's argument places the Prophets Daniel and John in rather an eccentric attitude—nay, according to Stuart, Stow, &c. the spirit of revelation gave to Daniel some three and a half, or, at most, seven years of the history of the Jews; and to John about the same period of the church, so far, indeed, as her wilderness condition is contemplated. What a singular aberration from common sense for so distinguished a man! To present Daniel and John as chiefly engrossed in writing the prophetic history of from three to seven years of all time, regardless of the rest. How true the saying—"Great men are not always wise!"

But I have numerous samples of inconclusive reasoning, of fallacious inductions, and false facts, on which reliance is placed by various leaders of the new theory. One very common argument in favor of the immediate end of the world, is, that the doctrine of a Millennium on the present earth and before the end of the world, is the theory of Dr. Whitby. I have been represented as detailing the views of Whitby on this subject, by those who espouse the theory of Miller. Well,

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admit the fact, (*which I do not*,) and what follows? Is not the name of Whitby as rational, logical, and conclusive as that of Miller? Yes, and a little more, if great talents, much learning, and severe study through a very long life can add any thing to the weight of an argument from authority. But I have never read Whitby; and amongst all my books on prophecy, I happen not to have it at all. I may have read some sketches of Whitby's views on the pages of the Evangelist; but have never, to my recollection, read a single page of Whitby on that subject. Whitby lived 88 years, and died in 1726. His work on the Millennium appeared about 150 years ago.

To call our views, or those of any other person, the opinion or theory of Whitby, is, methinks, nothing for or against them. It amounts to no more than that our views are not original. So much the better.—Miller's views are in some one or two points original, and these are their weakest and most doubtful points. The originality of any man's views on this subject is a matter of no account to the public. A learned layman of New Jersey, whose work has long stood on my shelves, an advocate of the premillennial coming of the Lord, is perhaps the most original of American writers. He wrote a book some thirty years ago, of much more learning and research than that of our friend Miller. He is a staunch advocate of the second coming of our Lord before the Millennium, and makes a good use of the Newtons, Medes, &c. to confirm his views. And stranger still, not far from this said New Jersey layman stands upon my shelf a still more learned and profound author, a Jesuit withal, of great piety, of much originality, and of unquestionable high attainment in prophetic erudition, who argues for the personal return of the Lord at no distant day to usher in a new order of things. For myself, so far as I now remember what I have read of their very interesting and captivating treatises, they are not only more plausible, more learned, and more eloquent, but much more modest and unpretending than most of the modern advocates of the Second Advent. I would not, however, think of offsetting Mr. Miller's views by saying, that he follows in their track in many points, that he is anticipated in almost every prominent view, any more than I would not adopt Popery because it is more ancient than Protestantism.

Before dismissing this chapter of irrelevant authorities and inconclusive reasonings, I must advert to another prejudice, if not designed to be alleged, it is strongly squinted at in some of these pleadings for the Second Coming. I allude to all those imputations of a want of interest in the return or second advent of the Messiah, on the part of all that dissent from the new theory. I presume I may say,

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for many at least of our brethren, that while we do not call the coming of the Lord in 1843 *the hope* of the Christian, we do nevertheless most sincerely regard his second coming as *the hope* of all the saints. "Looking for that blessed hope, the glorious appearing of the great God, and our Saviour Jesus Christ," we promise ourselves glory, honor, and immortality at his coming. This, then, is not the question in debate. The question is, *Are the promises concerning his present kingdom all verified?*—Nay, *Has he ever set up a kingdom on this earth at all?* is a question doubted or denied by almost all the advocates of the immediate end of the world. We believe that the kingdom preached by John the Baptist, by the Messiah himself, and his Apostles, the keys of which he gave to Peter, has come, and yet is. We believe that the promises concerning that kingdom are not yet fulfilled to Jew or Gentile. We believe that this present kingdom is to gain the riches of the Gentiles and the fulness of the Jews. That when the heart of the Jews is turned to the Lord, the vail shall be taken away; and that when they cease their unbelief, they shall be grafted into their own ancient covenant rights, immunities, and privileges; for God is able to graft them in again. We believe that the resumption of the Jews will be the salvation of the Gentile world: for if the diminishing and casting them off have been the reconciling of a portion of the Gentiles, how much more would their full induction to the kingdom be the salvation of the Gentile world! We dissent from all those interpreters of Paul, who would make him quibble upon the word *if*—and represent him as saying in his literal and grammatical developement of God's promises to Abraham, (Romans xi.,) IF they abide not in unbelief, God will graft all Israel into their own olive tree: for the question is not about "*the remnant*" of Israel, but concerning "*all Israel*" *according to the flesh*. To make Paul say, God will engraft them in again *if* they cease their unbelief, is no revelation at all. Every one knew that before.—And to suppose he speaks doubtfully, is to deprive him of all authority on the subject. Besides, he does not use the proper conditional conjunction in the passage. It is *ean*, and not *ei*. The same particle which he often uses to indicate a certain unconditional fact or event.—For example, in the same epistle he says: "If we live, or if we die, we are the Lord's." Is there any doubt here? Does he not mean, *when* we live and *when* we die we are the Lord's? So in the passage before us: When they cease their unbelief God will graft them into their own olive tree. I am not alone in this translation of the passage.

But the context fully proves this. He immediately reveals a secret which this reasoning called for—"Behold I show you a mystery"—

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I reveal you a secret—All the Jewish nation shall yet be converted: for this is the equivalent of the words following:—I would have you Gentiles know "that blindness *in part* (not to all the nation) has happened to Israel *till the fulness of the Gentiles be come in;* AND THEN ALL ISRAEL SHALL BE SAVED." Now to make Paul quibble on an *if*, and then superadd the above revelation of a secret to expound his equivocal *if*, is what I cannot yet believe. I wish some Evangelist, Prophet, or Millerite would meet and remove my difficulty on this point and those stated on John's Millennium, (Rev. ch. xx.,) and I will yield my ground at once. I stand with *Paul* and *John* against all that school. Is there no man among them can explain or remove these difficulties? I have yet much to say on this point. I ask for a frank, fraternal, good natured, Christian-like discussion of Rom. xi. and Rev. xx., as two portions of New. Testament prophecy which I have long regarded as the surest guide of all our future expectations. I interpret Daniel by Paul and John, and not Paul and John by Daniel. Can any of you, brethren, show us a better way? A. C.

MORMONISM.

Extracts from a pamphlet entitled MORMONISM EXPOSED, *continued.*

XXV.—*The spirit of Mormonism is a spirit of Murder and Bloodshed.*

Of this fact the foregoing testimonies must satisfy the most incredulous. But we add one more. It is an extract from a speech delivered at Far West, July 4, 1838, (before the disturbances took place which drove them from Missouri,) by Sidney Rigdon:—

"We take God and all the holy angels to witness this day, that we warn all men, in the name of Jesus Christ, to come on us no more forever. The man, or the set of men, who attempts it, does it at the expense of their lives. And that mob that comes on us to disturb us, it shall be between us and them a war of extermination; for we will follow them till the last drop of their blood is spilled, or else they will have to exterminate us: for we will carry the seat of war to their own houses and their own families, and one party or the other shall be utterly destroyed. Remember it, then, all men. * * * * No man shall be at liberty to come into our streets, or threaten us with mobs; for if he does, he shall atone for it before he leaves the place; neither shall he be at liberty to vilify and slander any of us; for suffer it we will not, in this place. We therefore take all men to record this day as did our fathers. And we pledge this day to one another, our lives and our sacred honors, to be delivered from the persecutions which we have had to endure for the last nine years, or nearly that. Neither will we indulge any man, or set of men, in instituting vexatious law-suits against us, to cheat us out of our just rights; if they attempt it, we say wo be unto them! We this day, then, proclaim

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ourselves free, with a purpose and a determination that can never be broken. *No, never!* NO, NEVER!! NO, NEVER!!!"—*p.* 45.

XXVI.—*The Mormon leaders are guilty of downright swindling.*

The following facts are from the pamphlet before referred to, entitled "Mormonism Portrayed:"—

"In 1835, Smith, Rigdon, and others formed a mercantile house, and purchased goods in Cleveland and in Buffalo, to a very large amount, on a credit of six months. In the fall, other houses were formed, and goods purchased in the eastern cities to a still greater amount. A great part of the goods of these houses went to pay the workmen on the Temple, and many were sold on credit; so that when the notes became due, the houses were not able to meet them. Smith, Rigdon & Co. then attempted to borrow money, by issuing their notes payable at different periods after date. This expedient not being effectual, the idea of a Bank suggested itself. Accordingly in 1837 the far-famed Kirtland Bank was put into operation, without charter.

"This institution, by which so many have been swindled, was formed after the following manner:—Subscribers for stock were allowed to pay the amount of their subscriptions in town lots, at five or six times their real value—others paid in personal property, at a high valuation; and some paid the cash. When the notes were first issued, they were current in the vicinity, and Smith took advantage of their credit to pay off with them the debts he and his brethren had contracted in the neighborhood for land, &c. The eastern creditors, however, refused to take them. This led to the expedient of exchanging them for the notes of other banks. Accordingly, the elders were sent off into the country to barter off Kirtland money, which they did with great zeal, and continued the operation until the notes were not worth twelve and a half cents to the dollar. As might have been expected, this institution, after a few months, exploded, involving Smith and his brethren in inextricable difficulties. The consequence was, that he and most of the members of the church set off in the spring of 1838, for Far West, Mo., being pursued by their creditors, but to no effect." —*page* 31.

"As regards the pecuniary transactions of the Mormons, since they have been in Illinois. Smith still uses his power for his own benefit. His present operations are to purchase land at a low rate, lay it off into town lots, and sell them at a high price to his followers. Thus, lots that scarcely cost him a dollar, are frequently sold for a thousand. He has made several towns in this manner, both in Iowa and in Illinois."—p. 36.

XXVII.—*Joseph Smith, Jun., and other Mormons, are notoriously profane.*

James C. Owens, a [Mormon] witness, produced, sworn, and examined, in behalf of the state, deposeth and saith:—

"In the morning of the day that the militia arrived at Far West, I heard Joseph Smith, Jun., in a speech to the Mormon troops, say, that they were a d——d set, and God should d——m them, so help him Jesus Christ; that he meant to go on then, as he had begun, and take his own course, and kill and destroy; and told the men to fight like angels; that heretofore he had told them to fight like devils, but now he told them to fight like angels—that angels could whip devils. He

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swore considerably, and observed that they might think that he was swearing, [!] but that God Almighty would not take notice of him in cursing such a d——d set as they were."

Cong. Doc., No. 189, p. 14.

Testimony of George M. Hinkle:—

"The morning that I marched out of Far West, to meet the militia to confer with them, as above referred to, Joseph Smith, Jun., made a speech to the troops who were called together, in which he said—that the troops which were gathering through the country were a d——d mob; that the whole state was a mob set; and that, if they came to fight him, he would play hell with their apple-carts.

"While in Daviess, on the last expedition, I mentioned the great difficulties the course they were pursuing would likely get them into; the reply was, by a number of them, that, as the citizens had all fled, there would be none to prove it by but themselves, and they could swear as they pleased in the matter. These, I believe, were of the Danite order. And I understood from them that they could swear each other clear, if it should become necessary."—*Ib.*, p. 24.

XXVIII.—*Mormonism is a base imposture, directly opposed to the Gospel of Jesus Christ.*

"Whosoever shall lay their hands upon you by violence, ye shall command to be smitten in my name; and behold, I will smite them, according to your words, in mine own due time."—*Doc. and Cov.*, p. 112.

And this impious blasphemy is put into the mouth of God! And will any believer in the Christian scriptures say that such daring wickedness as this should not be exposed and rebuked?

The book of Mormon institutes new conditions of salvation:—

"And whoso believeth not in me and is not baptized, shall be damned.—*Ib.*, p. 478.

"Behold, I say unto you, that he that supposeth that little children needeth baptism, is in the gall of bitterness, and in the bonds of iniquity; for he hath neither faith, hope, nor charity; wherefore should he be cut off while in the thought, he must go down to hell."—*Ib.* 182.

The curse of God is denounced upon all who reject the nonsense contained in the book of Mormon:—

"And he that shall deny these things let him be accursed."—*Ibid*, p. 546.

"He that kills shall not have forgiveness in this world, nor in the world to come." *Ib.* p. 121.

"If thine enemy trespass against thee the fourth time, thou shalt *not* forgive him." *Ib.*, p. 219.

"Confound your enemies; call upon them to meet you, both in public and in private." *Ib.*, p. 225.

It would be foreign to our purpose to attempt an exhibition of any considerable proportion of the egregious blunders, contradictions of facts in philosophy and scripture, which abound in the book of Mormon and the Doctrines and Covenants. In the latter, for instance, it is said, page 142—

"The day of transfiguration shall come, when the earth shall be transfigured"!

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Again:—"The measure of man, according to his creation before the world was." *Ib*, p. 192.

"Enoch was twenty-five years old when he was ordained, under the hand of Adam; and he was sixty-five, and Adam blessed him, and he saw the Lord; and he walked with him, and was before his face continually, and he walked with God three hundred and sixty-five years, making him four hundred and 30 years old when he was translated."

The Bible (Gen. iv. 23,) gives a very different account of Enoch's age, as any one may see.——But enough.

The New Testament commands us not to resist evil, (Matt. v. 39.) The book of Mormon commands directly the reverse:—

"Let us *resist evil;* and whatsoever evil we cannot resist with our words, yea, such as rebellions and dissentions, let us resist with our swords"! *Ib.*, p. 399.

XXIX.—*Another distinguishing feature of Mormonism is, the ignorance and blasphemy displayed in the writings of its advocates.*

Take the following as specimens:—

"Behold, I, God, have suffered this for all, that they might not suffer if they will repent; but if they will not, they must suffer even *as I;* which sufferings caused me, even God, the greatest of all, to tremble because of pain, and to bleed at every pore." *Ib.*, p. 175.

What impious blasphemy, to attribute such language to the lips of the infinite God! And, indeed, it would be difficult to find one passage, in any of their writings, that we have seen, which conveys any thing like good sense, to say nothing of the gross violations of grammar, which abound in them. Look at the following:—

"He [Christ] is in the *sun*, and the light of the sun, and the power by which it was made. As also, he is in the *moon*, and is the light of the moon, and the power by which it was made. As also, the light of the *stars*," &c. "And the *earth*, also," &c. *Ib.* p. 100.

"Through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul." *Ib.*

"And the saints shall be filled with glory, [Christ's,] and be equal with him."

Such is some of the nonsense and blasphemy of Mormonism. Look also at the following, which, like the above, we are told, is the language of God himself!

"And again, verily, I say unto you, let my servant Sidney Gilbert plant himself in this place, and establish a store, that he may sell goods without fraud; that he may obtain money to buy lands for the good of the saints." "And let my servant, Sidney Gilbert, obtain a license, (behold here is wisdom, and whoso readeth let him understand,) that he may send goods in unto the people, even by whom he will, as clerks, employed in his service, and thus provide for my saints."

"Let my servant, William W. Phelps, be planted in this place, and established as a Printer unto the church; and let all the world receive his writings, (behold here is wisdom;) let him obtain all he can obtain in righteousness, for the good of the saints. And let my servant, Oliver Cowdery, assist him to copy, and to correct, and to select, that it may be right before me." *Ib.* p. 154–5.

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ROMANISM IN NORTH AMERICA.

The political influence of Romanism in North America and elsewhere, has greatly waned in the last century.

The conquest of Canada in 1759, wrested the vast empire of our northern border from the political control of a Roman Catholic king, and the direct influence of the Vatican. The purchase of Louisiana in 1803, took from the hands and influence of Catholic Spain, the immense territory which lines our western border, and stretches from the Mississippi to the shores of the Pacific Ocean. More recently, Florida, the last possession of Spain in North America, is become ours, and is rapidly filling up with a Protestant population. Texas, comprehending a domain equal to five or six of our largest states, and where Romanism was by law established, has lately taken its place among Protestant nations. Perhaps we have no reason to congratulate ourselves on the moral character of its population, or on the means by which it became a republic. Still it stands forth as a monument of the enterprize and vigor nourished by Protestantism, contrasted with the palsying influence of an immoral and ignorant priesthood. I might allude to Maryland, originally occupied by Romanists, but where they have now but a lean minority. I have said enough under this head to furnish a glance of the mighty changes which a century has wrought in the political aspects of North America, and all in favor of Protestantism. Looking at South America, we see that the palmy days of Romanism have passed by. The power of her priesthood is constantly frittering away, under the resistance which they are supposed to make to the spirit of liberty.

Glancing at the Old World, we see Great Britain seizing almost every post of strength, and throwing upon it Protestant sympathies and institutions. The Romanists first doubled the Cape of Good Hope; they first planted their colonies and their empires in Eastern Asia. They for centuries had the commerce of the Indies. Where are they now? India, with her hundred millions, now submits to British control. All Northern Asia being held by Russia, is Protestant in resistance to Rome. Spain, Portugal, and Italy are heaving with the spirit of revolution and reform, under the distant vision of liberty. If the Priests and Papal See resist the tendency of the age, they come in contact with men struggling for civil rights. If they yield to the people, their political power is irrecoverably gone.—France, in religion, has no heart. The form of Romanism still stalks amid her vine-clad hills; but it is a skeleton from which life has departed. Austria, as she is the most insulated, is perhaps the most bigoted empire of Europe; but the same seclusion which has kept her behind the age, neutralizes her power to act politically in favor of Romanism upon the world.

The truth is, since the French Revolution, which unsettled opinions as well as dynasties, the religious sentiment, or if you please so to call it, superstition, has ceased to be the governing principle in the old empires of Europe. The spirit which originated the crusades has been supplanted, among the great, by political emulation and avarice; and among the mass, by the spirit of liberty, urging on to revolution. This change, as it has made Rome less able to uphold the thrones of

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kings, has to the same extent abated her political power and the influence of her priesthood. I have taken this brief glance at the political aspects of the world, to show that we have nothing to fear at home or abroad, from the civil power of Romanism. From the days of the Reformation it has steadily waned, and the causes still operate to effect its annihilation.

But it is said that in the United States, Romanists at the polls can exert a direct influence upon our political destinies—that they are taught by their priests to utter one cry, and that they are held in the market to throw the balance of power in favor of any party which will favor Romanism. I admit that there is force in this statement. I am obliged to concede that the introduction to the polls of foreign emigrants, (ignorant of our institutions, and of the questions which agitate the country,) is fraught with great evils. I think I have seen in both parties, among leading politicians and editors, a truckling and sycophantic courtship of foreign voters, as disgusting to good taste as it is treasonable to the American spirit. But I have also seen most of these politicians "fall into the pit which they themselves have digged." Our danger from Romanist influence in our elections is neutralized by the fact—

1. That most of the emigrants to this country have seen enough of civil tyranny at home, to hate it abroad; and hence they are almost all not only republican, but ultra democratic, and therefore unlikely to attempt a change in our institutions.

2. The questions which agitate the country, respect state policy or the qualifications of rival candidates, about which the nation is nearly equally divided, and should Catholic votes throw the balance on either side, it would occasion no serious detriment to any vital interest of the country.

3. Should a question arise deeply involving any principle of religious liberty, the Romanists, if misled by their priests, would still be harmless; for they constitute but a powerless minority in the presence of that aroused and concentrated mass of Protestant religious creeds, which a sense of common danger would send to the polls.

4. Any religious sect which should attempt to hold permanently the balance of power between the great parties of this nation, would eminently fail. The new combinations which parties are constantly forming, would compel such a sect to vibrate with a ludicrous rapidity, and finally sink under the combined weight of parties, all of whom it had successively outraged and betrayed.

To assume that Romanists, by holding the balance of power in the United States, can work permanent injury, is to assume that nearly one half of the Protestants of this land will unite with them to lay a suicidal hand on their nation's welfare, and betray principles which to Americans are dearer than life. On an insular question, and under special excitements, the Protestant community may surrender principle for party; but I rejoice to believe the great heart of this nation beats with true patriotism; and hence I apprehend that no foreign influence which Roman priests can control, will lead Protestant voters to perpetrate treason against Protestant principles.—*Christian Journal.*

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THE CHRISTIAN ORGANIZATION—*No. XXV.*

CHRISTIAN ORGANIZATION.—REDUCTIO AD ABSURDUM.

It has been with unfeigned admiration and gratitude to God that I have watched the equipoise of the Editor of the Harbinger, in listening so kindly and patiently to what an advocate for primitive truth and order has had to say on the subject of a Christian organization. I have no reason in the world, as far as my own feelings are concerned, to complain, that, on the 222d page of his 5th number, for 1843, he has seen fit to descend from the exalted position, where, for a season, he so nobly maintained this equipoise, and to decide in the most emphatic manner upon which side, in his opinion, the weight of evidence preponderates. And here the writer would be every way disposed to withdraw from soliciting a further hearing, which under the circumstances can be of so little avail, were it not that the scale is made to come down with so heavy a hand and such startling violence, that it seems the part of Christian courtesy to point out, however thankless the kind office may be, the suicidal consequences which result from the positions taken upon that page, and elsewhere in the same number. It will be the crowning act of that perfect courtesy which I have received from the Editor, never again to be so severely tested, if tested at all, should a place be given to this "*reductio ad absurdum.*"

1. I understand *that* and the following article to take the broad position, that all baptism, except by immersion, is a perfect nullity.

But baptism is the door into the new kingdom, and unbaptized believers are, at best, but friendly aliens. Then there was a long period, say from about Elizabeth's time to the present, that nine-tenths of all western Christians, were, after all, only nominal Christians, and did not belong to the church at all. They were without a covenant, and had no assured hope of salvation.

2. I understand the same articles to take the position that, through a defect in the subject, the millions before and since who were duly immersed, but only in their infancy, were no more truly baptized than unimmersed adults.

Then, since the nations have generally become Christian, say from the year 500, the saints of God in all countries, "have been aliens to the covenant of promise," and strangers to the Christian commonwealth, and they who sleep in Christ have perished, unless saved, aside from, or without a covenant claim to salvation. Then Luther and his noble compeers, Cranmer and his, Calvin and his, never did belong to the church, and the kingdom of Christ upon earth consisted for ages of the scattered very few who had received adult immersion!

3. I further understand the same articles to take the ground that no minister from amongst these so defectively baptized, either by immersion, not being suitable subjects, or by sprinkling or pouring, though they were suitable subjects, could have been duly constituted a minister, since a friendly alien can never be entitled to office in any kingdom until he is received into it by adoption and naturalization. Then from the first, most, and for more than a thousand years, nearly every one, supposing himself ordained, was mistaken; there was an incurable flaw in his commission; he was, after all, but an unhallowed intruder

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upon a work which did not belong to him. And, then, nearly every Christian upon earth was without an altar, and without a ministry, and that altar was without an offering, having no blemish, &c. though entitled worshippers, and for aught we know, there was no genuine church upon earth: and then Christ's promise to be with his church had utterly failed!

This is uncovenanted mercy with a vengeance! The Romanist, in his exclusiveness, can and does embrace millions and scores of millions in his poor stupid scheme of covenant mercy. But here is a scheme boldly promulgated in the nineteenth century, so shrivelled and mustard-seed in its dimensions, as to leave all Christian people without covenant hope of pardon and mercy, except, at most, a few thousand Baptists in the mountains of Piedmont and of Wales, (and even amongst them the immersion of infants most generally prevailed,) and the few tens of thousands now, who claim descent from them! What exclamation of wonder or of grief can sufficiently mark the astonishment and horror with which such a proposition is likely to be received?!!

4. The broad proposition from which all these heart-rending inferences are drawn, is no novelty, indeed. The novelty consists in the refusal to modify the proposition at all. The proposition is, None but a baptized person belongs to the kingdom. Granted. No friendly alien can hold office in the kingdom. Granted again. But suppose *any* irregularity attends the baptism, (and very many may,) is it therefore null and void? And suppose a person to be regularly ordained, whose baptism, from any cause, was in some degree irregular, is he therefore no minister? Or, the baptism being perfectly regular, did any, and if any, what manner of irregularity in the ordination itself, vitiate or nullify that ordination? These are questions which *must* have arisen very early. We reason that they must have occupied the thoughts and attention of the greatest and best men in the church from the very first, and history informs us that they did. Their decisions are embodied in the canon law of the universal church. Now are we to believe, can we be brought to believe, that it has been reserved for one man, or any set of men, to discover, at last, that the rule admits of no modification or exception whatsoever? Then surely we have fallen upon evil times, for wisdom must needs die with them!

5. But, finally, I understand that the Editor of the Harbinger is a friend of Christian union, and that he is looking forward to the time when all Christians shall acknowledge one Lord, one faith, one baptism.

Can it be possible that he can expect them to belong to a new society which unchurches all other Christian societies, and cuts believers off entirely and forever from the communion of by-gone society?

Can it be possible that he can expect the most of them to give up that episcopal succession in the ministry to which they hold as tenaciously and conscientiously as he to his adult immersion?

Can it be possible that he can expect to propitiate a favorable hearing to his propositions, and conciliate the kind regards of the millions who differ from him, by pronouncing them to be without baptism, without a ministry, and without an altar, abandoned to the uncovenanted mercy of God? A C——N.

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With the greatest pleasure I give to my readers the preceding communication from my most estimable correspondent "A C—n." I have given space to my most incorrigible opponents and traducers, and shall I not dispense equal advantages and privileges to my most pious and exemplary correspondents who may happen to differ from me? My rule through all my editorial life, in all cases where Christian obligations did not forbid, has been to give both sides of every practical and useful question. In this way only can an Editor do justice to his readers. I, therefore, not only publish the foregoing communication, but request my readers to read it over a second time before they examine my response; and should my friend and correspondent give us another communication on the same subject, and in the same style, I shall treat it with similar impartiality. Truth is my riches—

> "The only amaranthine flower on earth, is Virtue;
> "The only lasting treasure—Truth."

After having read the preceding "*reductio ad absurdum*" two or three times, the reader will doubtless have perceived that the only absurdity developed in it is, that the view of baptism which it opposes greatly reduces the supposed dimensions of Christ's constitutional kingdom in this world. That this is its only absurdity needs no other exposition than the careful consideration of the whole communication. True, its author would add to it, that out of a constitutional or scriptural kingdom of Jesus Christ there is no future salvation, nor the hope of it. But this would exclude all infants dying unbaptized; and therefore, if there be any absurdity here it belongs to his assumption, and not to my views of baptism. I do not so hold nor teach baptism. I hold and teach baptism as essential to admission into Christ's present kingdom of grace, and to the full enjoyment of the present salvation; but not absolutely essential to admission into the everlasting kingdom of God and the enjoyment of the ultimate salvation. Not even faith in Jesus as the Messiah, nor a repentance springing from that faith, nor Christian immersion is indispensable to that salvation, as all intelligent Protestants affirm; for then salvation would be impossible to Patriarchs, Jews, and all infants dying without these three.

But this being corrected, what is the absurdity to which my views have been reduced?—That the proper and legitimate members of Christ's peculiar church in this world are few compared with the members of the Western Popedom, or Protestantdom. Grant it. And what then? The Infidels of every school, together with all Universalists, reduce my correspondent's more latitudinarian views to the same sort of absurdity, by pointing out the elect as not a drop in the bucket of humanity in all time. Do not these errorists exclaim, "What havoc do Protestants make of human kind by limiting the elect to some one-

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hundredth part of mankind at most, and in fact to one-thousandth part, if they make their strict construction principles the test of Christian state and character."

There is no absurdity in believing that *eight* souls were saved by water, for many millions drowned; that Abraham's family soon after was the only nucleus of humanity that was not corrupted with idolatry; that in after times but seven thousand out of more than seven millions of Jews, professed to worship the only living and true God. What absurdity in believing that the gate of life is strait, and the way narrow; that the gate of destruction is wide, and the way broad; that few find the former, and many the latter!

In one word, then, it is a numerical absurdity which owes its ideal existence to the false charity which makes the Christian church as broad as the Popery of Rome, as long as the Patriarchy of Constantinople, and as deep as the one hundred and one schemes of Sectarianism—the many-tongued Babylonian community of communities, with seven heads, ten horns, a hundred mouths, a thousand tongues, ten thousand eyes, and feet and toes without number! *Monstrum horrendum, informe, ingens, cui lumen ademptum!!!* Of the two absurdities I choose the less. If a little church founded on Apostles and Prophets be an absurdity, a large church founded on popes, councils, national conventions, reformers, heretics, and schismatics, must be a great absurdity.

But to come a little closer to the reasonings of the communication before us: Its author and his party make baptism essential to admission into Christ's church as now constituted. Every member of the English and American Episcopacy is, in the sense of that Episcopacy, and of right ought to be, a baptized person. No unbaptized person belongs to that community, in its sense and understanding of baptism. Consequently that community is as susceptible of a *reductio ad absurdum* as ours, themselves being judges: because they, too, make baptism essential to church admission and church preferment! After all, then, it is reduced to the old question—Is infant affusion Christian immersion!! My correspondent, episcopal though he be, affirms IT IS NOT. We are, then, agreed here. And what is the difference? I hold one absurdity, and he two. His church is large—mine small; while he holds the principle which makes mine small, and abandons it in making his own large. I can bear the shame of consistency: he cannot. I can prove by his own premises and mine, that infant affusion is no baptism of Christ's institution, a human tradition, and obnoxious to God's anger; and if an unconscious babe, sprinkled with water, is not an intelligent, believing, and immersed adult, then not one of the

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present bishops of English or American episcopacy, high church or low church, Methodistic or Protestant, is authorized to officiate in any service anciently and divinely devolving on a Christian bishop or deacon.

I yet most sincerely and religiously think that my argument based on the invalidity of Episcopalian baptism, is the shortest, surest, and most unanswerable refutation of the alleged exclusive validity of their ordination. Indeed, my correspondent evidently concedes this, in simply assailing the uncharitableness of that argument, because of its heart-rending tendency in throwing the papal hierarchy out of a Christian church state, in its constitutional and scriptural attributes; and because of the awkward predicament in which it presents Luther, Calvin, Wesley, and other reformers. And yet, after all, my correspondent most uncharitably excludes Presbyterians, Baptists, Methodists, Congregationalists, &c., &c., from a church state, because of the invalidity of their ministerial ordination. His views are proscriptive of numerous, large, and respectable denominations from a church state, merely because of a circumstance, a mere circumstance in the history of their official ordination. He admits they have Christians without a ministry, and consequently without a church. They, in return, sometimes, as uncharitably respond, "If we have Christians without a church, you have a church without Christians." I flatter myself that I stand upon a much more dignified and manly ground than either party. I admit that they all have in their communities, commonly called churches, excellent men, believers in Christ; persons who, though not in Christ's own catholic, apostolic, and constitutional church here, may (their mistakes of duty being accidental rather than voluntary) nevertheless be admitted into the everlasting kingdom of God.

My absurdity is not that I hold a false proposition concerning baptism as prerequisite to entrance into the church—(for in section 4th of the preceding document this is amply conceded)—but the absurdity is, that I refuse "to modify the proposition at all." And after conceding all my leading propositions, he institutes a modest apology for infant affusion under the less alarming representation of the subject in the easy terms of some "little irregularity attending baptism"—a serious irregularity, truly!—A baptism without a proper *subject*, *action*, or *design!!* Provided only, the *ordination* has no such little irregularity about it, the baptism is, despite of all the above little irregularities, valid!

My correspondent, by the ingenious contrivance of a "little irregularity" in the manner of admission into the church, resembles a Gibeon-

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ite, who, in the days of the Judges of Israel, decided that his people should all be considered as genuine Israelites and members of the Jewish church, pleading at the same time that they were, with the exception of a "little irregularity," very good Jews. When the "little irregularity" began to be estimated, it appeared that it amounted to no more than this—that none of them had ever for himself renounced idolatry, nor acknowledged the God of Israel as the only true God; and, instead of circumcision, every one had gone through the ceremony of having his nails pared with a sharp knife.

My "heart-rending inferences are drawn" from the fact that there is but ONE CHRISTIAN BAPTISM: to which three things are essential to validity—that there be a proper subject; that there be an immersion in water; and that it be into the name of the Father, of the Son, and of the Holy Spirit. That this was the ancient catholic and apostolic faith, is as certain to my mind as that Jesus is the Christ. If I cannot prove this philologically, historically, analogically, and circumstantially, I can prove no matter-of-fact proposition in the whole circle of human affairs.

Numbers with me count nothing. "Let God be true, and every man a liar" Let truth stand, though the heavens fall. When contending with thirty millions of Lutherans, I feel myself contending with but one man. In opposing seventy millions of Greek and Eastern professors, I am in conflict with but one leader. When one hundred millions of Papists assail me, I feel myself in a struggle with but one mind. In all the Methodists I see but John Wesley; in the Calvinists, John Calvin; and in all the Episcopalians, one Cranmer. Names, numbers, circumstances, weigh nothing in the scales of justice, truth, and holiness.

I cannot easily imagine a more glaring inconsistency than to repudiate imposition of hands in ordination because of the absence or dubiety of lineal and hereditary descent on the part of him whose hands they are, and to retain infant affusion as valid baptism—wanting not, indeed, in some few unimportant particulars, but in *the subject, the design, and the action* of the institution. If this be not to "strain out a gnat and swallow a camel," can any one show what it is?

But a grand question is propounded—What measure of irregularity in the ordination itself vitiates or nullifies that ordination? I presume the same three things that nullify baptism, viz.—an improper subject, a wrong action, and an improper design. My correspondent, assured that no precedent, precept, or formula can be found in the Bible nor in the primitive church, covering the ground claimed by Episcopalians and some others, either in ordination or baptism, very earnestly asks—

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Can we, must we believe that it has been reserved for one man or any set of men, "*to discover that the rule admits of no modification or exception whatsoever?* Then surely we have fallen upon evil times, for wisdom must needs die with them."

This is the most remarkable acknowledgment from so high a source, from so respectable an authority, that I recollect to have met with in my whole editorial career. No argument against American Episcopalianism ever read by me has told so effectually, has called forth such a development of feeling, indicative of the immense force with which it has fallen upon the discriminating and devout mind of my friend A C—n. Can any words more forcibly convey the intelligence that, in the judgment of this erudite and able defender of Episcopacy, unless there can be made out an "*exception*" to the law of baptism and to that of ordination, or a "*modification*" of these laws, neither of them can stand upon the law or the examples set forth in the New Testament! Certainly we may say with him in conclusion of this discussion, "Then have Episcopalians and the advocates of infant affusion fallen upon evil times;" if for them no "*modification*" of the Christian law nor any "*exception*" from it can be tolerated. Wisdom lives while the law is sustained; it dies in any man when the law is made void by new modifications, and the admission of exceptions.

The Editor of the Harbinger is a friend of Christian union on the most catholic principles. He looks forward to a day when the Lord shall be one and his name and people one—when there shall be one fold, one flock, and one shepherd—one Lord, one faith, and one baptism. He expects episcopal succession and infant baptism, and many other relics brought from Rome, to be all immerged in the ruins of Babylon before that day come. Till then he would gather out of all parties, and build upon purely catholic and apostolic principles, all them who stand for union in all things essential; forbearance in all matters of opinion; and Christian love in every thing, whether faith or opinion. He holds not a schismatic tenet; he inculcates only such views and principles as are now, and always have been, more catholic than the Greek, or Roman, or Protestant churches, and abandons to the uncovenanted mercies of God only those who voluntarily abandon the Christian precepts and ordinances delivered to us by the holy Apostles and Prophets. A. C.

APOSTOLIC SUCCESSION.

"If we come to Rome," says Bishop Stillingfleet, "the succession is as muddy as the Tiber itself. What shall we do to escape out of this labyrinth?"

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Hooker says, "Ordination has often been effected without a Bishop to ordain; and, therefore, we are not without exception, to urge a descent of power from the Apostles."

Says Stillingfleet once more, "By the loss of records, we cannot draw down the succession of Bishops from the Apostles' times."—These lost records would be invaluable just now, could they be resurrected! Where were they lost? What did they contain?

But listen to the words of the eminent and exemplary Chillingworth, who thus speaks on the utter absurdity of the succession:—"That of ten thousand probabilities no one should be false; that of ten thousand requisites, whereof any one may fail, not one should be wanting: this to me is extremely improbable, and cousin-german to impossible. So that the assurance hereof is like a machine, composed of an innumerable multitude of pieces, of which it is strangely unlikely but some may be out of order; and yet, if any one be so, the whole fabric falls of necessity to the ground."

Mr. Macauley, of England, one of the most distinguished critics in general history of this or any other age, uses the following language, when speaking of the succession:—

"The transmission of orders from the Apostles to an English clergyman of the present day, must have been through a very great number of intermediate persons. Now is it probable that a clergyman of the church of England can trace up his spiritual genealogy from Bishop to Bishop, even so far back as the time of the reformation! There remain fifteen or sixteen hundred years, during which the history of the transmission of his orders is buried in utter darkness. And whether he be a Priest by succession from the Apostles, depends on the question, Whether during that long period, some thousands of events took place, any one of which may, without any gross improbability, be supposed not to have taken place. We have not a tittle of evidence to any one of these events!" *Loyalist.*

EPISCOPAL BABTISM VERY DOUBTFUL.

"I WOULD go to Constantinople to be immersed by an immersed Greek Bishop," said an episcopal dignitary, "if I could be permitted to leave my diocese. Glad were I that some minister of our order had been deputed to visit the Greek church, for the sake of receiving immersion lineally from the Apostles; then, indeed, might we not only fully enjoy that divine and venerable institution in our church, but also faithfully transmit it to posterity, and extend it to those desirous of our communion!" "Why so," responded a Baptist. "Because," said the minister, "in that case I would be sure that my baptism was not lay baptism, or by one not authorized to administer—as I should feel were I to be immersed by the hand of a Baptist." "Either," said the Baptist, "your church has Christian baptism, or she has not. If she have not, she can have no Christian ministry: for an unbaptized

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ministry is alien from the kingdom of Jesus Christ: and if she have, why go to Constantinople or Rome for it?" "I am not so sure," replied the clergyman, "that our church has the Christian institution; for the church of Rome has authorized lay-men and lay-women to baptize, and their baptism has been in the canon law declared to be valid. The church of England got her baptism from Rome, and not from Constantinople, and may have nothing but lay baptism."

"I have understood," said the Baptist, "that there have been Popes and very high dignitaries in the church of Rome, from so obscure a source that no one could say whether they had any baptism at all, and certainly no clerical baptism. I have also understood that some of your Prelates, even Archbishops coming from other families than Episcopalian, never had any other baptism than what your church now calls lay-baptism. Of this class Archbishop Secker. if I mistake not, is one, having had only Dissenter baptism. Besides, for some time after the Reformation, but little attention was paid to any other baptism than was common in Rome; which was then, as it is now, a mongrel thing of lay-women, lay-men, and Priests. Now if only one Prelate, since the Reformation or before, had not clerical baptism in regular succession, your whole line is vitiated and doubtful; and if the great importance you attach to ordination and regular succession be at all essential, your church is in a most unfortunate and unsanctified condition, more singularly inconsistent and unholy than even Rome herself; because she argues for apostolic succession as essential to the ministry and to the dispensation of ordinances; and she is totally destitute of any such documentary evidence as can satisfy any conscientious and scrupulous person. I would then advise you to go to Constantinople for one reason at least, viz.—that if her ministerial succession is no clearer than that of Rome, still, having always immersed, there is more probability of a purer current than can be possible in the dark and much perturbed stream of Roman official grace, in which certainly no Christian man can find any confidence or consolation. In the charlatanery and harlotry of Mystical Babylon, of Mistress Rome, what Protestant can have the least confidence? If my salvation depended upon a pure administration of baptism, I would rather have a pure Christian man, of undoubted godly sincerity, to immerse me, whose head a Roman Prelate had never touched, than any Roman or Episcopal Bishop under these heavens, whose sacerdotal blood has run through ecclesiastic scoundrels ever since the flood that the fiery dragon spued out of its unsanctified mouth to drown the apostolic church in its early youth. Still I prefer an administrator duly appointed by a Christian church, to any one who arrogates to himself

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the dispensation of Christ's ordinances. So long, then, as the stream can rise no higher than the fountain, will it be true,—that of all the pretensions to a peculiar apostolic transmitted power, grace, or authority, none is more perfectly air-built, imaginative, and baseless, than the whole pretence of Episcopal authority from its Alpha to its Omega. Of all the eccentricities and extravagancies of great men and communities, none, to my eye, is more remarkable, than that so learned, so talented, and so liberal-minded a clerical fraternity as that of Episcopal England and Episcopal America, should hoax and be hoaxed with such a miserable conceit as that they have a single atom of assurance that their ministry or their ordinances have one ray of unequivocal evidence of any apostolic favor, patronage, or authority in Christianity more than the Editor of the Millennial Harbinger, or any other humble minister of Christ's church. I place the whole affair under the general category of SUPERLATIVE INFIRMITIES OF MEN OF GENIUS AND LEARNING. A. C.

BISHOP SMITH'S THIRD CHARGE.

AMONG other good things found in this very catholic-breathing Charge, full of good sense and well defined views, recently delivered in Christ's Church, Lexington, Ky., (May 11th, 1843,) to the Clergy of the Diocese of Kentucky, I can only lay before my readers a single extract. Amidst the candid and just acknowledgments of the great discrepancies of the Episcopal Church compared with the primitive, found in this extract,—especially in the ordinances of baptism and the Lord's supper,—I cannot but regret, sincerely regret that its learned and pious author should have encouraged his denomination to say that "we know that we are right," in the face of such acknowledged wrongs, and, as most men judge, great and serious errors, greatly affecting the very soul and enjoyment of Christianity; for who can enjoy spiritual life and health without Christ's ordinances and means of Christian health—baptism and the Lord's supper, and the other ordinances alluded to in the Charge? Besides, a conviction that we are right, founded upon any thing but the whole Christian Scriptures, even if strengthened by the mouldering columns of the history of the church, *never yet truly written*, "confirmed by the experience of ages," (and what is this but the history of this Proteus thing called the Church?—I say, such knowledge and the basis of such knowledge are quite too slender to give a resting place to any awakened and conscientious person profoundly desirous of having the full approbation of the Christian King, Lawgiver, and Judge. Still, for the frank and just

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concessions found in this Charge, it is especially worthy of the perusal of our readers and of a place upon our pages. We commend it to the consideration of the conscientious. A. C.

"I have no over-sensitive shrinking from that smile which will be provoked on their part, when I affirm, that, in the main, we Episcopalians KNOW that we are in the right. I am sorry to feel constrained to admit that there is much of the same boyish, dogmatical, and petulent assumption of this amongst us, which provokes us so much when we meet with it from others. In general, however, there is a calm dignity of repose in our strength of conviction, very like that which animated St. John, when he exclaimed, "We know that we are of the truth." It is a conviction based upon the word of God, strengthened by the history of the church, confirmed by the experience of ages, and responded to by the very constitution of man. We know that our doctrines are identically the same with those of the Apostles and martyrs of our God; and our external observances, in the main, accord with the pattern shown in the Mount, and with the practice of the great body of Christ's followers in all ages and countries, since his ascension to heaven. We know that we are right. And it is on this very account that I contend that we can afford to be humble, patient, and magnanimous; since our cause is the cause of truth and of God, and therefore, in the long run, we must increase and separatists must decrease.

"I would that this conviction were tempered by one equally strong: that we are by no means, in all things, perfectly right, particularly in that of which the presumptuous amongst us are most apt to boast, our exact conformity, in outward observances, to the early church. As, for example, our dioceses differ greatly in size from the primitive dioceses; the office of our deacons from that of the early deacons; the arrangement and length of our Liturgy from those of the highest antiquity; the times and mode of baptism; the methods of catechetical instruction; the disuse of the office of deaconesses, and of communion in the Lord's supper every Lord's day. A profound consciousness of all this, would screen us from the danger of advocating all which we have received from our venerable mother, the Church of England, just as she holds it, right or wrong; and would impart a tone of modesty and moderation, when we exhort others around us to return to the bosom of the early church, not dogmatically obtruding our most excellent and beautiful branch of it upon their acceptance; but cordially extending to them the proposition, that we stand ready, heart and hand, to return with them to the primitive model, whether it be the Church of Rome, or the Church of England, or the wildest Reformers from either or from both, which have deviated farthest from, or most nearly approach to that most glorious pattern.

"From this survey of our position, we should proceed with equal candor and impartiality to observe the position of our many most excellent fellow-Christians around us—and first, comprehensively—afterwards. more in detail.

"In reference to the great cardinal doctrines of the Christian religion, most of them may well feel as confidently as we do, that they are mainly right; and, as it appears to me, I set up the strongest kind of claim to be regarded and treated as brethren beloved in the Lord.

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is the misfortune of our position in this country, to be constantly tempted to undervalue the saving truth in which we are all agreed, and to magnify the importance of the metaphysical opinion, or external practice, in which we differ. This is the crying sin—this the inherent curse of sectarianism. At the outset, it buried in forgetfulness fundamentals essential to salvation, and exalted, as of infinitely more importance than unity, charity, or peace—the modern opinion or minor practice for whose wretched sake the sect started into being. And that which at first was its sin, is still its blighting curse. And it falls upon all alike; for to some extent the guilt was common. We will go out, said the separatists, notwithstanding our substantial agreement, because we cannot be tolerated in our *ism*—and you may go out, was the unfeeling response, notwithstanding our substantial agreement, because your *ism* is intolerable. And so the curse reigns this day over all—to overlook our agreements—to magnify our differences!"

ASPECTS OF METHODISM—*No. II.*

In approaching that form of religion usually denoted by the term *Methodism*, it is important that its essential characteristics or differential attributes be properly defined, and that the mind contemplate its peculiarities one by one, severally, and then in the aggregate. To speak more scientifically, it must be studied and discussed both analytically and synthetically. The parts themselves that make up the whole idea or thing must be duly estimated; and then the whole in its concrete existence, as one system, is also to be considered.

It is unnecessary to show that the name *Methodism* is arbitrary and whimsical, and can represent nothing in the universe from any peculiar meaning in the word. Indeed, it originated in a school-boy pun, as all the world knows, and has in it more of humor, irony, or satire, than of sense or pertinence. The adoption of it, and still more the glorying in it, is no way honorable to the intelligence or dignity of the community. It has in it neither honor nor reproach, sense nor relevancy—nothing commemorative or prospective—nothing typical, symbolical, or spiritual. It is a mere sound, and nothing else. There is method in an essay, a poem, in courtship and marriage—in a comedy or a tragedy, a dance or funeral; there is method in blessing and cursing—in ascending or in descending—in going to heaven or to hell. *Methodism* is, therefore, a phantastic, unmeaning, and rather nonsensical designation. I often wonder why it is that so many persons of good sense and good taste, found in that community, can be charmed with so empty an honor. Is it not a glorious proof that habit makes every thing natural and pleasing. Even Methodism and To-

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bacco become savory morsels to those long accustomed to their narcotic charms.

We must therefore look to some other name, or title, or thing, to ascertain the elements of that artificial creation known in ecclesiastic annals by the name Methodism. The term *Episcopal* is a sort of prefix, an index to the pilgrim soul inquisitive to analyze this ecclesiastic compound. It is, then, a preparation of Episcopacy, or a connexion of Episcopacy with *method*. But still, like some nimble spectre that flits before us, the creature is wrapped up in a misty cloud, girded with vapor and veiled in mystery, and will neither sit nor stand for its likeness before the canvass, the mirror, or the focal ray of the daguerrotype.

What sense in *Episcopal* Methodism, when Methodists have neither in number nor respectability Episcopal dignitaries to compare with Lutheran, Anglican, or Roman Prelacy! Presbyterial, Congregational, or Baptismal Methodism has as much Episcopacy in its composition as the Methodist Episcopal Church of England or America. Methodists out of superintendants create Bishops, and in this they are right; for the word indicates it. Every superintendant is indeed a Bishop; but unfortunately every Bishop is not a superintendant. They have as good a right to make as many bishops, or overseers, or superintendants as they please, and of what qualifications and duties they please, as any other denomination of Christians. But why call themselves *Episcopal* Methodists? They are no more *Episcopal* in their individual character than *Methodistic;* and an Episcopal Methodist is quite as incongruous as a Methodist Episcopal.

There is, then, neither philosophy, reason, nor religion in the title "Episcopal Methodists." It is the antagonism of Protestant Methodist: hence the scar upon its face, and the mark upon its countenance, are indicative of the conflicts of its natal hour. The vocabulary of sectarianism was complete before the Oxford boys put the stamp of Methodists on the two Wesleys, George Whitfield, and their twelve companions. Hence it is a title as much due to George Whitfield as to John Wesley. Like field-preaching, it was not more the offspring of Wesley than of Whitfield. Indeed, if we take from Wesley Methodism all that it acquired from Whitfield and the Moravians, the residuum will not much interest any one, and never would have greatly interested the world.

To what source, then, shall we look for proper views on this interesting topic? We cannot find them in the name. We must, then, look at the thing so unfortunately and so unanimously designated. Our method, then, shall be to trace its manners and customs; for it is,

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perhaps, in *mannerism*, rather than in doctrines, its peculiar attributes consist. James Arminius was born before John Wesley, as well as Monks Methodius and Cyrellus, from whom the Count Zinzendorf received his *Unitas Fratrum* before Mr. Wesley had established a single society. How much Messrs. Morgan and Wesley are indebted for some of their peculiarities to the fact of Wesley's conversion by a Moravian, and his having been in their especial communion, it is of no consequence now to inquire. It is of more importance to note the fact, that as John Wesley was not converted till the 24th day of May, 1738, himself being judge; and as he was a zealous and efficient preaching Methodist for at least ten years before he became a real Christian, therefore, Methodism, whether primitive or episcopal, has nothing to do with the Christian religion.

The primitive design of Wesley appears not to have been the erection of a new community, but the sanctification of those already in the full communion of the Church of England. They had the form of religion without its power, and he designed to lead them through the form to the acquisition of the power. He preached a sort of repentance and faith in order to faith and repentance. His mind was for a long time without any fixed principle of action. Whitfield and others led him into new fields of thought and labor, and for a time he was full of change and indecision.

His friends and coadjutors took a good part of the work into their own hands, and carried matters beyond both the will and the power of Wesley either to new modify or withstand. But as Methodism as now existing is far removed from both the theory and practice of Wesley, and much beyond the goal he had fixed, we must contemplate it as it is now, rather than as it was some fourscore years ago.

The Class, the Circuit, the Conference, and the Camp-Meeting, are the principal *modus operandi* now in the work of proselytism, and of extending the influence of this new experiment through the moral desolations of this sectarian and soul-phrenzied world. It has in it some very excellent adaptations to man as he is now educated and surrounded with the most singularly preternatural circumstances.

We will much better succeed in gaining a clear view of Methodism by following up and following out analytically a few specimens of the most popular operators who are most erudite and successful in all the ways and means of building up the society and in moulding the mind subdued by its influences, after the model saint character contemplated by the denomination. I shall therefore give for a motto, or text, a notice cut out of a Baltimore paper, when I was last in that city, intimating a lecture to be delivered by Mr. Maffitt, probably the most

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successful preacher and proselyter of the denomination of the present or any other period of its history.

It is due to every community that we select its own standards of faith, its rules of decorum, and its best practical models of character, blessed by the smiles of approval, and cherished in the warmest affections of its most intelligent and influential members. Such is the standing of this great orator and model of Methodism. His visits to cities are so profitable to the denomination by the conversion of hundreds and thousands, that hundreds and thousands of dollars are liberally contributed, as report saith, to secure a few weeks or months of his labors of love in extending the boundaries of Methodism. His praises are in all the churches, newspapers, and periodicals of those cities, not only denominational, but political, literary, and miscellaneous. Of course, then, he is not only the *beau ideal*, but the actual and formal impersonation of Methodistic mannerism in all those great denominational characteristics. Here, then, is the miniature of one of his much lauded discourses:—

"PROFESSOR MAFFITT'S LAST LECTURE.

"On Wednesday evening, December 7, at half past 7 o'clock, Prof. Maffitt will deliver his Lecture at Light street Church, on '*The Men of the 19th Century*'—the last of his second course of lectures.

"*Topics of the Lecture.*—Man in Eden; Methusalem and the Angel; Man in the patriarchal state; plagued by too many wives; Man in cities; a Tyrant and a Warrior; an Orator; Philosopher; Writer; Patriot; the great men at the close of the 18th century; true men of the 19th century; Crusade of British literature against the American character; what is expected of the men of this era; universal education a mean and a medium of universal moral influence; American Swartwouters; the mercantile and monetary character of Baltimore; *the Ladies get their Revenge;* the male flirts; the fortune and wife-hunters; the American navy; the moral hero; the small potatoes poets; the farmer's opinion of albums; the value of a real man; the real gentleman to be found at his trade, behind the counter at his yard-stick, at the plough handle, as well as in courts, palaces, or halls of legislation; the glorious wealth and independence of the farmer and owner of soil; two letters from Baltimore ladies to gentlemen; the Lecturer's farewell to his course.

"Tickets to be had at the Booksellers, and at the door of the church."

Are you electrified, astounded, overwhelmed, or transported, gentle and pious reader, by the announciation? I have no language to reveal my emotions. I have tried and tried, but in vain. This is a beam, a ray, an effulgence of the "glory, glory, glory" of the treble ecstacy of the justified, sanctified, and perfected spirit of thrice reformed and sublimated Methodism. Here, in its grand dimensions, stands its full and majestic personification. It is by such magic-working elo-

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quence and spiritualism, it has gained the eulogies of admiring thousands, and wrapped in seraphic visions of future blessedness those myriads of clapping hands, of lacerated throats, and blood-shot eyes, that constitute the martyr spirits of Episcopal Methodism. These are its miracles, and this its passport to the admiration and affections of unread, untaught, unlearned souls, whose whole religion is as Bibleless, as animal, and unsubdued as Mr. Maffitt's spiritual polygamist, "plagued with too many wives."

"Stop," says a a sagacious friend at my elbow. "The man is doubtless "crazed with care or crossed in hopeless love." He is mad!" Not so, my friend. The people are not mad that crowd his lectures, that hang upon his lips, that extol his eloquence, that admire his piety. Ten thousand Methodists in Baltimore and its vicinity have him in their hearts, and lavish upon him their incessant adorations. The three thousand that "*got religion*" under these displays of the gospel ministered by him in the intervals of "ladies get their revenge"—i. e. Methodism, "the male flirts, the fortune and wife-hunters." Just between these worshippers appears "the American navy," a little in advance of "the moral hero" on the right of "the small potatoe poets." It was just here that Mr. Maffitt got in to the hearts of a thousand vanquished ladies who got religion between this period and that of "the real man and the real gentleman," behind the counter and with his minus yardstick, and another right between the plough handles. Two letters from some lovesick ladies, addressed to gentlemen, were then read; which, when heard, so transported the new converts that the preacher bid FAREWELL TO *his course*, amidst the raptures of a most worshipful audience.

This is no fiction. It is solemn reality. In the year of Grace 1842, in the city of Baltimore, in the midst of ten thousand Methodists, soon after the centennial celebration of John Wesley's conversion, and the birth of the new latter day church of Episcopal Methodism. This is the topmast branch, and the loftiest cluster on that vine. Sweet, sour, or bitter, it is the genuine fruit of that tree. It is the impersonation of that spirit which, like the genius of Father Matthew, has infused itself, no one can tell how or why, into more than one million of our population; and is by the appliances of the class, the circuit, the conference, and camp-meeting, gaining a mammoth ascendancy over the souls not only of boys and girls, but men and women of no common mind or temper. It is a mysterious problem in these last days, and we must study it a little more attentively.

I write under no other feeling but that of unfeigned benevolence. I am overwhelmed at these lamentable displays of fallen man and a

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desecrated religion; I am full of commiseration for those who can be pleased with such a display of human folly in any "*reverend* minister of religion." Amid such revealings of the tendency and spirit of a vitiated and corrupted administration of the gospel, it is my only consolation that amongst that people are very many who understand it not, approve not its disgusting features, but because they can see nothing better, and are of a temperament requiring stimulants and excitements of a higher order than can be found in a marble church, a crimsoned pulpit, cushioned sofas, gilded canopies, solemn organs, animated by an half hour essay of well-turned periods, graceful sentences, read from golden pages, turned over by a lily hand, sparkling with its diamond ring, seek for something of more zeal and warmth, though of as little light and genuine love, and no more satisfactory to one enlightened from the Book of God. A. C.

ADDRESS OF THE BOARD OF MANAGERS OF THE AMERICAN PROTESTANT ASSOCIATION.

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But we must be allowed to remind you, that notwithstanding the modest guise which that church puts on, in this and other Protestant countries, no evidence whatever has been produced, emanating *from the Papal See*, that it has abated its pretensions or laid aside its persecuting tenets. We are not satisfied with the disclaimers of Roman Catholic laymen or the denials of Romish priests. We insist upon a renunciation from the only authority in the church which has the right to make one. We demand that the same power which enjoined the persecutions of former days, shall express its disapproval of them, and repudiate the pretended right to persecute for opinion's sake. When proof of this sort is produced, we may listen to the suggestions that Popery has put off its intolerance. We do not, however, rest here. We have a witness at hand who will be deemed both competent and credible as to the point under consideration. This witness is Gregory XVI., the reigning Pope; and the document from which we quote is his famous Encyclical Letter of August 15th, 1832.*

"From that polluted fountain of indifference flows that absurd and erroneous doctrine, or rather raving, in favor and in defence of '*liberty of conscience*,' for which *most pestilential error*, the course is opened by that entire and wild *liberty of opinion* which is every where attempting the overthrow of civil and religious institutions; and which the unblushing impudence of some has held forth as an advantage of religion.

From hence arise these revolutions in the minds of men; hence, this aggravated corruption of youth; hence, this contempt among the people of sacred things, and of the most holy institutions and laws;

* This letter was published at the time in the Roman Catholic papers in this country.

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hence, in one word, that pest of all others most to be dreaded in a State, unbridled liberty of opinion."

Again: "Hither tends that worst and never sufficiently to be execrated and detested liberty of the press, for the diffusion of all manner of writings, which some so loudly contend for and so actively promote."

And again: "Nor can we augur more consoling consequences to religion and to government, from the zeal of some to separate the church from the state, and to burst the bond which unites the priesthood to the Empire. For it is clear that this union is dreaded by the profane lovers of liberty, only because it has never failed to confer prosperity on both."

To this testimony we append the following extracts from the theology of Peter Dens, a book which is used in the R. C. College at Maynooth, Ireland.* An edition of this work has been published at Mechlin, in the Netherlands, as recently as the year 1838. It is there distinctly asserted that—

"Baptized infidels, such as heretics and apostates usually are; also, baptized schismatics, may be compelled by corporeal punishments to return to the Catholic faith, and the unity of the Church.

"The reason is, because these by baptism have become subject to the church; and therefore the Church has jurisdiction over them, and the power of compelling them through appointed means to obedience, and to fulfil the obligations contracted in baptism."

Again it is said by the same author:

"The rites of other infidels, viz.—pagans and heretics, in themselves considered, are not to be tolerated; because they are so bad that no truth or advantage for the good of the Church can be thence derived. Except, however, unless greater evils would follow or greater benefits be hindered."

After stating that heretics are deservedly visited with penalties of exile, imprisonment, &c. this author asks—

"Are heretics rightly punished with death?"

"St. Thomas answers, (2. 2. quest. xi. art. 3. in corp.,) Yes, because forgers of money or other disturbers of the state, are justly punished with death; therefore, also, heretics who are forgers of the faith, and, as experience shows, grievously disturb the state."†

Here is documentary evidence of the highest kind to show that Popery is unchanged, to prove that the Popery of the 19th century and the Popery of the 16th are the same. We have it affirmed by a standard authority in the Romish Church, that it is *right to put heretics to death*. And we have it officially promulgated by the present Pope, that *liberty of conscience, liberty of opinion, the liberty of the press*, and *the separation of the Church and State*, are four of the sorest evils with which a nation can be cursed! Both as Protestants and as American citizens, we count the rights which are here assailed as among our dearest franchises: and we cannot look on in silence and see the craft and power of Rome systematically and insidiously employed to subvert them. We deplore the necessity which calls for the measure; but believing as we do that patriotism and Christianity demand it, we

* The institution in which most of the Romish priests, who come to this country, are educated

† See Synopsis of Den's Moral Theology. Phil. ed., 1842, pp. 107, 114, 117.

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have united, and we invite all who love our institutions to unite with us in repelling the aggressions of the Papal Hierarchy.

Our contest is not with the Roman Catholics as individuals. We would not, if we could, abridge their rights and privileges in the slightest degree. We abhor persecution for opinion's sake under every form, and we recognize their right to the same freedom of thought and action that we claim for ourselves. We leave it to the Pope to denounce 'liberty of opinion,' 'liberty of conscience,' and the 'liberty of the press,' as hostile to human happiness and dangerous to the welfare of States. It is because the *system* is thus, by the accredited exposition of its 'infallible' head, at war with our most sacred rights and interests, that we feel bound to oppose it. Whatever virtues may adorn the characters of individuals in that sect, we appeal to the whole history of the Romish Church, in proof of the position, that the principles assumed in the recent Encyclical Letter have been actually *carried out* wherever Rome has had the *power* to enforce them. So that in resisting the efforts now making to establish the system among us, we are influenced by no love of controversy, by no personal antipathies, by no sectarian or party ends; but by a grave and imperative sense of duty to our country, to posterity, and to God.

We have no doubt that efforts will be made to excite popular prejudice against this movement. We are prepared to hear it alleged by Romanists and Pseudo-Protestants, that the American Protestant Association is an unlawful combination of the many against the few—that, possessing the numbers and the power, we are attempting to interfere with the Roman Catholics in the exercise of their secular and ecclesiastical rights; and we very well know that Popery will grow apace if it can get the American people to believe that it is 'persecuted.' Reiterating the sentiment that persecution is as much at variance with all our Protestant and American feelings as it is coincident with the genius and spirit of Popery, we respectfully remind our countrymen that it is opposition to Popery which has secured to them an open Bible and the privilege of confessing their sins to God instead of a Priest. We remind them that opposition to Popery has created the difference between our free, happy, and prosperous Republic, and the States of South America, which seem doomed to perpetual anarchy and depression. We remind them that opposition to Popery has given to Europe all that she enjoys of civil and religious liberty: that the progress of the Arts and Sciences, the mitigation of social evils, the diffusion of knowledge, the right understanding and observance of the reciprocal duties of princes and subjects, magistrates, and people, and the improvement of mankind in rational and social happiness, have for the last three centuries, gone hand in hand with opposition to Popery: and that just in proportion as opposition to Popery has been relaxed in any Protestant country, superstition and infidelity have increased, vice has abounded, ignorance and discontent have prevailed among the people, and every great national interest has deteriorated.

If confirmation of these statements be required, we have it in the present relative condition of the principal Protestant and Roman Catholic countries. Compare Italy with Prussia: compare Spain with England: compare Mexico and the South American Republics with the United States. The superiority of the Protestant countries is

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known and read of all men. To what is it owing? Not to physical causes certainly: for in these the Roman Catholic countries have the advantage. Look at Spain, for example—luxuriant, beautiful Spain, with her vine-clad hills and her genial climate, the very garden of Europe. There was a time (under the Moorish dynasty, and immediately after its downfall) when its name was a tower of strength among the nations: now, the decripitude of a premature dotage is upon her, and with the little strength that remains to her, she is tearing out her own vitals. What has turned this Eden into an Aceldama? What has made that once noble race, to such an extent, a nation of sensualists and gladiators? What has spread the pall of death over all that was lovely, and generous, and refined, in that land of song? The answer may be given in one word—*Popery*. Popery persecuted the Reformation out of Spain, as it did out of Italy. It summoned to its aid the chains and dungeons, the racks and faggots of the Inquisition, and, with fiendish fury, drove it from her soil. The martyr-blood which was then shed, has not yet ceased to cry to heaven for vengeance.—Spain permitted Popery to rob her of the pure Christianity which was offered her; and God gave her up to serve the master she had chosen. There, for three hundred years, he has swayed an undisputed sceptre. And the result is before us. In climate and soil Spain is unchanged; for these it was beyond the spoiler's power to blast. *Every thing else he has blighted and cursed*,—every thing in her morals, every thing in her thrift and industry, every thing in her literature, every thing in her laws,—his curse is in her cities and in her hamlets, in her cottages and in her palaces,—indeed, it might be supposed by one ignorant of her history, that Spain, instead of being the most loyal of all lands to the Papal See, was peopled with arch-heretics, for whose impieties all the curses of 'the greater excommunication' had been descending upon her for three centuries. And the history of Spain is the history of all other Papal lands. Ignorance and superstition, social degradation and political oppression, follow in the train of Popery as naturally as death follows the plague. The nation which surrenders itself to its control, is a doomed nation. Its embrace is like the embrace of that celebrated image of the Virgin, in the Inquisition, which clasped the wretched victim in its arms, and, folding him to its breast, transfixed him with a thousand nails at once.

We might rest the argument here, and ask our fellow-citizens whether we are not justifiable in opposing a system, in its hostile attempts upon our country, which has uniformly produced such fruits as these. But we are willing to argue the question further, and we beg them candidly to weigh the following considerations:—

1. The Church of Rome is a *State* as well as Church. The Pope, who impiously styles himself the 'Vicar of Jesus Christ,' claims both *temporal* and spiritual jurisdiction over the whole earth. In proof of this we shall cite three witnesses out of a multitude who stand ready to confirm it. One of these is Pope Sixtus V. His Bull against Henry, King of Navarre, and the Prince of Conde, begins thus:—"The authority given to St. Peter and his successors, by the immense power of the Eternal king, *excels all the powers of earthly kings and princes*—it passes uncontrollable sentence on them all—and if it finds any of them resisting God's ordinance, it takes more severe vengeance

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of them, casting them down from their thrones, though never so puissant, and tumbling them down to the lowest parts of the earth, as the ministers of aspiring Lucifer." And then he proceeds, "We deprive them and their posterity for ever of their dominions and kingdoms."

Our second witness shall be Pope Pius V. In his Bull against Queen Elizabeth, in which he pretends to absolve all her nobles and subjects from their allegiance to her, he affirms that God has constituted the Roman Pontiff '*Prince over all nations and all kingdoms*, that he might pluck up, dissipate, ruinate, plant, and build.'

Our third witness shall be Pope Boniface VIII. There is a decree of his in the canon law running thus:—'We declare, say, define, pronounce it to be of *necessity to salvation for every human creature to be subject to the Roman Pontiff*.'*

We have here three Popes affirming it as the doctrine of the Papal Hierarchy, that the Roman Pontiff is the lawful *temporal* sovereign of all kingdoms and nations. And that this pretension is not a mere flourish of words, is proved by the whole history of Popery down to the period at which it was deprived of its usurped dominion over the European States.

2. The general circulation of the Bible and popular education, are regarded by all true-hearted American citizens, as essential to the preservation of our institutions:—to both of these Popery is opposed. The 4th Rule of the Congregation of the Index directs that no Catholic shall own, circulate or read the Holy Scriptures without permission (in writing) from a bishop or inquisitor. This may be practically slighted by many of that sect in this country; but it has nearly expelled the Bible from all Popish countries. As to popular education, the priesthood may find it expedient to refrain from opposing it in a country like ours where the people *will* have schools. But the true spirit and tendency of the system may be seen in the deplorable ignorance which prevails among the peasantry of Italy, Spain, and other Popish countries; and also in the *Indexes Expurgatory and Prohibitory* of the Papal See. Can a system be otherwise than hostile to our true national interests, and to the improvement of man, which prohibits the publication or reading of the works of Algernon Sydney, Addison, Lord Bacon, Chief Justice Hale, John Locke, Milton, Robertson, Cowper, Young, and others of the great names of English literature? Such are the writers who have the honor to be registered in the Prohibitory Index of Rome. Are the American people prepared to say that we are doing either a needless or an unchristian service in resisting a system which, if it had the power, would preclude them reading "Locke on the Human Understanding," or "Paradise Lost," *without permission from a priest?*

[TO BE CONTINUED.]

* See the authorities for these quotations in Barrow's Treatise, (introductory chapter,) where the reader will find twenty or thirty pages of similar extracts from the decrees of Popes and the writings of standard Romish authors. Some of these works may be found in the Philadelphia Library.

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USURY.

In the last number of the Harbinger its numerous and intelligent readers could not have overlooked the very interesting article on Usury, by its Editor. There is no science in which there is ground for more precision and accuracy of principle, than moral science; and yet there is none in which there have been more senseless and unmeaning disputes and contensions: and but few questions, perhaps, appealing to its principles for decision, have been more generally mystified and beclouded by the sophistry and interest of the disputants than the subject of *interest* itself. Truth is itself simple, because it is natural, and the reasoning by which we arrive at it should also be simple. A cause that requires great ingenuity to sustain it, is generally founded on error, and the arguments employed to prop it up and support it are more often suggested by the love of *interest* than the love of *truth*. It is hoped that the great clearness which the simplification of the question about Usury, in the article referred to, has given to the whole matter, will, at least with the conscientious, truth-loving, and God-fearing portion of the community, settle conclusively the question and determine their course of action both in reference to the past and the future.

There can, indeed, with the Bible before us as our Statute Book, be but little ground for controversy upon the question of Interest generally, or of Usury, which, as was shown, was anciently but another name for Interest,—but which now has come to mean technically the UNLAWFUL *exaction* of Interest. But Christianity is not universal. The glorious kingdom of the Lord has not yet triumphed over the powers of the earth,—the "little stone cut out without hands" has not yet utterly broken to atoms the great image of the Prophet, and filled the whole earth,—the citizens of the kingdom of the Lord have, of necessity, dealings with the citizens of the kingdoms of the earth, and it is therefore necessary that they sometimes appeal to that tribunal for the decision of their difficulties, which is common to them both. Hence we are reminded to be subject to principalities and *powers*, and to obey magistrates, &c. As a citizen of the State of Virginia, every Christian within the limits of its jurisdiction is bound to observe all of its legal enactments, provided they be not in contravention of the paramount authority and sanction of divine law. He is therefore not limited by the Bible alone in the determination of his course; but also by the statutes of the state, of which he is geographically and politically a citizen.

Under the present complex arrangement of society, Christians are

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bound by two codes in the exaction of interest—First, the divine; and second, the human. The first of course they are bound to follow supremely in all that pertains purely to the morality of demanding interest. By it the question whether it is lawful for Christians to demand interest at all, must be decided; but for the special and detailed law, regulating the terms or rates of interest, we must look to the latter. Any transgression of the law—appointed limits in either case is wrong, and must be condemned. We cannot, perhaps, better present the few ideas which we wish to offer upon this always important and now highly interesting question, than by considering—

1st. The case in which both the *lender* and *borrower* are members of the church of Christ. We shall take it as conceded, that there is no moral impropriety in exacting interest, except under circumstances in which the spirit of Christianity and the explicit declaration of the Mosaic law would condemn it: as when the borrowing is to procure the necessaries of life and the ordinary means of support to the poor. If any Christian has received interest from such upon money lent for such purposes, let him read the fifth chapter of Nehemiah, and restore it again, lest he be "*shaken from the house of the Lord.*" Except in these cases, however, it is as reasonable to take interest from a brother, upon money lent to him, from which he expects to make a per centum greater than that which he gives, as it is to take rent upon land let to one who expects to derive profit from its tillage. There may be disappointment in both cases, as well to the borrower as to the lender. With both there is risk; and when there is a failure the divine maxim is to extend mercy.

But whilst, no doubt, it will readily be conceded that there is no moral impropriety in one Christian's exacting interest from another, there may not be such unanimity as to the rule by which they shall be governed in finding the rate per cent. Shall we conform to the standard which is furnished either by custom or by statute, or shall we disregard these, and each man exact just what the circumstances of the borrower and his own artful management may enable him to get? In reference to the latter course, it might be sufficient to say, that its tendency is to destroy that straight-forward course and openness of dealing which should characterize transactions between Christians, the natural effect of which is to beget distrust and excite hard feelings; whilst its influence upon the heart is sinister and hardening as the most deadly avarice—drawing in the tender chords of sympathy and infusing into the very spirit itself a quiet sort of penurious selfishness, which feasts, in the low chuckle of the miser, upon the very sight of a brother, whose mishaps, perchance, or whose growing family may

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render it necessary for him to increase his capital by a loan. But it is a melancholy characteristic of the present age, that Christians ask not to be delivered from temptation; but, trusting in their own self-sufficiency, would have all the avenues to immorality and vice thrown wide open, that they may have the credit of self-denial in not entering; and it will accordingly be demanded, where is the reasonableness of denying that which is not wrong in itself, merely because its tendency may be to lead Christians into error! To prescribe by a legal enactment rules for the regulation of interest, is to take out of the hands of the Christian the power to show his liberality and to trammel the freedom of the gospel!

By this sort of categorical logic it is often insinuated that in borrowing and lending between members of the church of Christ, legal rules and standards should be dispensed with, and every person should draw his own inference as to what is moderation and what oppression, from the general principles of Christianity. It is necessary in order to test the morality of such a position, to examine with some minuteness the relation which Christians sustain to the political society of which they form a part, and thus to deduce the general rule of conduct which should govern them. Before proceeding to do so, however, it is proper to express the regret which most liberal minds must feel, that professed Christians should ever have to complain of legal restraints upon their cupidity, or be found attempting by the various arts of bargain and contracts, to evade the title of *political mercy* in order to practise *Christian liberality and charity* to an unfortunate brother.

There is nothing more evident, both from the spirit and genius of Christianity and the express declaration and example of our Saviour and his holy Apostles, than that Christianity is not intended to be employed as a detailed code of political rules, by which social intercourse between even members of the church is to be governed and regulated. They all acknowledge the supremacy of the laws in matters pertaining merely to temporal policies—and have inculcated upon us by example and precept to be in subjection to powers and governments. The Hebrews acknowledged no sovereign but God, to whom they paid tribute or capitation of half a shekel yearly. As this was a tax created in the name and for the service of God, our Saviour most properly concludes that he, as the Son of God, should not be required to pay it; nevertheless, rather than offend against the established order of things, he conforms; and from the boundless resources placed under his control by the Father, draws a stater for himself and Peter. But upon this subject the thirteenth chapter of Romans, from the first to the eighth verse, is conclusive. The conclusion of the argument as

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drawn by that master logician himself, is, "*Wherefore, it is necessary for you to be subject, not only on account of punishment, but also on account of conscience.*"

Without proceeding farther than to establish a position rendered so evident by the conclusion of the Apostle—let us make the application to the case we are considering, and from the general law laid down deduce the rule of conduct which should govern us under the circumstances supposed. It is evidently wrong, then, for a Christian to do that, which, in the wisdom of the law of the land, is detrimental to the public, and which the highest authority in temporal policy and economy has declared shall not be done. It cannot therefore be justifiable in a Christian living under a usury law to take usury, because he is not subject, either on account of punishment, or on account of conscience, to the supreme authority in the case, acting in this particular as the servant of God for the good of society. As a good and faithful subject, then, of the government to which he belongs, and as a pious and conscientious Christian, every member of the church of Christ ought, if at any time he has exacted more than the legal interest, to make restitution, whether to a member of the kingdom of Christ or to an alien, because the violation is not against the person only, but against the law also.

But it will be asked, 'is not the borrower bound by his promise to pay the stipulated interest?' We answer, Certainly, unless released by the lender, when, of course, he will be free; and as the lender, when a member of the church, as supposed, is bound by its authority to release him, there can be no difficulty when the matter is once before the church. But the most delicate question is yet to be decided. How shall the bargain be disclosed? Shall the borrower take advantage of his own agreement, by the disclosure, or shall he rather pay the amount stipulated and keep the question silent? It is to be regretted that an over-reaching avarice should ever compel one Christian to agree to a violation of law in another; but when it is done, we are decidedly of the opinion that the lender should not take *advantage* of his own wrong by disclosing it. It is wrong for him to seek to avoid the performance of his promises, made with a full knowledge of the law, by a plea of conscience; yet as the purity of the church is of paramount importance and the correction of all error essential to its purification, it may be questioned whether in strict Christian candor and propriety all usurious transactions should not be disclosed, that they may be rebuked, and so corrected as that in a pecuniary point of view no advantage shall accrue to either party, other than that most invaluable of all ends to the true Christian, an apprehension of his

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error and a hearty reformation. We know that this view of the matter will be considered by many as *ultra;* but to one who reflects upon the purity of character to which a Christian should ever strive to attain, and the fatal consequences of even *small* errors, there will appear abundant reason why every transaction that can have the least tendency to produce harm or to detract from Christian excellence or perfection, should be strictly scrutinized and decided with a reference purely to *right*, regardless of the channel into which the filthy lucre concerned may be thrown. When, then, the authority of the church has to decide upon the information of the borrower, he should pay no less than his agreement requires, and the lender should receive no more than the law allows; and as anciently the peace-offering was divided between the altar, the priest, and the owner, so the balance should be appropriated to the good of the church, the ministry, and the conscience of the parties concerned.

From what has already been said, the second case we propose to consider—viz. when the borrower is in the church, but the lender is not, may be disposed of in a few words. It is clear in this case, from what has already been said, that the borrower cannot by his own act, with any propriety, exempt himself from the performance of his promises, and therefore cannot plead usury in a court of justice. As the lender is not under the jurisdiction of the church, he cannot of course be dealt with as the lender in the case first supposed, and therefore may exact with impunity usury of a Christian, who has bound himself by a solemn promise to pay it. An effort to evade this promise, by a plea of usury, would be a most flagrant breach of faith—clearly a case of covenant-breaking, and as such would be clearly cognizable by the congregation, whose duty would require them promptly to deal with it as faithful custodians of the Christian morals.

JUSTICE.

CONTROVERSIAL ODDITIES.

M——, preaching on the subject of baptism, made the following assertion that neither *bapto* nor *baptiso* was ever used to signify to *immerse* till after the time of our Saviour. To make this evident he referred to Homer's battle of the frogs and mice. "A frog being wounded, baptized the lake with his blood." And a man wishing to conceal his age, "baptized his hair with the dye," &c. This preacher affirms he knows as much of the Greek language as Dr. George Campbell of Aberdeen! On the reasoning of this formidable rival of Doctor Campbell, it may be proved that to *dip* does not mean to *immerse*, because Milton in his Comus writes—

"A cold shuddering dew
Dips me all o'er."

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So that it is just as plain that *dipping* means *sprinkling*, as that *sprinkling* is *baptism!* Who will doubt?

Another, preaching on the same subject, made the following statements:—"Baptism to children is the *seed of grace* in the heart which would grow up in them; it was like casting our bread upon the water, which we receive after many days. By personal observation he had perceived a great difference in those who had been baptized in infancy, and those who had not; the former were much more orderly than the latter." This is certainly *important if true.* Who would not wish to sow the seed of grace in the heart of his child before it was *eight days* old? Who would not be desirous of having his family grow up virtuous and religious? From the same discourse is the following statement:—"Allowing that John did practise immersion, it might do for a man clothed in *skins*, and for the *rude age* in which he lived." What a glorious concession! Immersion "might" do for a wild man and barbarians. This is certainly an age of discovery, as well as invention. "But in this age of light and refinement, (continued he,) it cannot be the practice, with all its indecencies. That cannot be the requirement of God, which has the tendency to produce wickedness, and to destroy all solemnity in the mind of the candidate." This is truly a gem of modern eloquence. This is the overflowing of an enlightened and refined mind For him to witness the immersion of an individual, would be more than he could endure. But however astounding may be the fact, this very individual, with all his delicacy of feeling and refinement and elevation of mind, has found his way *into* the frozen pond, and immersed both men and women. He stood the first shock, and repeated the "*indecent*" practice: and if I am not wrongly informed, has pledged himself to repeat it. And what is still more, he immersed those who had received the *grace of baptism in infancy.* Comment is needless.——*Register.*

BETHANY COLLEGE.

The Examinations of the Students of Bethany College, which have been extended over almost all the month of June, are just closed.—The amount of labor done by many Students in this Institution during the session just now closing is truly admirable and gratifying to the Faculty, as well as the manner in which it has been done. A more orderly, studious, and exemplary class of Students than a great majority of the young men in attendance this last session are seldom to be met with in any College: certainly we have not seen them. We are sorry that we cannot extend this observation to every individual one who entered College during the session. No less than twelve have been sent home by the Faculty for idleness and insubordination. Some there are yet in attendance who cannot be received next session; but these exceptions made, and we are exceedingly gratified with the attainments, general character, and studious deportment of the members

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of the Institution. The graduates in the Languages, Mathematics, and Physical Sciences, have merited the honors conferred; and we freely hope that from their habits of study and self-government, as well as from their acquisitions of learning and science, supported by moral excellence of character, they will one day be as distinguished for their usefulness and public virtues as they are for hard study and general good character.

The next session will commence the first day of September. A new and spacious building, at a proper distance from the College Proper, in a most delightful location, will be at that time in readiness for the reception of lads from 8 to 15 years old. This preparatory school, a nursery of learning and morality, under the constant supervision of the Faculty of the College, and under the regimen of a highly moral and virtuous Patron and Matron, together with the constant attention of teachers and tutors, affords one of the most eligible locations for those desirous of placing sons and wards under a system of elementary, intellectual, and moral training in accordance with the genius of the human constitution and the wants of present society. Applications for places in this school will be received during the vacation, and had better be addressed to me directly. None of vicious habits can be retained in this school. It is therefore hoped, and it is most respectfully requested, that none of such character be sent to it, as it will only incur loss and mortification to those who send them.—At the same time we would suggest to those blessed with tractable, docile, and well disposed children, desirous of placing them in the midst of the most propitious circumstances—favorable to good health, good morals, and good education—to secure for them a place in this primary academy of learning, science, and good manners. Furnish the material for a school of this description as soon as possible, and we will endeavor to furnish you with men that will be an honor to us all. The whole expenses of this school for boarding, washing, fuel, light, and tuition, will be $150 per annum. The inmates of this establishment will require and receive more attention, care, and management, than is either necessary or expected at a College. It will, indeed, be a College of its own sort, better than any other College for such Students. As good instruction and instructors will be employed in it as in the College Proper. I am one of those who would rather pay a high price for the best instructors in an elementary school than in a College. I have one good reason for it, worth a hundred. The cask long smells of the first wine that is put into it. If you teach bad habits at first, it is impossible to correct them entirely in after life. If good habits are first acquired, they are easily retained during life. We

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have not yet had a Student in our College who was early taught even the art of reading correctly; and consequently a great majority of them are never taught to read well. No one has ever yet fully developed the importance of *beginning* well—beginning well in any thing, but especially at school. Oh! that some gifted genius would write a popular book on the subject of *beginning well!* A. C.

FREE PRESBYTERIANS.

A NEW sect of Presbyterians has just been born. Their contradistinguishing title is that of FREE *Presbyterians.* They believe in a national recognition and a national support of religion, but that civil governments shall have nothing to do with the church unless to feed it with royal gifts and clothe it with so much secular authority as will enable it to preserve its own rights, secure its property, collect and use its revenues, and punish with civil pains and penalties those who would inflict upon it violence or wrong of any sort. It is reported that some 240 Ministers of the by-law-established Presbyterian Church of Scotland have seceded on political grounds, and with Dr. Chalmers at their head, have organized a new association. The details may be expected hereafter. A. C.

NEW HYMN-BOOK.

Two objections to two lines in our new Hymn-Book have been received and noted. When a hymn-book has been two or three years used by all the churches, and all their amendments, improvements, additions, and subtractions noted, it will be possible to make a book more popular, if not more pure, chaste, rich and perfect in its selections. No one being obliged to sing a verse which he does not like, but having full liberty either to new-modify or change it to suit his taste, it would be highly imprudent and ill-advised to think of stereotyping for two or three years. When in the lapse of such a period we have received and written down in a memorandum book, *as we promise to do,* every specified alteration and amendment, every addition and subtraction—then, but not before, could we with any propriety propose stereotyping. The present book affords much variety; and if we want to have a book the most popular that can be imagined, it will be only in this way that it can be done. When every disciple shall have faithfully sung and worn out one of the present books, so far as his heart approves, and we have got all amendments, then, and not till then, dare we stereotype; and any one who dreams of a shorter and better plan, has not the same opportunities of judging of our society and of human nature, as has his brother, A. C.

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NEWS FROM THE CHURCHES.

I HAD thought this letter had been published till the other day it came up in a file laid off for publication. A. C.

ANOTHER VISIT TO MAY'S LICK.

Centreville, Bourbon county, Kentucky, January 26, 1843.

At the earnest solicitation of the brethren at Mays Lick, I visited that important point in our State recently, having reached there on Thursday evening the 12th instant. To me, as you may well conceive, this has now become a most interesting point, from many pleasing and delightful scenes and associations in memory connected therewith. It was here in the campaign early in 1841 with brother Johnson, I saw nearly one hundred bow to Jesus. And early in 1842, on a visit in connexion with the same evangelist, bad as was the weather, some 24 were induced to unite with us. Our beloved and worthy brother Ricketts aiding each time. But not to detain you, we commenced the meeting on the 15th instant, and continued, day and night, until last Monday night, the 23d instant—say eleven days. We were highly favored, indeed, considering the season. The weather was mild, generally clear, and the nights moonlight. It was truly encouraging to see the crowds that attended day and night. Many from the different religious parties nobly came out to hear. The brethren and sisters very generally were active and devoted, and firmly stood up in their Saviour's cause. Brother R. C. Ricketts was with us nearly all the time. As had been our course for some time past, we labored faithfully and affectionately to present to the minds of men the gospel facts, with their proofs, the requirements or commands with the promises to the obedient, looking at human rebellion in the mirror of a Saviour's dying love, his sacrifice for sins, and urging upon the lovers and professed followers of Jesus to harmonize, to love each other, to unite together on the Bible, "the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner stone," and no longer, by their strifes about mere opinion, stand in the way of the world's salvation. Thanks to our heavenly Father, our labor was not in vain! *Fifty-seven* in all rallied to the standard of our glorious King, of whom about 9 or 10 came from the Presbyterians, Congregationalists, Baptists, and Methodists, to show to all around their desire for that union on the Bible for which the Saviour prayed and died. Among those who joined were several promising young men. I wish I had room to name them all. I will here mention of these ——— Bascom, a half brother of the distinguished President of the Methodist College in Lexington and young Dr. Houston, of the Methodist society, son of a worthy preacher of the same society, as I was informed. I might also name a Horde, Frich, Leinthicum, and others equally dear to us, but must desist. I would only add, that of farmers some of the very sinew of the county came. We got one of that ancient and venerated name Gill and his worthy neighbor N. Jeans. I was much impressed when an intelligent looking colored man, with great humility and firmness approached me, when an invitation was extended, and giving me his hand, said he had been a Baptist, but wished to meet us on the Bible. I need not say for your information as you have occupied it, that the brethren and friends at May's Lick have erected a brick meeting house of their own, which is not only an honor to their county, but to the State. I would select it as a model in preference to any I have seen either in city or country.

JNO. ALLEN GANO.

Hannibal, Kentucky, May 25, 1843.

The brethren at Georgetown, Dry Run, Leesburg, and Old Union, feeling the importance of a mission to St. Louis, made arrangements and solicited brother John Smith and myself to engage in it. On the 17th of April we started from home and reached our destination on the 22d, and commenced operations on Lord's day, the morning of the 23d. We reached there unexpectedly to the brethren, and have had to labor under great disadvantages as to a suitable room, of sufficient size for the audience. The brethren were few in number, and had been so seldom visited by our Evangelists that they attracted but a limited notice.

We labored eight days with but little apparent success. Brother Smith took an excursion to Jacksonville and Carrollton, while I remained for about two weeks after he left. Within the three Lord's days we had gained about 35 accessions, and the prospects were still better for more additions. I then took an excursion to Palmyra, the residence of brother Jacob Creath, Jun. He met me at this place and took me up to his house. It rejoiced my very heart to meet my fellow-laborers in the gospel and review the pleasant scenes of Kentucky, where through our joint labors hundreds became obedient to the faith. He is the same faithful, pure, devoted, and able advocate of the ancient gospel. He is much beloved and respected in and about Palmyra; and I learned that he had built up the cause there within the last three years. I labored there from Friday night until Wednesday morning, and gained about 12 additions. It rejoiced my soul to speak to such a congregation. It is one of the best organized and devoted congregations I have ever seen. The prospects were most flattering, but we were compelled to leave for this place. This will be, I presume, the second place, in importance, in this state. It has grown up as by magic. It will be sustained by an extensive country west of it. Houses are now being erected to a most astonishing extent. I have labored for eight days. Much prejudice has been removed. Great good has resulted, and 10 additions have been

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made against great opposition. The cause now stands on high ground with many to whom it was very offensive a short time since. We shall now be defended by many persons, including some of all the parties.

I shall leave brother Morton, a physician and speaker, of Kentucky, here to take charge and aid in advancing the cause.

Brother Campbell, you ought by all means to visit St. Louis and the most prominent places in Missouri. The brethren are most anxious to see you, and it would give a great impulse to the good cause. You could obtain a hearing at St Louis that would far exceed your expectations It contains a fine population. It is a most prosperous place, and it is destined to be the Queen of the West I shall return there this evening or in the morning by the first good boat Brother Smith I learn is there, and has been for several days past. We may spend a week longer in that city, and then return home. Missouri is a great State.

Brother Campbell, we have to make great sacrifices in leaving our precious families; but the reward in the heavens is more than equivalent. May the Lord bless and preserve you many years to advance this glorious cause! J. T. JOHNSON.

I have been long purposing to visit Missouri and Illinois. It would give me as much pleasure to see these dear brethren as it would afford them to see me. I hope I shall soon be permitted to enjoy this pleasure. A. C.

Melroy, Rush county, Indiana, April 15, 1843.

Dear brother Campbell—Although an entire stranger to you, I am not a stranger to the redeeming grace of our Lord Jesus Christ. About one year ago I commenced pleading for the Bible alone, to the exclusion of all human confessions, (having been immersed into the faith about seven months prior,) and the Lord has abundantly blessed my labors by making me the humble instrument of turning about 200 persons from the power of Satan unto God. May the Lord enable me to be more useful during the year to come.

M. B. HOPKINS.

Clarksville, Tennessee, May 5, 1843.

Dear brother Campbell—I have mailed for you at this place a copy of my "Expose" of Elder F. E. Pitts' book on baptism, "chiefly designed as a refutation of the errors and infidelity of Campbellism." When I noticed his book and Methodism in general, I did not intend any publication of what was said; but the brethren thought, from the results manifest on that occasion of its good effects, that the cause of truth demanded a more extensive circulation of my notice of him, and I consented to write out the substance of what was then said. I confess that in undertaking to do so, I felt much embarrassment owing to the fact that I am wholly unaccustomed to writing for the public, and also to my constant labors in attending a series of meetings. I think, however, the cause will not suffer, and that hundreds will read my Expose who will never gain access to your writings. Were you to publish a refutation of his errors in the Harbinger, very many of those who read his book would not see your paper; and yet I think some notice of him in the Harbinger would be due to those who may never see my Expose. E. Pitts is one of the most influential Methodist Elders in Tennessee, and consequently his book has gone far and near, and certainly has greatly hindered the progress of the truth. I feel fully authorized to say that he can no longer do much injury in Sumner county. All parties concede that he has greatly misrepresented you and the brethren. And as to talent for which he has arrogated much to himself, he is now considered to be greatly over-rated by all who heard him and myself. The man seemed perfectly unarmed. I attribute it, however, to the fact, that he was conscious, as was every one present, that he was shamefully reckless of truth in his statements about your books. To make such men feel, it is useless to dart straws at them. Their consciences are like the hide of an alligator—impenetrable by a paper or tow wad. They must have grapeshot. Oh! no: slugs will suit them best

Since July past more that 175 additions have been gained in Mr. Pitts' bishopric by brethren Johnson, Rice, myself, and brother S. E. Jones; and nothing is wanting but proper effort in order to take the county.

One thousand copies only have been published of my Expose, and brother Fall at Nashville, writes me that a second edition will be wanted, he thinks, as the larger proportion of the number out has been ordered. I should be pleased, after you shall have examined it, to hear from you any suggestions touching either the matter or language—i. e. the spirit of the work—so that we may make such improvements as may seem best. If time had been allowed me, I should have been much fuller upon some points touching the identity of the M. E. C. with the Church of Christ.

Brother S. E. Jones and myself have just commenced a protracted meeting here. We hope to do something, although we must take several days to prepare the people for obeying the truth. Brother J. B. Ferguson has brought together here a small congregation of some 18 or 20.

Please say in the Harbinger that my pamphlet, with brother Fanning's Review of Baptist Theology, can be had at the Agriculturist Office in Nashville

Brethren John Smith and John T. Johnson have gone to St. Louis on a mission. May the Lord give success to the truth. G. W. ELLY.

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Brother Elley has done a good work in exposing the recklessness of truth and unblushing impudence of Mr. Pitts' volume of slanders. I award to him a degree of patience, self denial, and condescension, of no ordinary excellence, not only in touching, but in dissecting and disentralling so unclean a thing as this contemptible performance. I wish that his treatise and that of brother Fanning reviewing Baptist Theology were circulated far and wide amongst those who are captivated by the latter or imposed on by the former. They cannot fail to undeceive those who have a heart that can feel, or a mind that can see the evidence of truth. In an age of such high intellectual and moral pretensions, it were seemingly more respectful to public opinion that standard writers, such as Mr. Pitts—I mean standard writers of defamation,—were subjected to a board of censors belonging to the denomination that patronizes them, at least before stereotyping them.—This is not the first time that Methodistic defamers have overshot the mark. There is another infamous little volume of slanders, titled "Campbellism Exposed," being sedulously circulated all over the West by a class of circuitous Evangelists called Circuit Riders, written, it is said, by one Philips, and *stereotyped* by the denomination at Cincinnati. So far as I have glanced at it, for I have never read it, it is one of the three frogs of unclean mouth, from the same pond, that croak against truth and virtue, to the exquisite entertainment of those uncircumcised hearts and ears that feast with such ecstacy upon defamation and fatten upon error. If such men as the unfortunate Philips, whose sudden catastrophe and that of his whole family, is an awful warning to those who in doggerel or in prose ridicule the "gospel in the water," and print blasphemous falsehoods for sectarian consumption, or such kindred souls as this said Mr. F. E. Pitts were to feed on truth for three moons, they would become as lank and lean as Pharaoh's ill favored kine that from the Nile in one ominous hour portended a seven years' famine to the gods of Egypt.

The gospel of truth, and peace, and love divine, was never administered by such men as are now going into houses, selling slanders, leading captive silly women, laden with sins, saying what they ought not for filthy lucre's sake, and inhibiting those who would hear the truth, but for their foul slanders and most defamatory falsehoods, got up to save the inquisitive and conscientious from being saved from error and death by the preaching of the ancient, veritable, and salutary doctrine of the Christian Apostles and Prophets.

A. C.

Boone county, Missouri, May 1, 1843.

I spent the first and second Lord's days in April in the city of St. Louis. I gave some ten or twelve discourses while there. The attention, congregations, and interest increased during my sojourn in that city. We had four confessions and baptisms. There is a congregation of some fifty in the city, who are endeavoring to walk in the ordinances of the Lord blameless; and could they get efficient teachers to labor for them, the good cause would soon flourish and prosper.

I went pretty much to prepare the way for our beloved brethren J. T. Johnson and John Smith, of Kentucky, who I knew were to be sent out for a few weeks as Evangelists, to aid in the advancement of the Bible cause in that "great city," by the noble and gallant spirited brethren of Kentucky. They had associated brother Gano in the mission; but, from the indisposition of his wife, he could not attend.

T. M. ALLEN,

Millersburg, Calloway county, Missouri, June 7, 1843.

The additions to the Millersburg church since February, have been about 75. Praised be the name of the Lord! J. COONS.

Lexington, Kentucky, June 10, 1843.

We have been holding meeting this week at Sandersville, three miles from this place, and had 21 additions. A. KENDRICK.

SUMMARY OF NEWS.

R. O. Warrener, of Bloomington, Illinois, under date of May 15th, writes that brothers Bowles, Davenport, and himself have labored in his neighborhood for a short time, and that in two weeks 32 were added to the church. Brother Bowles, within the last four months, has enlisted over 200 persons.

Brother T. G. Frisbie, Montgomery Cross Roads, Ohio, May 28th, says, "Through the labors of brother Bonham, 38 persons became obedient to the faith, and a church was

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organized at that place. They would be glad to receive a visit from any of the teaching brethren who can come and labor there.

Brother J. J. Harvey, Kingston, Pa., May 30th.—"Brother Lane and myself organized a church in this township, of 17 members. On the following Lord's day they immersed 7 in Huntingdon township, and on the 27th instant organized a church of 28 members in Exeter."

Brother Philip G. Young returned home on the 30th of May from a visit to Davenport, Ioway. During his stay 16 obeyed the Lord. Mr Sanders, Editor of the Davenport Gazette, was among the obedient. At Crow Creek 4 were recently immersed.

Brother J. B. New, of Decatur county, Indiana, has travelled on horseback since his appointment as Evangelist in October last, about 1450 miles, delivered 218 discourses, immersed 120 believers, and gained 40 from the various denominations.

Brothers J. H. Jones and A. B. Green, held a meeting at Warren, Trumbull county, Ohio, and immersed 17. From thence they went to New Garden, where 14 obeyed: thence home, where 8 confessed the Lord; thence to Aurora, with brother John Henry, and immersed 38 persons.

Brother Allen Kendrick writes under date of June 16th—"During the last ten or twelve days between 40 and 50 have been added to the little congregation at Sandersville, three miles from Lexington, Kentucky."

Brother J. N. Hodgens, of Tompkinsville, Kentucky, under date of April 30th, writes. "During a visit of two weeks from S. E. Jones, about 30 were added to the faithful—20 of the number to the church in this place."

STATE MEETING.

Bloomington, Illinois, May 18, 1843.

We have agreed to have a State Meeting at this place, commencing on Friday before the 4th Lord's day in August next. It is requested that all the preaching brethren in the State attend, and as many others as can. The object of our meeting is to cultivate an acquaintance with each other, to hear of the success attending the labors of our teaching brethren, promote brotherly love, advance the cause of union among the followers of Jesus, and by teaching the truths of the Bible, edify and instruct each other and all who may attend. Therefore it is earnestly requested that all the preaching brethren in the State may attend. Public teachers from other States are respectfully invited.

W. S. MAJOR, } *Elders.*
H. H. PAINTER. }
R. O. WARRENER, *Evang.*

OBITUARY.

Lexington, Kentucky, June 10, 1843

Ah! brother Campbell, the solemn knell, from day to day, still pours its hollow intonations upon our ears, warning the living to "be you also ready."

On the 2d of this month our dear sister MARY SCHOOLY, wife of brother James Schooly, fell asleep in Jesus, without a groan or even the moving of a limb! She was aged 46 years, and the pious Christian mother of eleven children, three of whom she followed to the grave, before she retired from the cares of living to rest with the pious dead, where the blooms of Paradise fade not,—till summoned to the Grand Assize,—where God will be justified in his ways, his enemies condemned in their wickedness, and the servants of the Most High will be acquitted on the obedience of faith.

Our lamented sister was all that the historian says the mother of great Washington aspired to be on earth, viz —*A good wife and mother* She died *pleasantly* as she lived *piously;* telling her excellent broken-hearted husband, with whom she had lifted her prayers and thanksgiving to God for near 23 years, with all the calmness possible, how she desired him to manage for the good of the family, that they might all meet triumphant victors over death.

"Beyond this vale of tears there is a life above,
Unmeasur'd by the flight of years; and all that life is love." A. E.

Minerva, Ky., June 13, 1843.

Died on the 6th ultimo, at her residence near Minerva, Mason county, Kentucky, of a lingering and painful illness, ANN JANE, consort of Thomas Haughey, in the 57th year of her age

For many years Mrs Haughey was a professor of the Christian religion, and was among the first in this section of country to embrace the principles of reformation; and during her whole Christian career she has universally sustained the character of a zealous, humble, and devoted Christian. Endowed by nature with no ordinary powers of mind, it was truly delightful to hear her in her last illness expatiating upon the beauties of the Christian religion, rejoicing at the glorious and soul-inspiring hope of an immortality beyond the grave, and exhorting her unbelieving friends to prepare for that event to which we are all fast tending. Her death has caused a vacuum in society which cannot

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easily be filled, and her family and friends have sustained a loss, which, to them, is irreparable; and though they mourn at being separated from one endeared to them by so many ties; yet they mourn not as those without hope, and feel assured that their loss is her eternal gain, and that her immortal spirit has been wafted to the mansions of everlasting bliss. May my last end be like hers! R.

Fort Wayne, Indiana, June 20, 1843.

WILLIAM POLKE, Esq., the subject of the following notice, was born in Virginia, and when but yet a child, his parents removed to Kentucky. At the early age of 7 years, he, with his mother and three sisters, were taken by the Indians at what is commonly called the "Burnt Station," in Kentucky. They were removed to Detroit; and in about one year from the time of their capture they returned to their friends, through the interposition of the English commanding officer of that place. In 1794 he was at this place, under the gallant Wayne. In 1809 he removed to the Indiana territory, and settled near Vincennes. In 1811 he was again engaged in defence of his country's rights, and was with General Harrison at the battle of Tippecanoe. He has filled several responsible civil offices; was a member of the Convention which formed the Constitution of Indiana, and repeatedly of the Legislature. In 1841 he came to this place to take charge as Register of the Land Office, where his eventful life was closed by death on the 26th of April, 1843.

Judge Polke was not only a prominent public man, but he was a devoted and prominent Christian. He enjoyed in an eminent degree, during his last sickness, the blessings of that religion which he had professed to have experienced forty-two years before. He lost no opportunity of exhorting his Christian friends to greater diligence in the cause of Christ, and the unregenerate to a preparation for eternity, and often expressed the happiness he had in prospect of soon going to a better world, and of "seeing Jesus." The Sabbath morning before his death the April number of the Harbinger was received, and at his request the news from the churches was read, when he exclaimed, 'Glory to God! Bless the Lord for his goodness to poor sinners! I feel thankful that I have lived till this Sabbath morning to hear such good news." The obituary notice of Col. W. B. Blackburn, in the same paper, was then read, when Judge Polke made some remarks upon the life and character of Col. Blackburn, and informed us where we would find an account among his papers of the *extraordinary conversion* (as he called it) of this good man, and appeared happy in the prospect of following him over the Jordan of death.

Judge Polke was a uniform Christian, and liberal in his views; where he found a Christian in deportment he recognized him as a brother; and the attention which he received in his last sickness, and the lively interest the community felt in the result attests the high regard in which he was held by Christians of all denominations, and by many who profess no religion. He was a good man. His end was peace, and his friends enjoy the consolation that their loss is his infinite gain. N. A. WOODWARD.

MISREPRESENTATION REFUTED.

A NOTE published in No. 1, vol. 6, new series, Millennial Harbinger, relative to the character of Joseph Ash, Jun., and L. F. Green, has elicited a number of testimonials and documents from the churches at Coburg and Whitby, Upper Canada, in which they say, "This is brother Ash's birth-place, and no person has borne a better character and maintained a higher standing in society than he has.' Brother Ash has been for many years, and now is, a zealous and uncompromising advocate of primitive Christianity, and was an efficient Elder of the church at Coburg while with them, and since his removal has filled the office of Elder of the church at Whitby'—which church testifies that he is worthy of all Christian confidence. We are sorry that we cannot say as much for the character and standing of L. F. Green. Will the churches at Eramosa and Toronto, in Upper Canada, let us know Green's present standing with them? A. C.

THE DUKE OF SUSSEX AND THE BIBLE.

To a deputation of Dissenters, who waited on His Royal Highness in London, he thus expressed himself:—"Gentlemen, I am now 65 years old; 35 of them I have spent in indisposition. Gentlemen, that sobers a man—that makes him think—that corrects many of the opinions he might have entertained in former years. It has done so with me. I am accustomed every morning, alone, to read two hours before breakfast in the Bible; and if any man reads that book as he ought, he himself will, in some measure, become inspired by it."—His Highness' Biblical Library contains in different tongues and editions, 1599 Bibles, estimated to be worth from £49,000 to £50,000.

[*Whig.*]

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From Bentley's Magazine.

THIS WORLD OF OURS.

BY W. G. J. BARKER.

This world of ours, if free from sin,
O! would it not be fair?
Sunshine above, and flowers beneath,
And beauty every where!
The air, the earth, the waters teem
With living things at play;
Glad nature from a hundred throats
Pours her rejoicing lay.

Each balmy breeze that wanders by,
Whispers some angel tone;
And the clear fountains have a voice
Of music all their own.
Even the leaves of forest trees,
Moved by the zephyr's wing,
Make a low murmur of content
To little birds that sing.

The busy bees o'er garden flowers
A holy song attune,
Joining, with never-tiring mirth,
The minstrelsy of June:
And the great waves upon the deep,
Leaping, like giants free,
Add, in their hollow monotone,
The chorus of the sea.

There's beauty in the summer sky,
When from his ocean bed,
Like a strong man refresh'd by sleep,
The Sun uplifts his head:
And when behind the western rocks
At eventide he goes,
How beauteous are the crimson clouds
That curtain his repose!

Are not the grassy valleys fair,
Deck'd in their spring array!
And the high hills with forests clad,
How beautiful are they!
Look on the sea, that girdle vast,
Wherewith the earth is bound!
Even in Fancy's wildest dreams
Can aught more grand be found?

Oh! 'twere indeed a radiant world,
A Paradise complete—
So redolent of lovely things,
So fill'd with voices sweet—
If Sin had not in evil hour
Enter'd this pleasant clime,
Yielding them over unto Death—
Sad consequence of crime!

Hence is it that the choicest flowers
Fall by a swift decay,
And hopes to which we fondly cling
Pass suddenly away:
Yet, 'mid all the trials of our life,
This blessed thought is given—
Earth is not our abiding place,
Man's native clime is heaven!

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. VII. BETHANY, VA., *AUGUST*, 1843. No. VIII.

A NEW RELIGIOUS PARTY.

ABOUT two centuries have transpired since Presbyterianism was born. For the sake of unity and orthodoxy the Westminster Creed was introduced, discussed, and adopted. The Assembly which framed it held its first session July 1st, 1643, and rose February 22d, 1649, after a sitting of *five years, six months, and twenty-two days!* During this time the Assembly completed a *Confession of Faith*, a *Directory for Public Worship*, *a Larger and Shorter Catechism*, a *Review of some of the Thirty-Nine Articles.*

They were, for the age, a learned, pious, zealous, and intolerant synod. They were not content with declaring their own opinions, but they sought to compel others to adopt them. They opposed toleration, and thus drove from their Assembly and from their fraternity both Independents and Erastians. So far, however, from producing unity and orthodoxy, the party that first adopted the creed has already experienced the operation of ten heresies, and grown up into ten parties. If time permit, the leaven yet present in this new and FREE PRESBYTERIAN CHURCH may work out of the present mass some ten other Presbyterian churches. One thing is most evident from the developments of this great schism, that much error and corruption are yet working in the Kirk of Scotland; and that the new church very much needs some new Luther or Calvin to recall her from her Papal traditions to the primitive faith and manners of the one only truly catholic and apostolic church of Jesus Christ.

All parties are in a state of confusion—Jews, Mussulmen, Papists, Protestants of every name. The English and Scotch hierarchies, the French and the continental establishments are all being shaken. In Protestant America nothing is fixed. It is all experiment. Church and State systems are indistinctly defined. The elements of society are in commotion. The time for cleansing the sanctuary is doubtless

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at hand. Reader, examine the following document with care, and then examine yourself. What art thou doing for the great crisis at hand? Prepare thyself for the approaching conflict. A mighty spirit has gone forth into all the earth. The spirit of free discussion is abroad in the land. Every thing but truth, eternal, immutable truth, shall quail and fall before it. "Only the things that cannot be shaken shall remain." A. C.

DISRUPTION OF THE SCOTCH CHURCH.

THIS long expected and momentous event—certainly one of the most remarkable in the religious history of these islands—took place on Thursday week, and was announced by us in a second edition last Saturday.

No less than 427 Ministers of the Established Church of Scotland, of whom about one-fourth were endowed, and the remainder preached in unendowed churches, had openly withdrawn from the Establishment up to Saturday, and it is expected that the number will ultimately be nearly 450. These Ministers constituted, with the Elders who met with them in the General Assembly, an actual *majority* of that body, and they comprise nearly all the Evangelical Ministers, and number amongst them almost the whole of the Scotch Established Clergy who are celebrated as divines, as preachers, or as authors. Among them we find the names of Dr. Chalmers, Dr. Candlish, Dr. Gordon, Dr. Patrick M'Farlan, Henry Grey, Dr. Cunningham, Dr. Keith, Dr. Welsh, and Dr. Buchanan; and among the Elders, Lord Moncrieff, and Sir David Brewster.

The Non-Intrusionist and seceding branch of the church is supported by no less than 687 associations in various parts of Scotland, who have raised a very large sum of money to build new churches, and to support the ministers who have abandoned their churches, their manses, and their endowments: the amount estimated by Dr. Chalmers, on Saturday last, was £150,341 for the building fund, and *annual* subscriptions for the support of the ministers amounting to £72,657. The deputation from the Presbyterians of Ireland, representing 500 ministers and nearly a million of people, instead of attending the wreck of the General Assembly, called the "Residuary Assembly," conveyed the assurance of their entire sympathy and support to the seceders, who have designated themselves the "*Free* Presbyterian Church of Scotland." The probationers training for the ministry are, for the most part, with the *Free* Church. Yesterday week a memorial of approbation from nearly 200 probationers was presented at the sitting of the Free Assembly. Dr. Welsh announced that 93 students in the Divinity Hall of Edinburgh were with them; Sir David Brewster said the same for a majority of the Divinity students of the University of St. Andrews; and Dr. Candlish stated that four-fifths of the students of Divinity in the University of Glasgow were with them. In Edinburgh the cause of the seceders is the popular cause, and the procession of about a thousand Ministers, Elders, and Probationers, who quitted the General Assembly after the protest of Dr. Welsh, was every where received, in passing through the streets of the metropolis to the hall

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provided for them at the Canonmills, with enthusiastic applause, or with the silent eloquence of tears.

One of the first reflections that must occur to every mind, on reading the narrative of these extraordinary events, is this—if ever the principle of a Church Establishment was tried under circumstances favorable to the purity and spiritual independence of the church, it was in the Church of Scotland; and that therefore, having failed here, a strong presumption is raised against the very principle of ecclesiastical establishments. The interference of the State was as restricted as can well be imagined; the power and freedom of the Church were as great as they could be, unless it threw off every vestige of State control and patronage. Yet even here the most pious and conscientious Ministers, the ornaments of the science, literature, and divinity of the age, Professors in all the Universities of Scotland,—some of them bending under the weight of years, others in the vigor and flower of youth,—come to the conclusion that even the limited interference and patronage existing in the Church of Scotland were such as men jealous for the *purity and independence of the Church of Christ* ought not to endure. And for this conscientious conviction they have quitted their churches, their livings, their homes, aye, and their cherished associations,—affording a splendid proof of the force of religious principle,—not the less real because the actual sacrifice has been mitigated by a still more extended proof of the same religious principle on the part of the *people* of Scotland, who open their hearts and their purses to receive and to provide for them.

The next reflection is this—How easily the *voluntary principle*, when properly appealed to, rises to the utmost amount of effort which the occasion requires. In addition to the great amount of personal sacrifice on the part of Professors, Ministers, and Probationers, and of all who quit the scenes where their fathers worshipped and which have had a sacredness to their own hearts, the sum of £223,000 is promised by the people for a single year, and the sum of £72,687 to be raised annually. A few weeks since, and all this effort was as it were dormant: the principle existed, but it slept: it was not roused into action: but, when aroused, it proves itself equal to any emergency.

It is the infirmity of a great man, Dr. Chalmers, not to admit the nobleness of the principle by which he himself has been animated, but to contend against Voluntaryism even in the act of becoming a Voluntary! We would not treat the inconsistency harshly. It is too obvious not to be universally felt to be an inconsistency. The "old man eloquent" *feels* better than he *sees*. His *principles* take him right in spite of his *prejudices*. Dr. Chalmers herein is the counterpart of John Wesley: each loves, praises, but *quits* the establishment in which he had been nursed. But the die is cast. The Establishment is broken. A struggle of nature is made on the part of those who secede: vollies of reproaches are discharged by those who are left: but in spite of all, and, as we think, in consequence of the liberation of good men from their trammels, the immortal cause of religion flourishes.

The two rival Assemblies continue their sittings in Edinburgh. In the State Church, the Veto Act of 1834, which has originated this secession, has been repealed already; and it is expected that the State will shortly endow the now unendowed (or *quoad sacra*) Ministers

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who remain in the Establishment; if the Voluntaries of Scotland and England do not prevent it by their loud protests against the appropriation of a *larger* amount of public money to a *diminished* church.

Leeds Mercury, May 27.

ADDRESS OF THE BOARD OF MANAGERS OF THE AMERICAN PROTESTANT ASSOCIATION.

CONTINUED FROM PAGE 223.

3. We have already refuted the opinion that Popery has *changed;* and showed by the testimony of the present Pope, that now, as ever, it insists upon doctrines which are subversive of the principles on which our civil and religious institutions rest. We beg leave in connexion with this fact and those stated in the two preceding paragraphs, to call your attention to another prominent and startling feature of the system. The system has a FOREIGN HEAD. Its Bishops owe a paramount allegiance to the Pope. All ecclesiastical appointments, including those of the Pastors of their churches, emanate directly or indirectly from Rome. And as the power of the Romish priesthood over the laity is proverbially great, it will be seen at once that the whole body of Roman Catholics in this country may, on any given *political* or ecclesiastical question, be controlled and guided by a secret mandate from the Vatican. It does not belong to us to show that this has been done in any case: it is enough to show that it *may* be done. We maintain that it would be unwise to foster an organization in the bosom of our country, thus dependent upon a foreign head, even if the organization were of a purely religious character. But when we consider that the Pope is a *temporal* as well as a spiritual sovereign; that all his affinities are with the despotisms of the old world; that he has even within the last twelve months presumed to declare the acts of one of the European governments* "null and void;" that he has officially denounced principles which are interwoven with all our civil Constitutions; and that the subjection of the ecclesiastics, and, through them, of the mass of the laity, to him, is implicit and unquestioning,—when we consider these things, we cannot but wonder that the American people, who are usually so jealous of foreign interference, should look with such indifference upon the efforts of this formidable power to acquire a leading influence among them.

4. If an argument against the Protestant Association is still drawn from the relatively small number of Roman Catholics in the United States, we reply, (1.) Our controversy is with the *system*, not with the individuals who adhere to it. (2.) We have proved this system to be destructive in its tendency to our civil and religious rights: and we are therefore compelled, as Patriots and Christians, to defend our institutions against it. (3.) It is an utter mistake to suppose that our contest is merely with the Popery which we see in the midst of us. The Pope has upwards of one hundred millions of subjects. And so perfect is the mechanism of the complicated system he controls, that he can with facility concentrate the resources of this vast empire, for an *empire* it really is, and apply them wherever they may be most

* Spain.

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needed. The six or seven hundred Romish ecclesiastics in this country would deserve very little notice if their official connexion with their foreign head was severed. But they are of some importance when viewed as the agents through whom the money and influence of Papal Europe are to be employed for propagating Romanism here. This is the true issue:—The Protestants of the United States *versus* The Papal Hierarchy with its hundred millions of foreign subjects. And those who may attempt to awaken sympathy in behalf of Popery on the ground of its relative weakness in this country, are respectfully requested to keep the real issue, as we have stated it, in view. If the rich Roman Catholic nobles of Europe and their degraded vassals are *uniting* in great associations for the purpose of proselyting this nation, are *we* to be censured for *uniting* to repel this rude interference of foreigners in our affairs? If they have a right to combine in this way, is our right to combine for the purpose of countervailing their plans less indisputable? If they have a right to send funds here to plant churches, and endow schools and colleges, and to use other means to make proselytes, is it less our right to tear the mask from their system, and to warn our countrymen against their insidious arts? And if they have a right to oppose the general dissemination of the Scriptures, who shall gainsay our right to circulate the Bible, and to admonish our fellow-citizens that all attempts to abridge its circulation, go to open the flood-gates of vice and to sap the foundations of the Republic?

5. Actuated as we are in this movement by a sober conviction of duty, we are not to be diverted from our object by denunciation or abuse, from whatever source it may emanate. We have greatly mistaken the temper of our Protestant fellow-citizens, if they can suffer themselves to believe, in the view of the facts and quotations from official documents presented in this address, that we have any desire to injure the Roman Catholics or interfere in the remotest degree with their just rights and privileges. You will demand, as we do, of those who dissent from the views we have advanced, something more than a flippant denial of our allegations against the Church of Rome, or a tirade of opprobrious epithets against ourselves. You will insist, as we do, that the advocates of Popery, to vindicate the system from the charges embodied in this address, shall be able to *prove* by the acknowledged standards of the Romish Church and authentic history, that Popery is *not*, in its tendency and design, "subversive of civil and religious liberty and destructive to the spiritual welfare of men." And if they concede that this was the character of the system formerly, but assert that it has undergone a radical change; you will not rely upon their mere affirmation, but require them to adduce the *proofs* that this change has taken place. Until one or the other of these propositions is established, you will not, we feel assured, suffer any appeal to your prejudices to bias your judgment against an organization which aims only to avert from our country the countless evils which have invariably followed the triumphs of Popery.

That there should be a few decided Protestants who think that the discussion of this subject will only defeat its own end by *exciting sympathy in behalf of Romanism*, is not surprising. If this opinion were well founded, it would furnish us with the strongest possible proof that the Protestantism of our day has grossly degenerated from

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the Protestantism of the Reformation. For there was a time when the effect of such discussions was to cement the hearts of Protestants more closely to their own religion—when they were in no danger of being perverted to Popery, by attending to a faithful delineation of its corruptions. And if that system cannot be touched, even with the hallowed weapons of the sanctuary—if Christian pastors cannot say of it now what the Apostles said of it eighteen hundred years ago—if the ambassadors of Christ cannot expound his own word in its prophetic representations of the 'Man of Sin'—without awakening the sympathies of people who call themselves Protestants, in behalf of Antichrist; we submit whether this is not an alarming evidence of the ascendancy which Rome has already acquired among us. And we point to it as another urgent reason why the country should rouse itself to this subject before this false liberality has paralyzed the church and consummated the triumph of Popery.

But, with the utmost deference to those from whose views we dissent on this point, and whose co-operation we earnestly desire, we cannot believe that the effect here contemplated will, to any considerable extent, follow the discussion of this subject, provided the discussion be conducted in a proper spirit. The evidence of truth is always greater than the evidence of error: and if the truth be brought forward on a subject like this with candor and moderation, people *will* listen to it: and they will be impressed by it. There is such a body of truth to *be* presented on every feature of the Papal system, that it cannot fail of producing an impression upon unbiassed minds. It is a favorite but shallow device of Romish ecclesiastics to pretend that the discussion of their principles by Protestant ministers or presses, contributes to their success—a pretext which it is difficult to reconcile with the strong measures they adopt to prevent their people from listening to or reading these discussions, and with their ill-concealed anxiety and irritation whenever the subject is taken up in a Protestant pulpit. Indeed, to affirm that a temperate and dignified exposition of the corruptions of Popery, will tend to promote it, is, in our view, to say that the diffusion of light will produce darkness. Let the Protestant Pastors in the United States explain the system to their congregations, and let the secular press unveil its political bearings, and Popery will do any thing but congratulate itself on the results. The effect would be to form the immense body of Protestants in this country into a solid mass, pervaded with an enlightened and genuine Protestant feeling, which would be an impregnable barrier to the general dissemination of Romanism. Such a movement we have as much reason to desire, as the Romanists have to deprecate; and we are persuaded that the Protestants to whom we have alluded, will agree with us in this conclusion, on a more thorough examination of the subject.

There is another class of Protestants who deem the discussion of Romanism unwise, because, in their judgment, the American people have *too much intelligence* to be in any danger from the attempts making to propagate the errors of Popery in this country. But this is a delusion. They think of transubstantiation, and the worship of saints, and purgatory, and prayers for the dead, and other Popish observances; and it seems to them incredible that men of sense can ever embrace such absurdities. They are wrong, however. The glorious

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attribute of reason with which the Creator has endowed us, can, since the fall, be perverted to *any* service: there is no proposition in ethics or religion, too preposterous or too horrible to be embraced by it. And in the case under consideration the process by which conviction is wrought, is not difficult of solution. Take the dogma of transubstantiation, for example. You might carry it round the world, and stop at every human habitation beyond the pale of the Roman Catholic church, and you could not find a single man, woman, or child, to believe it, if it were submitted to them on its own proper evidence. You might as well attempt to convince them that the darkness of midnight was the effulgence of noon-day, as to make them believe that the consecrated wafer you exhibited to them was the "body and blood, the soul and divinity of Jesus Christ."* But go to even men of vigorous minds and ripe scholarship and convince them by the subtle sophistries of the Popish theologians, that God has instituted an *infallible church*, and that the Church of Rome is that church; and your contest with them is at an end. They believe in transubstantiation or any thing else, provided the church decrees it. The infallibility of the church leaves no room for investigation, and makes doubt itself impiety.—What right has reason to say, 'This is absurd!' What right have the senses to say, 'This belies every one of us?' The voice of the infallible church is the voice of God: and the church declares, this wafer is "the body and blood, the soul and divinity, yea, the whole person of Jesus Christ." There is no place for reason here. There is no place for sense. Both must submit, not only without examining, but without questioning, to that power which cannot err, and from whose decisions there is no appeal.

This view is confirmed by the well known fact that there are individuals in the communion of the Papal church as distinguished for intellectual acumen as any among the Protestant denominations. We are constrained to believe, therefore, that those Protestants err, who rely upon the general intelligence of our citizens (except as it may be blended with a pure *religious* sentiment,) as an adequate safeguard against the dangerous increase of Romanism in this country.

If the propriety of discussing the subject of Popery is conceded, there may still be a difference of opinion among Protestants, as to the wisdom of the policy we have adopted. Some who are with us in principle, may suppose that *associated* action is more likely to increase than abate the diffusion of Popery. This opinion, we deem it proper to state, has been very prevalent hitherto among the individuals who now compose the "American Protestant Association." Nearly all the officers and managers of the Association have, until recently, regarded the organization of societies for the purpose of opposing Romanism, as uncalled for and unwise. But we found that while we were refraining from any united action, lest it might indirectly tend to foster

* The Romish catechism, "revised by the Right Reverend Dr. Kendrick and approved for the use of the Diocese of Philadelphia," contains these questions and answers:—

"Q. Is there any thing under the form of bread, but the body of Jesus Christ?

A. There is also his blood, his soul, his divinity—in short, the whole person of Jesus Christ.

Q. Does he who receives but one part of the host, or but one form, receive Jesus Christ whole and entire?

A. Yes, because Jesus Christ is whole under each form, and under each part of the forms." pp. 49, 50; ed. of 1839.

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Popery, Popery was spreading with great rapidity. We found that few Christian Pastors among those who disapproved of a combined effort, would take the trouble or responsibility of opposing it in their individual capacity. We found that the Pastors who did come forward to instruct their congregations on this subject, had more to apprehend from the opposition of Protestants, and, in some instances, of Protestant Ministers, than from Popery itself. We found that the apathy of the public mind was with some local exceptions, unbroken; and that studious efforts were making to produce the impression that all discussion of Romanism in the pulpit or through the press, was prompted by a spirit of "persecution." We found that the sentiment was diffusing itself through the land that the Popery of our day and our country, was essentially modified from the Popery of old. We found that Popish schools and charities were constantly gaining upon the confidence of unsuspecting and benevolent Protestants. We found that the Romish priesthood were growing bolder and bolder in their pretensions; and that the public would tolerate, if not justify, them in attempts to control the political elections and to expel the Bible from the common schools, which even ten years ago they would have frowned upon and rebuked with energy and spirit. We found that there were no funds employed to disseminate publications adapted to enlighten our citizens as to the real character and history of the Church of Rome—a work the more important, as that church has not been seen in the United States in its true colors. And we found that the great argument which Romanists were using to ensnare inexperienced Protestants and proselyte them to their faith, was, that their church was *one*, while Protestants were divided among themselves and had no common bond of union.

All these things we found were going on, while we were doing little or nothing as individuals, and standing aloof from that associated action, lest, peradventure, if we came together to oppose it, Popery might *begin to increase!* We could hesitate no longer. We felt that the providence of God had decided the question of duty for us. We determined to despoil Rome of at least one argument against Protestantism, and to show her that however Protestants may, in the exercise of that glorious privilege, of which Popery would deprive them, the privilege of thinking for themselves, differ from each other on minor points, there was one platform on which we could all stand—*the Bible, the whole Bible, and nothing but the Bible, as the only infallible rule of faith and practice;* and one cause in which we could all unite—*the cause of Christ against Antichrist.*

The methods by which we propose to resist the progress of Popery, are defined in the 2d Article of our Constitution, already quoted. We believe that all that is necessary, under Providence, to check the advances of this system in our country, is to *disseminate truth*—to enlighten the public mind as to its character by testimonies drawn from its own standard works, its history, and the Word of God. Knowing that Popery and the Bible cannot long co-exist in the same country, we propose to aid, as we have ability, in circulating and promoting a thorough study of the Holy Scriptures. We propose, with the same view, to "disseminate other books and tracts adapted to give information on the various errors of Popery in their history, tendency, and

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design." Another cardinal object with us is "the union and encouragement of Protestant ministers of the gospel, to give to their several congregations instruction on the differences between Protestantism and Popery." There is, under God, no agency on which we rely more than this. The pastoral office is a divine ordinance. And it is part of the legitimate business of a Pastor to instruct his people on the subject of the great apostacy. The Apostle tells us, by implication at least, (see 1. Tim. iv. 6.) that those Pastors who refuse to do it, are not "good ministers of Jesus Christ." If the fifteen or eighteen thousand Protestant ministers in the United States would take this subject into their pulpits, and in a kind and Christian spirit make their congregations fully acquainted with it as they find it drawn out by the inspired writers, and elucidated by history, the sanguine hopes of Popery, in regard to this country, would be blasted.

We design that our labors shall be conducted without rashness or asperity. It is no part of our plan to deal in denunciations or personalities. We wish to produce no unnecessary excitement. We feel deeply for the great mass of the Roman Catholics. We believe that they are led captive by a system they do not understand—a system many of whose vital principles they are profoundly ignorant of, and with whose blood-stained history they are as little conversant as they are with the glorious doctrines of the gospel of Christ. It is "our heart's desire and prayer to God" that they may be rescued from their delusions. And we feel that in attempting to unveil their church, and exhibit her as she is drawn by the pencil of inspiration and by her own standard authors, we are taking the most effective measures to promote *their* good as well as the prosperity of our country and of pure Christianity. In this work we solicit the co-operation of our fellow-citizens.

We especially commend the facts and arguments embodied in this address, to the consideration of the large and intelligent body of men connected with the commercial and literary press of our country. We have adverted to the aid which Popery has derived from their silence, on occasions which would, as we think, have justified them in rebuking with severity its officious intermeddling with political questions. We are not willing to believe that Protestant editors in a Protestant land, who are mainly supported by Protestant readers, designedly lend their influence to the propagation of Popery. We are convinced that many at least of these gentlemen, have not found leisure to acquaint themselves with this system, and that instead of regarding the Church of Rome as a great *politico* ecclesiastical body which claims unlimited *temporal* as well as spiritual dominion, and which prophecy and history have delineated as destructive to the welfare alike of states and of individuals, they have been accustomed to consider it simply as a Christian church challenging to itself no higher powers than are claimed by Protestant churches, and differing from them only as they differ from one another. We need not, after what we have said already, assure them that this is entirely to mistake the character of the Papacy. We ask them to investigate the subject for themselves; and if they find that our estimate of Popery is a just one, we think we have a right to expect their assistance in repelling its aggressions. We do not invite them into the arena of theological controversy: the theological aspect of the question can be managed by other hands. But we

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do invite them to watch the *political* developments of the system. We respectfully, but firmly, call upon them to resist every attempt which this *foreign power* may make to interfere with the *civil rights* of the American people. This service lies within their legitimate sphere, and the Protestants of this country will look to them for the performance of it.

We appeal, however, to no one class exclusively. We request our countrymen generally to co operate with us. If you approve of our Constitution, we hope you will adopt it as the basis of social organizations in your respective towns and neighborhoods. If you do not, we trust you will unite on some other basis. That you *can* unite, our own example shows. We came together without any previous interchange of sentiment, from nearly every Protestant denomination in this community; and, under the guidance, as we believe, of the Great Head of the Church, we united cordially and heartily for the defence of our common Christianity. We are convinced that you can do the same; for there is broad common ground on which we can all meet without compromising our denominational principles or preferences. We feel that the movement is one which is entitled to your support. We invoke your fervent prayers in its behalf and in behalf of all the great interests of Protestantism. And we submit it to your consideration whether the signs of the times do not call upon all Protestants to unite in opposing the aggressions of 'the Man of Sin.' Our own association embraces a large proportion of the Protestant clergy of the city and county of Philadelphia, and we have every reason to believe will soon include several thousand laymen. We have given it a national designation: but we shall not insist upon its being regarded as a parent society, to which others shall be auxiliary. We are willing, if it shall be deemed best, to take our place as one of a sisterhood of affiliated societies, clothed with co-ordinate powers, or to merge our organization in another, to be hereafter formed by a convention of delegates from Protestant associations in various parts of the country. All we desire is to see the Protestant interest of the country *united* in a peaceful, enlightened, and vigorous opposition to the aggressive movements of the Papal Hierarchy against the civil and religious liberties of the United States.

MORMONISM.

Extracts from a pamphlet entitled MORMONISM EXPOSED, *continued.*

Though the book of Mormon professes to have been written by divine inspiration, it is full of blunders and contradictions, and in this respect it is not equalled by any other book we ever read.

As the reader may not have an opportunity of examining any of the Mormon books for himself, we will here present a few more extracts from the "Doctrines and Covenants," that he may have a full view of the sublime mysteries of Mormonism. Instance the following:—

"Revelation given April, 1829, to Oliver Cowdery:—Behold you have not understood; you have supposed that I must give it" [the translation of the golden plates] "unto you, when you take no thought,

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save it were to ask me. But, behold, I say unto you, that you must study it *out in* your mind; that you must ask me if it be right; and if it is right, I will cause your *bosom shall burn* within you; then you shall *feel* that it is right. But if it be not right, you shall not have such feelings; but then shall have a *stupor of thought* that shall cause you to *forget* those things which are wrong." *Ib.* p. 162.

"Behold I command you" [Hiram Smith] "that you need not suppose you are called to preach until you are called." [!!] *Ib.* p. 162.

Look at the following. said to be the word of God, and of equal authority with the holy scriptures:—

"Verily, I say unto you, let my servant Joseph Smith, Jr., and Sidney Rigdon, take their journey, *as soon as preparations can be made to leave their homes*, and journey to the land of Missouri." *Ib.* p. 193.

"I, the Lord, am willing, if any among you desireth, to ride upon *horses*, or upon *mules*, or in *chariots*, he shall receive the blessing, if he receive it from the hand of the Lord, with an upright heart in all things." *Ibid, sec.* 72.

"All *grain* is good for the food of man, and also the *fruit of the vine*, that which yieldeth fruit when in the ground or above the ground. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls, and for swine, and for all beasts of the field; and barley for all useful animals, and for mild drinks; and all other grain." *Ib.* p. 208.

It is said those men have commenced a new translation of our common Bible; hence the following:—

"It is my will that you should haste to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion." *Ib.* p. 213.

From the following it seems Smith and Rigdon have become wiser than any of the Prophets or Apostles of God:—

"We, Joseph Smith, Jr., and Sidney Rigdon, being in the spirit on the 16th of February, in the year of the Lord 1832, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God; even those things which were from the beginning, *before the world was*." Ib. p. 226.

The Book of Mormon, they tell us, was written and *translated by inspiration* of God! and, of course, they were inspired when carrying it through the press. But this inspiration was not sufficient to save them from some of the veriest blunders and Jonathanisms, like the following:—

"Bearing down against the church, p. 221. All manner of good homely cloth, p. 234. Were placed in most dangerous circumstances, p. 375. Sent forth to preach among the people, &c. p. 362. [This is the first time we ever knew that God revealed his will by an "&c."] Somewhat, p. 375. It supposeth me, p. 378. Rations, p. 380. Because of the numeriority of their forces, p. 382. The enormity of our numbers, p. 387. Are a marching, p. 389. It mattereth not, p. 399. The Lord spake and sayeth, p. 7. Dwindle in unbelief, p. 22. One eternal round, p. 23. I saw rumors of wars, p. 28. Make bellowses, p. 43. Having been waxed stronger in battle, p. 247. I am a man of no small reputation among all those who know me, p. 248. As I was a journeying, p. 249. The foundation is beginning to be laid, p. 251.

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The scriptures are before you; if ye will *arrest* them, it shall be to your own destruction, p. 260. The walls were rent in twain, p. 264. As he was a going forth, p. 270. He found Mulaki a preaching, p. 254. Becometh worse than as though they had never known these things, p. 283. My heart is brim with joy, p. 296. A tremendous battle, p. 321. Neither Lamanites, nor no manner of ites, p. 515. One continual sound of murder, p. 532. He that *eatheth* this bread, *eatheth* of my body to their soul, p. 496. I will make thy hopes brass, p. 497. And he was in a *clowd*, p. 541. Never has man come before me with such exceeding faith as thou hast; for were it so, ye could not have seen my finger, p. 544. Did moulten out of a rock," [!!!] p. 543.

The following are a few of the plagiarisms observable in this book; and no one but an ignoramus would think of denying that they are bungling attempts to imitate the scripture style:—

"The cold and silent grave from which no traveller can return, page 61. O! wretched man that I am! p. 500. Sins which doth so easily beset me, p. 70. I know in whom I have believed, p. 70. Days of probation, p. 81. To be carnally minded is death, p. 82. Wars and rumors of wars, p. 104. Carnal, selfish, devilish, p. 189. Resurrection of endless damnation, p. 189. One faith and one baptism, p. 193. Born of the spirit, p. 214. Must be born again, p. 214. Gall of bitterness and bonds of iniquity, p. 214. The driven snow, p. 4. O! Jesus, thou son of God, have mercy on me, p. 325. Whosoever will come may come, and partake of the waters of life freely, p. 339. For behold, to one is given, by the Spirit, that he may teach the word of knowledge, &c., p. 586. [Compare I Cor. xii. 7, 13.] Stand fast in that liberty wherewith God hath made them free, p. 393. Being grieved for the hardness of their hearts, p. 17. By faith on the Son of God, p. 23. He is the same yesterday, to-day, and forever, p. 23. They are they which shall judge the twelve tribes of Israel, p. 27. Pervert the right ways of the Lord, p. 30. How beautiful upon the mountains, p. 31. Did breathe out much threatenings, p. 49. Their torments shall be as a lake of fire and brimstone," p. 256.

The book of Doctrines and Covenants is filled with these miserable attempts to imitate the scripture style, and from hundreds of others we select the following vulgarisms, as a matter of curiosity, coming, as they do, from a book professedly written under divine inspiration:—

"Let him take with him he that is weak." Doc. and Cov. p. 94.

"The earth rolls upon her wings." Ib. p. 102.

"And the stars shall become exceeding angry." Ib. p. 105.

"He (the angel) shall sound his trump both long and loud." Ib. p. 105, 113, 127.

"Let not all be spokesmen at once." Ib. p. 107.

"Art thou a *brother* or *brethren*? Ib. p. 108.

"All eternity is pained." Ib. p. 118.

"And from thence whomsoever I shall go forth among all nations." Ib. p. 119.

"And if thy brother or sister offend thee, thou shalt take him or her between him or her, and thee alone." Ib. p. 125.

"I the Lord *asketh* you this question." Ib. p. 134.

"That thy fasting may be perfect; or, *in other words*, that thy joy may be full. Verily, this is fasting and prayer; or, *in other words*, rejoicing and prayer." Ib. p. 140.

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"Revelations," "in other words," are of frequent occurrence in this book.

"I the Lord *willeth*." Ib. p. 143.

"Verily, I say, *for this once*, I have forgiven your sins." Ib. p. 145.

"I the Lord *justifieth* you—I the Lord God maketh you free." Ib. p.. 216, 217.

"I the Lord chasteneth him." Ib. p. 221.

"For behold, and lo." Ib. page 232.

"Saith son of Ahman; or, in other words, Alphus; or, in other words, Omegus; even Jesus Christ your Lord." Ib. page 234.

"It is expedient in me." Ib. page 234, and many other places.

"All they shall be comforted—all they shall be crowned." Ibid, page 235

"All they should gotten together." Ib. p. 236.

"And his servant went and *done* all things whatsoever, &c." Ibid, page 238.

"Shine-love-house." Ibid, page 242.

And what is the sense of the following:—

"That ye go to make use of the stewardship which I have appointed unto you, exclusive of the sacred things, for the purpose of shine-love these sacred things." Ib. p. 244.

XXX.—*Mormons contemplate a combination with the American Indians for the subversion of the civil government of this country.*

Our space will not admit the testimony which we have at command in proof of this assertion. We are told that various methods have been adopted by Mormons for the purpose of corrupting the minds of different Indian tribes, and enlisting them against the government of the United States.

Besides visiting them in the professed character of Missionaries, it is said they have proposed intermarriages with them, and with some success. The following is from Mr. Harris' pamphlet, before referred to:—

Voice of Warning, by Parley P. Pratt, one of the Twelve Apostles, page 186:—"The government of the United States has been engaged, for upwards of seven years, in gathering the remnant of Joseph (the Indians) to the very place where they will finally build a New Jerusalem—a city of Zion—with the acquisition of the believing Gentiles, who will gather with them from all the nations of the earth; and this gathering is clearly predicted in the Book of Mormon, and other revelations; and the place before appointed, and the time set for its fulfilment; and except the Gentiles repent of all their abominations and embrace the same Covenant, (namely, the Book of Mormon,) and come into the same place of gathering, they will soon be destroyed from off the face of the land: as it is written by Isaiah, 'the nation and kingdom that will not serve thee shall perish. Yea, those nations shall be utterly wasted." It is further stated in the same work, that the Indians shall be gathered, and that they, in connexion with the Mormons, shall be amongst the Gentiles as "a young lion among the flock of sheep, and none can deliver;" and that the Gentiles (all anti-Mormons) shall be "as a thing long since passed away, and the remembrance of it almost gone from the earth.

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But to cap the climax, read the following:—"All who will not hearken to the Book of Mormon shall be cut off from among the people; and that, too, in the day it comes forth to the Gentiles and is rejected by them." And not only does this page set the time for the overthrow of our government and all other governments on the American continent, but the way and means of this utter destruction are clearly foretold; namely, the remnant of Jacob (or Indians) will go through among the Gentiles and tear them in pieces like a lion among the flocks of sheep. Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off. This destruction includes an utter overthrow, and desolation of all our cities, forts, and strong holds—an entire annihilation of our race; except such as embrace the Covenant, and are numbered with Israel!!! "And I will state, as a prophecy, that there will not be an unbelieving Gentile on the face of this continent fifty years hence; and if they are not greatly scourged and in a great measure overthrown within five or ten years from this date, (1838,) then the Book of Mormon will have proved itself false."—This last quotation comes from Pratt's "Mormonism Unvailed, or Truth Vindicated;" a work, by the way, so popular among them that it has already passed through several editions. Comment is unnecessary here; the fact stands proved, clearly and incontrovertibly proved, that they contemplate nothing less than the butchery! murder!! and entire annihilation!!! of all who will not subscribe to their ridiculous teachings. And what adds injury to insult is this, that they raise a long and loud cry of "*persecution*," when people are only defending themselves against their unlawful aggressions. In conclusion, permit me to ask my countrymen whether they are prepared to allow these "wolves in sheep's clothing" to impose upon them by the false cry of peace, when it is evident that they have only "religion on their tongues," at the same time "holding a dagger in their hands, and murder in their hearts."

The time was when we supposed Mormonism too great an *absurdity* to be received by any person of common sense, who believed the Bible. But we know no system of error was ever broached too monstrous to be believed, by some one. All the impostures ever concocted, have, in their time, had their advocates. And no system of fanaticism, in any previous age, has combined so many *fatal* errors as this Mormonism, which has been delineated in these extracts. Here you have it as plain as language can make it, that Mormonism *authorizes* and approves the most horrid crimes which it is possible for any one to perpetrate. Deception, lying, fraud, theft, plunder, arson, treason, and murder, are among the crimes which have characterized this miserable delusion.

And will it be said that these deluded creatures committed these dreadful crimes in *self-defence?* Treason, theft, and murder in self-defence! What kind of religion is that which leads its votaries to perpetrate such crimes under the pretence that he is doing it in self-defence! The truth is, Mormons believe that the whole of this country belongs, of right, to them; and they are training their followers, and preparing them to obtain possession of the country, either by "purchase or by *blood*." We may laugh at these as idle pretensions, and persuade ourselves that they cannot amount to any thing. So the

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good people of the West thought; but we now see that Mormonism has actually involved one portion of our land in all the horrors of a civil war. And what it has done in Missouri it will do in other places, just as soon as it can find a sufficient number silly enough to yield their hearts and property to its unreasonable, unscriptural, and wicked claims.

REMARKS ON THE MORMON EXPOSE.

I HAVE now paid my share of attention to the meanest, vilest, and most infamous humbug ever promulgated in any age, language, or country under these broad and high heavens. It is a sacramental seal of the Devilism of the nineteenth century—an impersonation of Bible ignorance, infidel impudence, and heaven-defying impiety. I have printed in sequence the whole expose of its revealed abominations. I have been asked to do this by my brethren in Great Britain as well as by those in America, and I have done it faithfully for the common benefit of the whole community.

I am acquainted with the early history of Mormonism perhaps as fully as any one of its historians. I have marked its progress, and I opine, upon all its premises, that it would be more difficult to exaggerate its enormous wickedness than any other species of delusion, fraud, or fiction ever palmed upon the world. It is much more execrable than the Koran, though because of the light of the age it has not room to plant itself in the earth; and yet it is such an indication of the ignorance and gullability of all masses of religionists, that it is humiliating and mortifying in the superlative degree, to notice its headway in this country and in other places, though its votaries are scarcely more than a tithe of what its lying oracles would have the community to believe. Meanwhile we must refer all future inquirers to the documents already spread upon our pages, from which, if they cannot learn its monstrous impiety, they could not be taught by any human tongue.

A. C.

PROTESTANT ASSOCIATION ADDRESS.

THE Protestant Association is in harmony with the spirit of this age—an age, indeed, of combined effort, of benevolent enterprize, and of general centralization of political and moral influences. All moral combinations are favorable to the cause of philanthropy, because tending to union, to the coalescence of parties formed upon a heretical selfishness, and to a vigorous co-operation of the good and intelligent

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in the common interests of human improvement. I regard the Protestant Association as called for at the present crisis—as necessary to enlighten the American family on the designs of the Papal power and to prevent its success in stealing from us our great national birthrights—liberty of thought, of speech, and of action—freedom of religious inquiry and of conscience—free political, moral, and religious institutions; to all and each of which Roman Catholicism is as antagonistic and hostile as Satan is to virtue and the cause of human redemption. If there be too much liberty in old Spain, Italy, and Portugal, for the taste of Gregory XVI., how must he nauseate republican America with her magnificent schemes of universal education, liberty of the press, and unrestrained freedom of inquiry on all subjects, literary, scientific, political, moral, and religious? There is nothing so fatal to Popery as thought, reflection, and free discussion. God dwells in light, while Satan reigns in darkness. As man approaches either, he loves light or darkness. All light is homogeneous as well as darkness. Hence the raven spreads her sable wings over the Roman mitre, while the milk white dove of heaven perches on the head of him with whom is the Urim and the Thummim of eternal life. All light, I repeat, is kindred. It emanates from one fountain, and thither leads the eye of every pilgrim in the field of knowledge. If a man dare to think at all, he must think for ever; if if he masters one subject, he will attempt a second and a third, and so on in an eternal effort. The Pope knew all this ages before he condemned Galileo, and doomed to an eternal purgatory the shades of Copernicus, Kepler, and Ticho Brahe. He knows no saints but those who worship him, and sacrifice soul, body, and estate at his shrine. Gregory would rather burn all the Bibles in Protestant Christendom, and with them Britain's *Magna Charta* and our *American Constitutions*, than to be translated to heaven just as he is.

I am no friend to Protestant Popery any more than to Papal Popery; but the Protestant Popes are pigmies compared with his Roman Holiness, and they will hold each other in check until the people will be able to repudiate them all. And therefore, I say, let all the Protestant Popes unite and bear their united testimony against the Grand Papa, and then they will be the more able and willing to recede from their unequal assumptions.

I am a Protestant and the son of a Protestant. I believe much in protesting even against Protestants themselves when they gulp down unbroken traditions and dogmas of the self-ycleped successor of "the Prince of the Apostles." They have yet on their shelves several bales of contraband goods, furtively purloined from the Papal warehouses

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and cells of traditionary legends. Oh! for a second Luther to whip out of Protestant temples the speculators and dealers in Italian wares and merchandize!

Still I am pleased to see a Protestant Association. Half a loaf is better than no loaf at all. Let Protestant parties come together, shake hands, look at each other's warts and wens until they become familiar with their mutual deformities, and feel the need of mutual sympathy and condolence. It is good to come together in a friendly mood. To taste the sweets of one general meeting for one common end, may be a sort of prelibation of future union on principles more catholic than either Papist or Protestant can yet appreciate. Were it not for the too frequent prostitution of religious worship in such conventions, I should be glad to lift my feeble voice with these myriads against all Popery, domestic or foreign, prelatical or presbyterial, independent or congregational, ancient or modern. I would say, expose the abominations of the Harlot Mother of the whole Papal brood—show her unholy alliances—expose her royal paramours, her lamb-like face, her dragon mouth full of blasphemies, and her scorpion retinue that sting the nations of the earth.

I would say to all, and it is all that I can now say to my readers, Read the whole Protestant address at least twice over. It is an able, sensible, matter-of-fact document. It is in good temper and in good taste; and it breathes a spirit favorable to the best interests, temporal, spiritual, and eternal, of the whole American family. I may yet give a more full and systematic expression of my views on all the premises when my readers have become familiar with the aforesaid document.

A. C.

ANXIOUS SEATS AND FOREIGN EXCITEMENTS.

No. I.

The "anxious seat" is already too gross for intelligent men of much spirituality. That it is one of the most dangerous and delusive inventions of this age, all that can see will soon see, and therefore we may predict its speedy removal from amongst the more evangelical parties. But attention is not yet paid to the still more pernicious influence of foreign excitement. Before any special attention to the latter, we will present to our readers a few sensible remarks on "*anxious seats*" from a late "Baptist Record," the luminous and respectable organ of the "American Baptist Publication and Sunday School Society," Philadelphia, June 28. This is a part of a series of articles on the "Aspects of the present Revivals on the Churches, No. 6."

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"At the close of the last article I intimated that in this I should state my objections to 'anxious seats' as operating injuriously on the religious character of the inquirers themselves: to this, then, I shall now address myself.

I may safely take it for granted that the religious character of a religious man is beneficially or injuriously affected according as his religious opinions are correct or incorrect: and this being assumed, I can see great danger of his embracing erroneous religious opinions, from the practice in question. It has been already stated that those under religious concern are urged to take the 'anxious seats,' with a view to committing themselves on the side of God and religion; and were this all, the following observations would be without foundation. But it is not so: they are urged by this act to 'ask the prayers of God's people' on their behalf. Now I am far from intimating that the effectual fervent prayer of a righteous man is without avail; and as far from forgetting that whenever two such agree as touching any thing they shall ask, they have a gracious promise for their encouragement: neither do I forget that inspired men ask the prayers of the churches on their behalf. The danger, in the case before us, arises from the moral condition, at the time, of those who are encouraged to ask the prayers of Christians. Their condition is one of extreme spiritual ignorance, and of this they are just beginning to be sensible; the sense of their ignorance expresses itself in the inquiry, 'What shall we do?' 'What must we do to be saved?' If they put not forth virtually these inquiries, they are not properly to be considered '*anxious;*' and hence the 'anxious seats' are not their place But if they make these inquiries, what answer do they receive? 'What shall you do to be saved? Ask the prayers of God's people by coming to the anxious seats,' says the minister. Now the minister is the religious *teacher* of these people; and he thus teaches them, (unwittingly, I acknowledge,) another way of salvation than the true one. They receive the impression that God's people are mediators between them and himself; and thus that there is *not* 'ONE Mediator only.' Is this teaching calculated to exalt Christ, in their estimation, as the only foundation of a sinner's hope? Will this teaching produce a race of Christians of the class of him, who, on his way to the stake, said, 'None but Christ; none but Christ"? In such teaching, I ask, where is the BLOOD?

But this subject has other aspects. If ministers of Christ will thoroughly reflect on the tendencies of this practice, it will, I am certain, be speedily abandoned. It may startle some of them to learn that, by this measure, (not a *new* one, as will soon appear,) they are preparing the way for one of the grossest abominations of Papal idolatry to overshadow the land; 'Howbeit, *they mean not so!* neither cometh it into their heart.' I allude to the worship of saints. '*Strike*, but HEAR me,' as the Grecian said. Brethren, cast not this paper aside, under the conviction that the writer is mad; but accompany him to the page of history, and trace with him the *actual origin* of the worship of saints in the Papal church; and you will say, '*How like this* is, to *this!*' Idolatry in the church did not arise at once. There was a 'day of small things,' which was overlooked; and behold! whereunto did it grow? But to the page of history is our appeal.

The actual origin of the worship of saints is as follows:—In the

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third century, Tertullian, an illustrious pastor of Carthage, holds the following language in his work *de pœnitentia*:—'It is necessary to change our dress and our food, we must put on sackcloth and ashes, we must renounce all comfort, and adorning of the body, and falling down before the Priest, *implore the intercession of the brethren*.' Here is the origin both of mortifications, penances, &c., and of saint-worship. 'Behold,' says D'Aubigne on this passage of Tertullian, 'man turned aside from God, and turned back upon himself.'

Now I ask whether, so far as the practice in question is concerned, there is not identity of import in the expressions, 'Ask the prayers of God's people,' and 'Implore the intercession of the brethren.' But the latter is shown, by the pen of history, to have been the origin of saint-worship: and, for what the former shall bring upon the churches, the ministers of the present age will be held responsible. 'Consider of it, take advice, and speak your mind." Jud. xix. 30. How natural the progress is, in a mind spiritually enlightened, from asking the prayers of God's people, to the idolatry of the Church of Rome, a moment's reflection will convince any one. The people on whose prayers the inquirer is taught to rely, are his neighbors, acquaintance, and relatives—persons whom he knows, from daily intercourse with them, have many imperfections, and are, indeed, very ordinary saints; and he reasons, 'If *their* prayers on my behalf will be prevalent, how much more so the prayers of *ministers*, and if the prayers of saints on earth are prevalent, *a fortiori*, the prayers of those in heaven will be more so. If the prayers of *common* saints avail, much more will those of *eminent* ones, as Paul and Peter, and James and John; and especially will those of the Virgin avail. If saints, the best of whom have sinned, can be prevalent intercessors, much more angels who have never sinned.' Is not this progress to idolatry, palpably downward though it be, yet *natural* to a darkened mind? and who can tell whither it will run?

But I have yet another objection to the practice in question: It tends to produce in the after life of the convert (real or supposed) spiritual pride. He is supposed to have become a Christian under the persuasion that the prayers of Christians contributed to his conversion—they were intercessors with God for him. But now *he* has become a saint; *he* is promoted to the office and character of a mediator with God for others. Can he dispossess his mind of the thought that the prayers of saints, and of himself among them, possess an efficacy before God, *as such*; that *their* prayers stand in less need of the Saviour's intercession, than those of *sinners*, to render them acceptable? I had almost said *must* it not be the case, that the searcher of hearts reads, in his spirit, some such expression as, 'God, I thank thee that *I am not as other men are—nor even as this sinner*'—'Stand by thyself; come not near to me; I am holier than thou!' And this evil, if it exist, is to be attributed to the errors of his first instruction; and it becomes his instructors to inquire to what extent they will be held responsible."

'Anxious seats,' 'mourning benches,' and all the camp-meeting inventions—shoutings, clappings, and vociferations—together with all high-wrought and impassioned eloquence of feeling—are most certainly working a new era in religious society. Spiritual Christianity

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is already well nigh supplanted by mere animal feeling, ignorant zeal, pharisaic pride, and a devotional carnality. Many are the reasons to fear that popular churches are filled with unconverted, unregenerated, self-deceived professors, whose whole religion turns upon the converting scene, and the impulses of the animal appliances by which they were cajoled into a profession. I have for some time been fearful that at some of our 'big meetings' there was a degeneracy into the same system of carnal expedients: but of this hereafter. Nothing new in Christianity can be true, and nothing new can therefore be either rational or good. A. C.

THE NOMINAL CHRISTIAN'S CREED.

Art. 1. We believe in regular church organization and ministers; but think that every member should have the privilege of conducting as he may judge most proper, without molestation or restraint from any other member. We also believe that all church covenants are the "commandments of men," and as such ought to be condemned, as they deprive us of that liberty which the Bible permits.

Art. 2. We believe it is impossible to live without committing sin in this world; and though God has required it of us, yet he does not expect it.

Art. 3. We believe that "without holiness no man shall see the Lord;" but think it impossible to arrive to that state until death. Then God, by some unknown means, and in some mysterious way, will cleanse the heart from all sin, and fit us for the habitations of the blessed.

Art. 4. We believe it necessary to refrain from all outbreaking sins and improper conduct, especially when in company; but the heart may be neglected without detriment to our spiritual advancement.

Art. 5. We believe in following the fashions of the day, such as the adorning of our persons with ornaments of gold and artificial flowers, the only object of which is to avoid that singularity of dress and manners which never fails to attract the attention and pamper pride. We also believe that attending theatres and parties of pleasure, &c., are innocent amusements, and may be indulged without injury to the cause of our own spirituality; and those who oppose such things are impudent meddlers.

Art. 6. We believe in attending the appointed meetings of the church, when it is convenient, or when the distance, the travelling, or the weather is such that it would not require too much effort, and lay too heavy a tax upon our love of ease to get there. But when we do attend, our object shall be more to criticise the discourse, pass away the time, see and be seen, than to hear the truth and treasure it up into good and honest hearts.

Art. 7. We believe it is the duty of Christians to "bear the cross" in social meetings when they "feel to," or when they think they can speak and pray so as to please the ear.

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Art. 8. We believe in attending to secret and family prayer when our secular concerns will admit of it; but in no case will we neglect an opportunity of securing wealth by attending to these duties. And if any of the members of our families should oppose our course, we think it better to neglect these duties entirely than persist in them against their will, as, by this means, we may harden their hearts against the truth.

Art. 9. We believe in smooth preaching, as the Bible says, "Prophesy unto us smooth things." Those who are so personal in their remarks, especially when they condemn the sins of the great, and dress up truth in such a rough garb, not only incur the reproaches of the great, but defeat their own object, the salvation of their souls, by creating in their minds a dislike, instead of a love for the truth. Should we be obliged, from circumstances, to listen to such teaching, we will forget it as soon as possible.

Art. 10. We believe in conforming to the world so closely in its manners and customs, as not to expose ourselves to persecutions, and, at the same time, adhere so strictly to the rules of the church in our outward deportment, as not to become subjects of labor and excommunication. *Baptist Record.*

DR. FISHBACK.

Brother Firhback's connexion with our brethren in Lexington, Kentucky, will be considered by all who know his talents, his attainments, and his Christian character, as a valuable acquisition to the cause of reformation. Long accustomed to preaching and teaching Christ, well read and learnedly conversant in speculative and polemic theology, practically and experimentally acquainted with all the details of Presbyterianism and Baptisism, both theoretical and practical, his testimany in favor of the current reformation will be regarded by all who know him as worthy of much and weighty consideration. The testimony of no individual in the State, in favor of reformation, is more to be regarded than his. No man in Kentucky is better acquainted with its rise and progress than himself—no one better qualified to judge impartially of its absolute and comparative claims upon all men, than he. I have known him for some twenty years; and I have known him to be one of the most intelligent and eloquent speakers in the State; and as a writer, if not the most condensed and chaste, he is strong, clear, and generally convincing.

We insert with pleasure his definition of his new position, with some of the reasons for it. The accompanying *Manifesto* is a document worthy of much reflection. A. C.

Lexington, Ky.

I have lately become a member of the Church of Christ on Main street, in this city, which is some times called the Church of the Reformers

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I joined this church, after obtaining a letter of dismissal from the church at Mount Vernon, because of its convenience, and from a belief that I could do and enjoy more good here than in my previous situation.

For the information of all persons who may feel any interest in this matter, and to save them from misapprehension and myself from misrepresentation, I desire to write a few things for the Harbinger in respect to my present position and the relation I sustain to the various Christian denominations and to the world.

I esteem it an occasion of grateful acknowledgment to the God of all grace that he has, by his good pleasure and kind providence, given to us a country and a government in which it is the right and privilege of all men to investigate freely all subjects, and particularly those which relate to religion. And I regard it not only the right and privilege, but also the duty of every honest man and good citizen, to do so, as the moral improvement of this nation, which is certainly greatly needed, and the perpetuation of our free institutions, the correction of all that is wrong and the supply of all that is wanting, depend upon it.

In order that the religion and kingdom of Jesus Christ shall appear in their wonted truth, spirituality, purity, and glory, much remains to be done. This, I suppose, no sect of Christians will deny to be true, even among themselves, who test these things by the word of God.

While I profess to be a sincere and honest believer in the truth of the Christian religion, in all its doctrines and duties, I am antisectarian in my judgment and feelings; nor am I latitudinarian in my views and principles. I allow to others the right which I enjoy myself, to investigate every thing that relates to the Christian religion. As the result of that investigation, I believe firmly the doctrine of *total depravity* and *its effects*, more total indeed than my Calvinistic brethren believe it: for I believe not only that the sin of our first parents lost for them their union with God, and his image and likeness in which they were made; but that all their posterity ever since, on account of that sin, have begun to exist out of fellowship with God, and have come into the world without the knowledge and love of him, involved in corruption, carnality, and death. In this situation nature affords no means of relief either in restoring the knowledge of God or of cancelling sin and its consequences. This is what I regard as total depravity, to which there is no *Calvinistic natural religion*—a religion that is supposed to exist without revelation and without Jesus Christ—a religion in which God is not an object of faith, nor is the fact of creation in the scriptural use of the term—a religion, too, that is taught in all the theological schools, is preached from all the pulpits and recognized in the confessions of faith—a religion, also, that is essentially and fundamentally untrue; and which, to the extent it operates or is believed, nullifies the word of God as the exclusive means of spiritual discernment and faith, and promotes scepticism and infidelity in regard to Christianity. This it does by rendering the word of God incredible, and by denying to it its appropriate character and nature as the word of God in producing spiritual ideas and discernment.

The native powers and susceptibilities of the mind denote the constitution it has received from its Creator, by which it is capable of religion and of moral government, and of existing in all the different

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states which form the consciousness of life. Though the fall of man lost none of the original powers or susceptibilities of the mind, it perverted all. By losing union with God man lost the means of religion and became an Atheist, involved in guilt and pollution—a merely carnal or animal being. This atheistical natural man, with his perverted powers, is restored to allegiance or union with God, by the gospel of his grace. What has made man since the fall to differ from this state of total depravity and atheism for the better, has been owing to the influence of the remedial system of grace, which began to be developed in the promise of "the seed of the woman," which was the first external revelation, and was gradually developed until Christ came, and was perfected by him. In the renewal of man in knowledge after the image of him who created him by the gospel knowledge of him, there is the creation of no new family, as there was by the fall the loss of none of the original ones. He is restored through the pardon of sin and the influence of the Spirit by the gospel.

The first preachers and propagators of the gospel, after receiving their commission and qualifications for preaching, regarded the religion which they preached as a purely voluntary thing, and which, through the expiatory death of Jesus Christ and his mediation, and the revelations of the Spirit by his outpouring, by which they spoke and wrought miracles, was put into the power of the people as it was brought to their view and submitted to their consideration and regard, for their reception and confidence. It was all presented as supernatural and divine, and by the Apostles it was considered as reasonable and right, and as a duty for men to believe it, and to submit to Jesus Christ as Prince and Saviour. The Apostles did not believe that men had a capacity or ability to know and believe any thing of the Christian religion before it was revealed, as they had not themselves. When they urged faith and reformation upon men's consciences, they took the common sense view by exhibiting Jesus Christ as exalted a Prince and Saviour to give repentance and the remission of sins. They regarded the ability of mankind to attend to and believe these things, and to repent and turn to God, as conferred upon them by the covenant of God's grace through the gospel preached unto them. This ability they did not profess before, though they were rational creatures.

The Apostles seemed to teach and to explain every thing so intelligibly to the people by the Spirit as to leave nothing for the Spirit to do in order to their faith and repentance, beyond what was made known and imparted to them by their preaching through the Spirit. They did not teach the people that the gospel truth and claims were plain and obligatory, but that they could not believe in and comply with them till God had wrought in them a change in their disposition or heart by an act of direct power that must precede and set at naught their voluntary agency in examining and believing the gospel. They taught a change of disposition and taste from a carnal mind, and Atheism to a spiritual mind through the faith of the gospel. This was, with them, spiritual moral regeneration.

It was reserved for Augustine, in the fifth century, and, after him, for Calvin, to maintain that man by nature has lost his free agency so far that he cannot believe the gospel until after he is regenerated by a

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direct act of divine power. This opinion has so far wrought itself into the system of popular thinking upon religion among saints and sinners as to make it believed that in every case of voluntary faith and obedience to the gospel, a prior *involuntary* change had been wrought by the divine power of God independent of the gospel, which partook of all the most material characteristics of an immediate miracle. The practical result of which is, that it is of no use to make the truths and claims of the gospel clear to a sinner's mind till God has changed his disposition and brought him into a condition of salvation.

Preachers of this class do not expect to convert a sinner to God by the faith of the gospel until he has been regenerated by the direct power of the Spirit. A voluntary obedience of the gospel in their view must be preceded by an involuntary change wrought by the immediate miraculous power of God. This is done for a part of mankind only, in their judgment, which insures their obedience, and for whom the atonement was made. These are saved in pursuance of an eternal decree of election, and the rest of the human family are damned, because, not being elected, God does not effect, by his direct power upon them, the prerequisite change in order to faith and repentance; and consequently, though the gospel is preached to them, they cannot believe in Jesus Christ and submit to him. This theory has mingled with the creeds for the last fourteen hundred years, and is a leading reason why the world is not now converted.

Without Christ and the gospel men have no ability to hear and believe, not because they have not minds and rational powers which render them capable of religion, but because they have not the atonement of Christ and the gospel means to hear and believe. Man's inability by nature, or by reason of the fall and its consequences, to believe, and which Augustine and Calvin think must be removed by direct divine power, is removed by the atonement of Jesus Christ and by the law of the spirit of life in him published in the gospel. The question is not whether we are saved wholly by grace, but simply as to the attitude of the voluntary powers at the moment of receiving the divine favor. The Augustinian or Calvinistic theory is, that God's grace is exerted upon the heart, or is received into it at a moment when the whole force of man's native voluntary powers are in direct opposition to it; and that the work thus effected on the involuntary powers, or the disposition of the man, is the procuring cause of every desirable change of these powers. Whereas the Bible teaches that these powers are changed through the truth as it is in Jesus Christ believed, and that man is led to the choice of it on the ground of its rightness. This includes, as Mr. Church says, the amazing love of Christ in dying for him, and the infinite value of eternal things. The Spirit has sealed no man before the truth of the gospel brought him to surrender himself to Jesus Christ by an act of faith or trust. Eph. i. 13.

It is passing strange that such an entire perversion has been made of gospel truth and order in regard to the use of the means of grace, as exist by the speculations and theory of Augustine and Calvin. Instead of preaching the gospel with the evidence of the truth of it, that sinners may believe in Jesus Christ and be saved, their advocates preach human depravity and the enmity of the human heart against the law of

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God and the operation of the Spirit, by whose immediate power antecedent regeneration is effected and that enmity is taken away. Christ commissioned the Apostles to preach *the gospel*, and not the law: this they did with the Holy Ghost sent down from heaven. In thus preaching the gospel by the Spirit, they preached Christ and him crucified, and not the Spirit. The Spirit spoke not of himself, but glorified Christ in all the things he said and did by the Apostles.

Unbelief cannot be regarded as an awful sin if the Spirit must work a change in the involuntary affections or in the disposition before a person can believe the word of truth. In that case the man is damned for not believing the gospel when it was impossible for him to believe on account of the Spirit not doing the previous work, and which none but he could do. All this absurdity, capriciousness, and uncertainty must be corrected, which sever the means from the end in the kingdom of grace, before the world can be converted.

The public mind must be imbued with a thorough conviction that every thing is ready and is made so by the grace of God for the conversion of sinners, and that the saving and sanctifying power is always present with the due adjustment and constant use of the means, and that there is no more capriciousness here than in the laws of nature.

The Spirit is poured out and has been since Christ was crucified. By that outpouring the religion and kingdom of Jesus Christ were introduced and established. The lasting effects of that outpouring we have in the New Testament word, and in its influences upon mankind in converting and saving them. Nor have we any more scripture authority to look for another or different outpouring of the Spirit from that which occurred in the apostolic age, and which was bestowed in consequence of the glorification of Jesus Christ after he was crucified and rose from the dead, than we have to look for another Messiah different from Jesus of Nazareth, and for his death and glorification. The Jews look for Messiah yet to come, and numerous Christians look for another outpouring of the Spirit, or for another gospel!

In the regeneration and conversion of sinners, the New Covenant or the Covenant of the Spirit, the Jerusalem which is above and answers to Sarah the free woman, is the mother of them all, who are begotten of God through faith in Jesus Christ, by the incorruptible seed of the word, which by the gospel is preached: 'Ye are all the children of God by faith in Christ Jesus: and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.' The Spirit is ever *graciously* present to glorify Jesus Christ in the salvation of sinners and in the comfort and edification of the saints where the word of the gospel is consistently and faithfully used. When this shall be realized by the preachers and teachers of the gospel, sinners will be instructed in every discourse what they must do to be saved; and preachers will preach to convert sinners by the belief of what they hear, and they will give them an opportunity to profess their faith at the end of each discourse. Anxious seats will be occupied by erring and mistaken Christians on account of their former ignorance of the gospel in having persecuted their brethren by a zeal without knowledge, and on account of their erroneous orthodoxy in doctrine, which rendered them carnal in disposition and antichristian in their spirit and conduct.

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This church has professedly no other creed in religion besides the word of God, and is built upon the foundation of the doctrine of the Apostles and Prophets, Jesus Chris. himself being the chief or *bottom* corner stone, in whom all the building. fitly framed together, groweth unto a holy temple in the Lord for a habitation of God through the Spirit. Our creed was formed by Father, Son, and Holy Ghost, and is the foundation of that Christian temple or church which is to fill the whole earth. The bond of our church union is faith, love, and obedience according to the gospel. The means of our faith and rule of our conduct, and our book of discipline are the revelations of God in the gospel. We are afraid to work into this system of religion any human creeds and devices of an authoritative nature, lest we introduce into it that carnality and party spirit which are incident to all human systems of religion, and have been the occasion of so much strife and persecution for fifteen hundred years past. As Jesus Christ is the author and finisher of our faith, which is wholly committed to record, we desire to learn the truth as it is in him, and to hold it in righteousness, and to have him perpetually on the throne in the view of our faith and in the affections and confidence of our hearts. Nothing is authoritative in religion but the word of God fairly interpreted; and the infallible rule of interpretation is the scripture itself.

While we practise immersion as apostolic baptism, the law of Jesus Christ in regard to communion at the Lord's table, is, "Let a man examine himself, and so let him eat of that bread and drink of that cup—discerning the Lord's body." On account of this I commune with those who differ from me on the subject of baptism.

We are desirous of Christian union and labor and pray for it, and hope that the intercessory prayer of Jesus Christ ere long will be fulfilled, that all that believe in him through the word of the Apostles be one, that the world may believe that the Father hath sent him. Then will a pure language be turned to the people, and they will call upon the name of the Lord to serve him with one consent. It is true that all Christian denominations should consider this subject well. Christ has said that a house divided against itself cannot stand. The failure of their efforts to build themselves up against each other, and the imperfection of the Christian character formed by them, prove the truth of this declaration of our common Lord. The fact of the propitiatory death of Jesus Christ, and of Father, Son, and Holy Ghost, in Jehovah, are truths not to be debated in the Christian religion. They are Christianity itself in their relations and operations, in their manifestation of the existence and perfections of God, and in the salvation of sinners. If we take away either of the items, with all its effects, we have destroyed the whole. And, indeed, in that case we should have neither a true nor a false religion, as the latter is a corruption of the former. And if we exclude every thing from the divine record which relates to these things in promises, institutions, and prophecies and their fulfilment, and in revelations, signs, and wonders, and spiritual gifts in relation to these things, we have annihilated the Oldand New Testament and all that is taught therein.

But more anon.

JAMES FISHBACK.

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ASPECTS OF METHODISM—*No. III.*

MOTTO.

"The Campbellites are retreating, or rather freezing out. *Their water works cannot stand the divine fire.* Pure Christianity is triumphing most gloriously here. Our leaders love closed doors and camp meetings better than ever they did. The local brethren are at their work like men of God. This circuit contains twenty-six appointments and five hundred members. M'KENDREE TRIGG,
JOHN ADAMS," *Charleston, Ill.*

Western Christian Advocate & Journal, as quoted by the *Israelite*, June 17, 1843.

AMONG the luscious grapes of the Methodistic vine this delicious cluster is one. It were idle to call it sour, bitter, or hard. It speaks for itself. It is, to change the figure, a mere pimple on the bloated face of one that fares sumptuously every day, and sips not too sparingly of the wines of Babylon. Somewhat elated, though not intoxicated, this daughter of the mystic dame speaks somewhat boastingly, and elevates her mien a little proudly. She is arrogant, supercilious, and disdainful; and he that cannot see it needs something more than eye-salve.

Episcopal Methodism will find her fall in her elevation—her misfortunes in her prosperity—her ruin in her rapid aggrandizement. She is now heady and high-minded because of her exuberant growth. She has not venerated that proverb which saith, "Before honor is humility, and a haughty spirit before a fall." But, as before said, I shall not dwell on those commendations which she gives of her spirit and her faith, lest any one should imagine that I derive my inspiration from her own revealings, or drink too deeply of that fountain of bitter waters with which she would extinguish our humble lamp.

Not yet prepared to take up the subject of Methodism in proper order, I treat of its *aspects*. Neither its matter nor its spirit, neither its body nor its soul, neither its doctrine nor its practice, neither its origin nor its destiny, is at present the proper subject of our inquiries. I now contemplate it as a mystic person—a stranger without any introduction or commendation, whose character and spirit we must learn from her mien and carriage, her manners and conversation, her words and actions. Such is my definition of the *aspects of Methodism*.

In the motto before us she calls herself "PURE CHRISTIANITY." The Priest that announces her entrance is no mean person—the "*Western Christian Advocate.*" A learned and eloquent person truly!

"Pure Christianity," then, opens her mouth saying, The C——s are retreating before my omnipotent eloquence! 'they are rather freezing out before my divine fire.' 'Their water-works freeze at my approach.'

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"Mysterious fire," responded one of the company, "that freezes water-works! Whence came this freezing fire?"

"It is the genius of Methodism," said a sage that looked learnedly into his face.

"The celestial fire melts rocks," said another of the company; "but the fire of 'pure Christianity' freezes not water only, but even the water-works themselves!!"

"Explain these water-works," they all exclaimed.

Baptism is the water-works of the retreating hosts!

"And what the divine fire?"

"The heat of Methodism," uttered the genius of Wesley, as it retired.

On which a preacher stood up and said:—

"So, then, baptism and its doctrine are converted into ice by a fire that is created by rubbing the hands, neezing, and shouting. Mysterious fire truly! Well, philosophers say, 'the stream cannot rise higher than the fountain;' hence this fire never rises above blood heat. The blood, it is true, boils; but by the bellows of the lungs it is again Methodistically cooled down to the freezing point. Hence the death-cold subsequent to a Methodistic fever. Animal fire and animal ice are no doubt the two extremes of a carnal religion. Hence the alternations of Methodism. It is kept alive by the friction of special meetings. In the absence of these it is at the freezing point. Its fire is the fire of friction. Its combustion is that of flesh. Hence the policy of all its 'divine fire.' It feels its need of animal excitements. With these, it lives—without these, it dies." So spake the preacher till interrupted by a listener, who rejoined:—

"Friend, thou speakest as a cynic. Thou hast no true knowledge. Thou hast never been admitted into the *sanctum sanctorum* of a class-room. I have been there before the law for closing its sacred doors was enacted. Since that time, it is true, I have not crossed the mystic threshold. The leaders now, it is said, greatly prefer closed doors. New scenes may now be acted: for it is said by class-leaders that closed doors are more favorable to full developments. Priests generally love closed doors. Auricular confessors, like Methodistic confessors, have always loved cells and chambers. Their light shines brightest in the dark. Besides the same hebdomadal story would have become common as the air if this improvement had not been recently discovered. But I will correct thy errors, and induct thee into the true light of this mysterious scheme: for it seems thou art unlearned in its mystic influence.

The Class-Leader, the Localist, and the Circuit-Rider, are three

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puissant officers in this scheme of manufacturing divine fire to freeze out Baptists, Reformers, and all other rivals of Methodistic ascendancy. Thou hast made one true observation, that prosperity tries men as well as adversity. I have no doubt that it has been unfortunate for Methodism that she rose so fast. Still she has her virtues, and her wisdom, and thou must not make the sins of either Western or Southern Christian Advocates, the sins of the whole nation of Methodism.

"I believe she cannot live without the Class, the Circuit, and the Camp-Meeting—without shouting, neezing, and clapping. These are her spiritual electrifying machines—her magnetic influence. Her *glory! glory! glory!* and her periodical *Amens* dispossess demons—storm heaven—shut the gates of hell—and drive Satan from the camp. No preachers have so much power over the devil as her preachers. They are better acquainted with him—know better how to cheat him, scare him, and dispossess him, than any other denomination in Christendom. The whole Christian world is indebted to them for their new discoveries in demonology—for their astonishing intimacies with satanic schemes. They can see Satan in the dark, handle him, talk with him, and terrify him by one or two vollies of shouts.

"Shout! shout! The Devil's about:
We'll shut the door and keep him out!"

"They have not only sanctified Arminianism, consecrated the camp, the straw, and the tent, but they have made Calvinism rack itself off into new casks, and bottle itself up in new vessels, until no one can either see, taste, or smell any thing in it greatly offensive to the improved state of this neologistic age. I must, then, crave your attention to my developments before you come to any conclusion upon her comparative merits." A. C.

EXTRACT FROM THE

VALEDICTORY ADDRESS TO THE STUDENTS OF BETHANY COLLEGE—JULY 4, 1843.

—ALAS! with all our firm purposes, and our most sanguine hopes and wishes, we all shall never meet again in this place; and, indeed, in no other place on earth—perhaps not to all eternity ever meet as members of one and the same community!

How very impressive and solemn the reflection that a scene is now transpiring never again to be repeated!—that in the great drama of our social existence this scene occurs but once to all eternity; and yet its aspects and bearings upon our future existence and character may be lasting as the infinite cycles of endless duration! This view of this solemn crisis calls for a few valedictory remarks. Accept, my young

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friends, a few reflections, and a word of advice from one who cannot but feel a peculiar interest in your future course and destiny.

With most of you, gentlemen, myself and the other members of the Faculty of this College, have formed a very pleasing and agreeable acquaintance. The relations hitherto subsisting between us have been of the most intimate and responsible character on both sides. They are such as cannot fail to impart a very intimate knowledge, not indeed of our mere intellectual constitution, but of our whole moral temperament, habits, and dispositions. You know us, and we know you, in ways and manners in which others know us not, and in which you cannot so well know each other. I repeat that our acquaintance with the most of you,—nay, indeed, with all of you,—is such as to interest us all more or less in your future destiny.

In the first place, then, your various talents, acquisitions, and habits, to say nothing of circumstances, may afford you an opportunity of forming characters and of filling places in society of no ordinary importance to yourselves and to that community in which you are to employ all those faculties and acquisitions in the various relative duties of our social existence.

Many of you have not only heard from us the adage, that '*Educated mind governs the Universe*,' but are also capable of comprehending its great and solemn import. If this be true of the Supreme Intelligence himself, it is also true of all the great functionaries by which he executes his purposes in the government of every department of the world. I care not how loudly envious ignorance may prate against learning, nor how the uneducated portions of society may seem to disparage its possessors, man is so constituted and the world so formed that superior intelligence, associated with moral excellence, must give an authority and power to bless, to which inferior intelligence and excellence must bow in proper time and place.

Not only will an afflicted patient, when seized by some portentous malady, seek for the most skilful physician; an injured client, in some pressing emergency, employ the ablest counsel; but society itself, whether political or religious, will, in every important crisis, select those whom nature, education, and moral excellence have made conspicuous, to fill those high and lofty places of important trust, or to discharge those weighty responsibilities which involve the supreme interests of a people, or embrace in the wide range of their operations the more enduring fortunes of posterity. As when a fierce tempest breaks upon the mighty ocean, and bears upon the summit of its mountain-billows the feeble bark of man's creation, the most skilful mariner is called to the helm, and the lives and fortunes of all com-

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mitted to his hands; or, as when a country is assailed by some invading foe, the bravest patriot and most distinguished soldier is made commander in chief; so in every great emergency, and in all the other relations and crises of society—the man that is best qualified for the occasion, whose education and character best qualify him to serve the public in that capacity, will, in every well regulated community, be called to that place, despite of all that envy, ignorance, and superstition can urge against his claims.

But, gentlemen, when I speak of *educated* mind, by that epithet you know that I include more than mere intellectual development—more than mere literary and scientific attainments. True, indeed, that the cultivation of the intellectual powers in the habits of acquiring and communicating intelligence, and the acquisition of just views of nature and religion, of literature, science, and art, and also the expansion and corroboration of these faculties are all-important parts of education, are essential to the full and perfect moral advancement of our spiritual and social nature; still all this falls essentially and radically short of our conceptions of a good or complete education.

With us it is a settled point, that, could any one mind possess all the intellectual powers, acquisitions, and resources of the three great master spirits of modern science,—Bacon, Locke, and Newton,—and with them survey physical, intellectual, and moral nature—scale the heavens—traverse the orbit of every planet belonging to seventy-five millions of suns;—could he compute all the forces, sum up the series of all their various movements, and penetrate into their peculiar mechanism; and could he analyze our own planet, detect its peculiar structure, explain all the laws of its various and mysterious strata, enumerate and expound all its subtle elements, their numerous and various combinations in its mineral, vegetable, and animal creations, and then take to himself the well fledged wings of the strongest imagination, and fly off into all the metaphysical subtleties of matter and spirit—define their respective boundaries—contradistinguish their differential attributes—compute their abstract and combined influences in all the physical and mental phenomena with which the universe abounds: I say, could he thus develope and comprehend all, and more than all, mortals ever knew of things terrestrial and celestial—of things concrete and abstract—if yet his spiritual nature, his moral powers and capacities were a moral desolation—his heart convulsed with the workings of a towering ambition, an inordinate selfishness and the impulses of unbridled sensuality—his soul alienated from God and devoted to the pursuit and enjoyment of the forbidden pleasures of sin—he is an UNEDUCATED man, in the proper sense of that much abused and greatly perverted term.

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Thus contemplated, man, in the zenith of all his intellectuality, enslaved to passion, is but a splendid ruin—his soul a waste and howling desert—without a single oasis, without one green or bright spot on which hope can look with any pleasing anticipation. His cultivated intellect, and his giant powers—his stores of literature and science, make him greatly capable of extending mischiefs—of ruining thousands or millions. The moral atmosphere around him is filled with a deadly contagion—his breath is more destructive than the simoom of the desert—his example a pest more to be dreaded than the sword of the conquerer—than the fires of the Inquisition. We need not expatiate on the deeds of a Nero, a Caligula, a Danton, or a Robespierre. A single Voltaire, by his writings and his conversation, is a greater curse and more to be deprecated than two Napoleons. A Napoleon has strewed the field of war with the bones of slaughtered legions; while a Voltaire has replenished hell with untold multitudes of infidels and debauchees. The one makes the earth to tremble under his war chariots, his mounted and mail-clad warriors—he shakes the heavens with the clangor of his trumpets and the thunder of his cannon—he entails years of lamentation and bitter sorrows to bereaved parents and heart-broken widows: while the other has caused the regions of the lost to resound with the eternal wailings of destroyed multitudes, deluded by the delicious poison of his pernicious eloquence, and made to drink down eternal destruction in the medicated wine of his delusive yet bewitching reasonings.

We have not yet been taught the arithmetic of everlasting ruin; and no algebraic process can compute the mischief which a single Hume, Volney, Voltaire, or Bulwer can secretly infuse into the hearts of a nation by the fascinations of a tasteful and bewitching style, and a fancy capable of the ingenious fictions and enchanting plots of forbidden pleasure.

But we all can make the contrast between an ambitious Cesar, deluging the earth with blood for the sake of empire,—a Tamerlane, desolating India, Persia, Egypt, and the fairest portions of Asia, at the impulse of the accursed lust of power and insatiate domination,—a profane Mahomet, laying waste the garden of the world at the bidding of his demon passions, of fraud and fiction: I say, we can compare these master spirits of iniquity, transgression and sin, these mighty actors in the desolations of the world, with the Apostles of humanity, the philanthropists and public benefactors of our race, who have, in the chastened strains of heaven-taught poetry, or by the eloquent pleadings of a divine benevolence, or by useful inventions in the arts of human improvement and civilization, advanced the cause of humanity, eman-

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cipated the world from the bondage of ignorance, superstition, and error. We can point to a Claude of Turin, a Wickliffe of England, a Luther of Saxony, a Tyndale, a Zuinglius, a Howard, a Clarkson, a Franklin, a Washington, bestowing their numerous and various benefactions on our race; all tending to human advancement in science, useful arts, morality, religion, and happiness. For, my young friends, all power is less than the power of blessing—

> —— "Oh! how Omnipotence
> Is lost in love! Thou great Philanthropist,
> Father of angels, but the friend of man!"

hast taught us that philanthropy, evangelical philanthropy, is but another name for morality, religion, and happiness.

The acquisition and confirmation of virtuous habits is, therefore, young gentlemen, an essential item, the most fundamental and all-pervading element of a rational education:—nay, it is the very aim and grand object of it all. Without this, all learning, all science, all art, is vain or useless, or worse than useless to the possessor. On this point, however, we are all agreed—theoretically, at least, agreed.

I would, then, my young friends, at present remind you of but three things:—

First, there are no holidays in the school of virtue. All her days are, indeed, *holy* days; but there is no vacation in her school. Her sessions are not for months nor years, but for life. In other branches and schools of education frequent interludes are necessary; for we have all learned, with King Solomon, that "much study is a weariness of the flesh." This many of you have already fully proved. You, therefore, occasionally need to unstring the bow of your intellectual application. Your physical energies can be expended, and therefore need to be recruited. Every mental effort wastes a portion of our animal vigor. You have, gentlemen, merited, and you need, a respite. But I would deeply impress it upon your attention that there is no respite in the school of moral culture. Wherever you go, whatever you think, say, or do, not only are the claims of virtue ever constant, imperious, and obligatory, but your course is either backward or forward, upward or downward. On her altars the fire forever burns. She must be worshipped in every impulse, volition, action, passion of the soul. Her discipline must be habitual. She must reign queen of all your thoughts, words, and actions. It is, however, a pleasing reflection, that when we choose a virtuous course of action, habit not only makes it easy, but natural and delightful. To a mind intent on truth, justice, and goodness, the highest gratification is correspondent action. The labors of the Lyre and the toils of the Piano are enchant-

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ingly delightful to the amateurs of music. To the miser there are no toils in counting his gold. The lover is never fatigued in revealing his passion to his mistress. And hence it is that "Wisdom's ways are ways of pleasantness, and all her paths are paths of peace."

But, in the second place, gentlemen, industry is just as necessary to forming and strengthening these habits, as it is to acquiring either learning or wealth. No man can excel in earth or heaven, in time or to eternity, without industry. Talent and industry are the two main pillars of all human greatness. The one, without the other, cannot excel. But industry, without talent, will do more than talent without industry. A thousand become great and good by industry for one who is either great or good by genius or natural birth. Self-denial is therefore as necessary in rising to eminence on earth as in heaven—as necessary to becoming a scholar as a saint. Wherever labor is counted a disgrace, learning, virtue, and religion are at a low ebb. There are no drones in Virtue's hive. Neither loungers nor loafers are found in the porticoes of literature, science, or virtue.

I congratulate many of you, my young friends, on your industrious habits. Some of you are models of industry and attention to business. You need but to persevere to be both great and good: I mean, to be honorable and useful men; for this, with me, is the standard of human greatness and goodness. I need not tell you what industry has done in the schools of human greatness. Inquire for the greatest king in Israel, the greatest prince in Greece, Rome, England, Prussia, Sweden: you will find that they were individually the most industrious and laborious men of their respective generations. Who of American philosophers, orators, statesmen, scholars, theologians, physicians, &c. have risen to the highest degree of eminence in their respective callings? Like Newton, Bacon, Locke, they were as much distinguished for *labor* as for *genius*. Those who, like the present Lord Brougham, sleep five hours and labor sixteen; or, like our late lamented Attorney-General, distinguished alike for genius and learning, have been the architects of their own fortunes by their superior industry and great devotion to some worthy object. Industry, however, is not pre eminently worthy of regard and cultivation because of its indispensability to the acquisition of learning, wealth, or fame; but because *no man can be strictly moral without it*, or eminently honorable, useful, or happy, but in the continued practice of it.

I shall not, however, lecture you to death on a subject on which most of you have frequently heard me before; but will simply add, what I presume you will admit, that, on this subject at least, there is no incongruity between my theory and my practice. I would then have

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you to know that whatever influence I may have acquired, and whatever good I may have been the humble instrument of accomplishing, I owe pre-eminently to this course. With me, indeed, it has long since been a habit, without the necessity of a single effort. I was early taught the following lesson:—

"But what truth prompts, my tongue shall not disguise:
The steep ascent must be with toil subdu'd;
Watchings and cares must win the lofty prize
Propos'd by Heaven—true bliss and real good.
Honor rewards the brave and bold alone;
She spurns the timorous, indolent, and base;
Dangers and toil stand stern before her throne,
And guard, so Heaven commands, the sacred place.
Who seeks her must the mighty cost sustain,
And pay the price of labor, care, and pain."

Finally, gentlemen, in bidding you a cordial and affectionate adieu, I would only add, that we desire you to remember, not only on your journey home, but when at home, and wherever you may go, that you either are, or have been students of Bethany College. If not the first fruits, you are either the buds or blossoms of her future hopes. She is struggling into life; and as she is ambitious to be distinguished not merely for her literary and scientific standing amongst the American Colleges, but for her supreme regard to moral culture and moral eminence, you will be inspected with a jealous eye by her friends, and also by her enemies, if any such she have. It is as much in your power now, *in her infancy*, to honor her, as it will be in her power hereafter to honor you in your maturity. I do not mean to say that you should merely utter a good name for her; for this I believe all, or almost all of you, are both able and willing to do. But I supremely desire, and earnestly request that you will honor her by your virtues. This is all we ask; and in asking this, we tender you the best advice we could give, since to be virtuous is to be useful, honorable, and happy.

That you may not only safely arrive at home, enjoy a pleasant vacation, and return to your studies with new energy; but that you may pass honorably and usefully through life, be useful citizens of the state, excellent and exemplary members of the church, and ultimately attain to the resurrection of the just, is my unfeigned desire, and I believe, also, of every member of the Faculty. A. C.

EXTRACTS FROM THE PROCEEDINGS OF THE LATE BOARD OF BETHANY COLLEGE.

REPORT OF COMMITTEE FOR AUDITING ACCOUNTS.

On an examination of the accounts of A. Campbell, Treasurer, in accordance with the order of the Board, we find and report as follows:—

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For building and furnishing Steward's Inn, - -		$10,516 46
Stable for do. - - - - - - - -		348 20
Bake-House and Out-Buildings, - - -		183 16
Washing-House, - - - - - - -		432 19
Well and appurtenances, - - - - -		257 67
College Building Proper and Fixed Furniture, clearing off and enclosing College grounds, - -		7,132 39
Building Dormitory or Mansion-House, and its Fixed Furniture, - - - - - - - -		2,026 80
Cash paid to Mr. Lee for services, - - -		82 00
" " R. Richardson, as Agent, -		217 00
" " A. Campbell, for personal expenses for 1840, '41, and '42, while obtaining subscriptions,		200 00
Amount paid for Insurance of College Building, printing College Documents, Catalogues, Monthly Reports, &c. &c. - - - - - - -		109 50
Postage, - - - - - - - -		36 00
Secretary's Salary for 1841, '42, and '43, - - -		125 00
Newspaper Advertisements, - - - - -		9 00
Stationary, - - - - - - - - -		7 00
Shrubbery for College Grounds, - - - -		19 00
		$21,791 87
Credit amount received on subscriptions,		13,591 18
		8,200 69
For interest on $10,516 46, one year,—from January, 1842, to January, 1843, - - - - - -		630 98
		$8,831 67
Deduct Mr. Bakewell's rent to July 1st, 1842, -		450 00
		$8381 67
Interest on this sum from Jan. '43, to July '43, six months,		251 46
		$8,633 12
Rent due July 4th, 1843, Steward's Inn, - -		600 00
		$8,033 12
Cash paid for College Minute-Book, Ledger, and Day-Book, - - - - - - - - -		13 00
		$8,046 12

That is to say, that after examining all the bills of expenditures as aforesaid, including all accounts, settlements, and expenditures from the commencement of the College, it appears to us that the balance now due A. Campbell, advanced by him over and above all collections, amounts to eight thousand and forty-six dollars and twelve cents, with interest thereon from this date.

JOHN C. CAMPBELL, } Com.
WM. STEWART, }

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From the preceding Report the pecuniary affairs of Bethany College will be apparent to all.

The College property amounts to 27¼ acres of land, valued at - - - - - - - - - - - -	$1,000 00
The whole expenditures on all the College Buildings, Fixed Furniture, independent of other incidental expenditures, is $20,896 87, - - - - - -	20,896 87
	21,696 87
To this must be added Chemical and Philosophical Apparatus purchased by matriculation fees, to the amount of	915 00
Presents, valued at - - - - - - - -	250 00
Library purchased by matriculation fees, - - -	940 00
Presents to do. - - - - - - - - -	200 00
Total amount of property belonging to the College,	$24,201 87
On which there is due on College Buildings 8,046 dollars, and on Library and Apparatus about $400,	8,446 00
Leaving the amount actually invested, - - - -	15,755 87

Subscriptions now due are much needed, and it is fondly hoped that we shall not be left to struggle with impending difficulties without the promised aid of those that have, equally with us, justice, mercy, and the great interests of humanity at heart. If more prompt and vigorous efforts and exertions in getting up and in getting into successful operation any College in the United States, with the same number of Professors and Students, are recorded in the annals of Colleges, we as yet have not found the page on which it is written. And if the following statement and report of our second commencement day, from a "Spectator," copied from "he Western Transcript," of Wellsburg, Va., be correct, which, I presume, will be generally, if not universally, conceded, a discerning public cannot fail to appreciate the claims of Bethany College upon the patronage of the friends of education and good morals:—

BETHANY COLLEGE.

COMMENCEMENT DAY, 4TH OF JULY.—Few persons can have spent a more interesting 4th of July, than those who had the pleasure of witnessing the celebration of the second anniversary of this infant Institution. The day was most delightful, the College Hall commodious and airy, and all the accidental circumstances propitious. The audience, in number about 1500, were nearly all comfortably seated, and the exercises of the day opened. according to previous arrangement, with prayer, at half past 9 o'clock. A. M. To this succeeded music, the reading of the Declaration of Independence, and the regular exercises of the day, which continued five hours without intermission; in which time were delivered seven speeches, a valedictory by the President, and a Latin and a Greek ode—the former by Mr. J. S. Fall, of Kentucky; and the latter by Mr. J. C. Stone, of the same state. We have witnessed many celebrations of various kinds, some of them the most attractive both from the occasion and the orators; but we never saw, during so protracted a session, an audience more attentive,

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or one which seemed to manifest a more lively interest in the orations. The subjects were well chosen, and handled by all with an interest which we had not anticipated in persons apparently so youthful as most of the speakers seemed to be. Some of them, indeed, were treated with an elegance of diction, a depth of thought and research, and a classic beauty and richness but seldom surpassed even by the ripest scholars.

No person acquainted with the influence of training upon the human mind, and accustomed to scan with critical ear the composition and structure of an oration, could help being impressed with the evidence of a rigid discipline which most of those speeches gave; and which, after all that may be said of natural endowment, is the great lever to intellectual distinction. Were it for no other feature in the developments of the day, surely for this, Bethany College is entitled to the widest confidence and patronage from the public; but an equally high recommendation is found both in the execution and spirit of the addresses. Although the speakers were from the different states, Virginia, Kentucky, Pennsylvania, and Ohio, the same spirit of freedom, the same love of truth, and the same high and elevated tone of moral sentiment seemed to breathe in them all. We regret that our time will not permit us to say in commendation of their efforts, and of the Institution which has given birth to them, what we feel. But they have spoken for themselves already through the large and delighted audience who were present; and we feel assured the effect cannot but be an extension of the already unexampled reputation of the College and an increase in public confidence and patronage.

A SPECTATOR.

To the above we should also gladly copy from the same paper a detailed account of the late examination. A short notice of which we can only give at present:—

"BETHANY COLLEGE.—The commencement was preceded by a very rigid and protracted examination through most of the month of June. An immense amount of labor was performed in the languages and sciences by most of the students during the late session.

In four of the schools of Bethany College, to wit—in the school of Ancient Languages, in that of Mathematics, Natural Philosophy, and Chemistry, there were a few graduates.

In the Ancient Languages—Robert B. Beasley,. Va.; Robert T. Bryan, Ky.; John A. Dearborn, Ky.; James S. Fall, Ky.; Henry F. M'Kenney, Va.; William W. M'Kenney, Va.; James Clifton Stone, Kentucky.

First honor awarded to James C. Stone, and James S. Fall, of Kentucky. Second honor to H. F. M'Kenney, of Virginia.

In Chemistry—Samuel W. Clark, Ohio; John A. Dearborn, Ky.; James S. Fall, Ky.; David King, Ohio; Flavius J. Robinson, Tenn.; James C. Stone, Ky.; Robert B. Woods, Va.

First honor was awarded to James C. Stone, David King, and James S. Fall. Second honor to John A. Dearborn.

In Mathematics—Robert T. Bryan, Ky.; W. H. C. Hagan, Va.; David King, Ohio; James C. Stone, Ky.; H. J. Vivion, Mo.; R. B. Woods, Va.

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First honor was awarded to W. H. C. Hagan and H. J. Vivion. Second honor to J. C. Stone.

In Natural Philosophy—Robert T. Bryan, Ky.; Samuel W. Clark, Ohio; John A. Dearborn, Ky.; James S. Fall, Ky.; Flavius J. Robinson, Tenn.; James C. Stone, Ky.; Robert B. Woods, Va.

First honor awarded to James C. Stone and James S. Fall. Second honor to Samuel W. Clark and John A. Dearborn."

The following Resolutions were passed by the Board at their last annual meeting:—

On motion of Adamson Bentley,

Resolved, That Philip S. Fall, of Franklin county, Kentucky, be and is hereby appointed a Trustee, to fill the vacancy occasioned by the death of our much esteemed and lamented friend J. T. M'Vay.

On motion of John C Campbell,

Resolved, That Joseph Bryant and his lady be and are hereby appointed Patron and Matron of the Family Mansion, and that the President confer with them as in the case of the Steward.

News from the Churches.

St. John, New Brunswick, May 9, 1843.

Having no doubt that it will be interesting to many to learn of the prosperity of the good cause of truth in this place, I take my pen in order to communicate, through the Harbinger, a brief statement of a few particulars regarding the church in this city during the past year. Brother Porter Thomas, who has been laboring here for nearly a year, has been the means of accomplishing great good His heart and soul are in the work; and, notwithstanding the calumnies and misrepresentations to which those are subject who plead for the truth as it is in Jesus, he has been successful beyond our most sanguine expectations. Many of the sects around us have made extra exertions to build up their different parties; and it is worthy of remark that, with all their influence and means of co operation, neither of the different sectarian establishments, although claiming something additional to Heaven's truth, has received as many additions as the Church of Christ. Brother T. has been laboring almost alone, (I mean as a public proclaimer,) and has immersed forty six, and seven have joined who had been previously immersed. Among these are some intelligent and valuable members of the community. The prospects at present for more obeying the gospel are very good, and the disciples of Christ are confident that the truth will triumph in this place, notwithstanding all the puny sermons and other means which are made use of to stay its progress. Brother Thomas remains here another year.

ELLIS BARNES.

Valparaiso, Porter county, Indiana, June 3, 1843.

I have just reached home from a trip to the St. Joseph country, in company with brother John Sargent, where we had the unspeakable pleasure of holding sweet communion with from 150 to 200 of our brethren in Christ. We were there under the necessity of trouble ling the waters with obedient souls. We had the aid of brother R. Wilson, an excellent brother in the ministry, who resides at Elkhart. I have never witnessed so much love and friendship existing among the disciples of our Lord at any place before. We had a refreshing time together. I thought surely that—

"Love is the sweetest bud that blows;
Its beauty never dies:
On earth among the saints it grows,
And ripens in the skies"

The disciples in the St. Joseph country are steadily advancing in numbers, and very rapidly in the "knowledge of our Lord and Saviour Jesus Christ." We need help. Cannot you send us an able proclaimer from the South, or have you none to spare? Our field of labor here is large, and laborers are few. Brethren Sargent and Winchell have been constantly in the field since some time in the winter, (except the last four or five weeks, brother Winchell being sick;) in which time I understand they have immersed about forty in the counties of St. Joseph and Laporte. Brother Winchell is a youth of fair promise, who entered the field of labor as a proclaimer of the ancient gospel last fall, and is probably not surpassed by any one in the reformation, of his age.

G. W. TURNER.

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Boon County, Mo., June 1, 1843

BROTHER CAMPBELL:—Yesterday, our State meeting closed, after an interesting interview and very pleasant meeting, which commenced on Friday, the 26th ult. Seventy eight congregations were heard from, having 5166 members; and to which there have been added since our last meeting 2804 members. Forty two congregations, reported to the last state meeting, were not heard from at this: their number then was 2217, which, added to the above number, would make 7983 members; but as large additions have been made to some of them, and there are other churches not heard from, I am certain that our number in Missouri is not less than 10,000

About 40 of the 78 churches heard from have been planted since our last state-meeting. There were 14 additions at Fayette during our meeting. The good cause is looking up in our state, and would greatly prosper if we only had a few more efficient laborers in "word and doctrine," which would soon be the case if our brethren generally would only awake to a sense of THEIR duty, which, I am happy to inform you, is the case to a considerable extent. The churches on Grand River are sustaining brethren Thompson and Allen, as evangelists; those in Franklin and its vicinity are sustaining brother Samuel Rogers, who labors almost constantly, with great success; those in Callaway have employed brother Wills to labor the present year with them, &c. The following teaching brethren were present, viz Wm Reed, Saml. Rogers, Henry Thomas, T. M. Allen, Allen Wright, Tho. Thompson, Jos Coons, John Alexander, Wm. White, Martin Sidenor, Livy Hatchett, Ja. Coons, Winthrop H Hopson, M. A. Ferris, B. W Hall, Eli Valentine, Chas. Russell, F B. Marsh, Wm. Burton, and Joel Prewitt. Great harmony and kind feeling prevailed throughout the meeting; and such was the christian affection and brotherly love of the brethren present, that they unanimously agreed to appoint another state meeting, to commence in Fayette on Friday before the third Lord's day in May, 1844, at which meeting, you, brother Campbell, and teaching brethren from other states, are respectfully invited to attend. We fondly trust that you and other brethren from a distance may be induced to come; where, I am confident, you will meet with a cordial reception from many warm hearted brethren, who will be there to greet you, although there are some among us who are indifferent upon matters of this kind. Affectionately yours, &c.

T. M. ALLEN.

Versailles, Kentucky, June 9, 1843.

Dr. L. L. Pinkerton and myself, assisted part of the time by Elders Raines, A. Kendrick, and J. Morton, held a several days meeting in Winchester, beginning on Friday evening before the 3d Lord's day in last month. The visible and immediate result of which was twenty-one additions to the good cause

The next Saturday, in connexion with Elder William Morton, we commenced in Versailles, and continued several days. Ten were added Last Lord's day brother Poole and myself were at Clintonville. Only *one* was gained there. To day brother Morton and myself start to Macedonia, eight miles east of Lexington.

B. F. HALL.

Pittsfield, Pike county, Illinois, June 16, 1843.

There have been about 200 additions to the good cause, in the bounds of this county, within the last three months, through the instrumentality of our beloved and talented brother Wm M. Brown, formerly of Kentucky, but now of Jacksonville, Illinois

L. BENEDICT.

Norval, Equesing, U C.. June 23, 1843.

Pursuant to notice given to the various congregations of disciples in Canada West, a meeting of delegates and brethren took place in Equesing, near Norval, on the second Friday of the present month, for the purpose of promoting the cause of truth and disseminating the principles of our common Christianity.

There are now about 16 congregations in various parts of the province, which were represented by delegates, or from which letters were received. An account was given to the meeting of the history, progress, and present prospects of the churches, some of which were particularly interesting. Some of them have passed through a severe ordeal, and seemed narrowly to have escaped extinction; others have, and some are still, suffering severely from various causes, and not the least of their perils have been caused by false brethren. But we have reason to believe that the recuperative power of the constitution contained in the New Testament, that great Magna Charta of Messiah's kingdom, will enable them to come out of the trial as gold seven times refined. Many of the churches are in a prosperous condition, and many of the saved are constantly being added to their numbers.

The oldest church in the connexion was formed in this place (Equesing) in 1820, and three of the churches, as will be seen by the following statement, were formed this present year. It is but a few years since the brethren began to act upon the principle of forbearance in opinions, and the unprofitable agitation of some untaught questions kept those aloof from each other who acknowledged the one Lord, one faith, and submitted to the one immersion; and the influence of the Geneva theology retarded in a great degree the growth and usefulness of the churches: for although we acknowledge the Bible alone as our creed, each congregation seemed resolved to stand alone in carrying out its principles. The doctrine of baptism for the remission of sins, in connexion with faith and repentance, caused a good deal of inquiry and not a little agitation; but the minds of the brethren have

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settled down into a firm conviction of its truth; while the advocates of faith alone and Calvinistic election have separated themselves from our communion.

Brethren Black and Anderson were employed to travel as Evangelists part of last winter, and they stated that they had immersed 25 in the name of Jesus Christ. It was resolved to employ two Evangelists the present season, and to sustain them by free will offerings from the churches.

Before the meeting adjourned, which it did the second Friday in June, forty four obeyed the gospel.

The above is a statement of the different churches which were present at the meeting, but owing to their not keeping a record of their proceedings, we cannot give you a statement of the yearly increase or decrease. We can only give you their location, the time of their organization, and the present number. Clinton and South Negro District were organized in 1839, present number 85; Dundass, Gore District, in 1843, No. 9; Esquesing, Gore District, in 1820, No 46; Waterloo, Wellington District, in 1843, No. 12; Eramosa, (West,) Wellington District, in 1842 No. 38; Eramosa, (East,) in 1831, No 71; Erin, (W) about 1836, No. 60; Erin, (E) about 1837, No 33; Toronto township, Home District, in 1843, No. 20; Toronto City, in time not certain, present number 34. Whitby, Home District; in 1836, supposed number 20; Port Hope, New Castle District, in 1837, No. 10; Hollowell, Prince Edward District, in 1835, No. 30; Hillier, P. C. District, 1834, No. 24; Chingeaconay, Home District, in 1841, No. 12; Cobourg, in 1836, present No 8—making in all 16 congregations—total number of Disciples, 505. JAMES MENZIES.

Bedford, Ohio, July 7, 1843

I have spoken eight evenings and two Lord's days in the city of Detroit, which was the first effort made in that place, devoted to the man of sin and sectarianism, by our brethren. The Lord was with us. Eleven were added. Brethren Campbell and Joseph Hawley were appointed to preside over them—a charge of 24 dear souls—among whom is our excellent sister Rowland, daughter of Mrs. Mason, whom you immersed at Wellsburg some four years ago, and Father Hawley's family. The brethren desire that speaking brethren, who pass that way will visit them. Since my return home I have seen between 50 and 60 immersed, among whom is my old friend and partner, Dr. H. Finney, from whom we expect ere long to hear the word of the Lord preached.

J. P. ROBISON.

REPORT, No. 5

GEORGETOWN, JULY 4, 1843.

To the Congregations of the Lord at Dry Run and in Georgetown, Scott County, composing the Co-operation for the proclamation of the gospel to the destitute.

Your Evangelist would respectfully report: That he has just completed a mission, to Barboursville, in Knox County, about 110 miles from this place, in company with brethren Rowzee, Stivers, and M. Slaughter. This is a most prominent place for a large scope of country, on the great high way of trade from Kentucky to the South. The gospel, in its purity, has not been preached there until the present year. Brother Stivers visited the place some months back, and obtained a favorable hearing—insomuch, that an anxiety was created to hear more.

Judge Ballinger addressed me on the subject, and entreated that I would favor them with a visit. I was then on the eve of starting on the mission to St. Louis, and was compelled to decline. I submitted the matter to brother Rowzee, and requested him to gratify the friends and make an effort at that point. He did so, in company with brethren Foster and Stivers. They immersed the Judge and his lady and received three others, making five converts. A most favorable impression was made. But the sects began to perceive where it would lead, and they began to fortify their respective forts. The Methodists made a strong effort and had partial success; but it would not do. The sickness of my family brought me home sooner than I intended from St. Louis. They recovered so far as to allow me to accompany the brethren on their last tour. Of eleven days going and returning, we spent six days at Barboursville. Brother Slaughter and myself fell in company with our valuable and beloved brethren Rowzee and Stivers, just before we reached Barboursville. We commenced our labors under the most favorable circumstances. We had a fine hearing and fine success; for we constituted a congregation of 44 or 46 members, of a high order of moral and intellectual worth: Some of them, we trust, will turn out able proclaimers of the gospel. It may be the means of converting that entire section of country. We received some from the ranks of the Methodists, Presbyterians, and Baptists. So far as I could judge, almost the entire disinterested community was convinced that we were right and almost persuaded to become obedient to the faith. We ought to erect the standard in all the exterior counties of the State. And if the congregations in the rich counties would awake to a sense of their obligations and act as you are now doing, the whole State would soon be converted; and we should then have it in our power to send the gospel in every direction out of the State.

The congregations ought to unite and send brother Campbell on a mission to England; and during the trip he could select a valuable library for Bethany College. We hope, before long, to make another trip to the mountains. It is with pleasure I bear to you the gratitude of those people for your efforts on their behalf. Most affectionately yours

J. T. JOHNSON, *Evangelist.*

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CIRCULAR,

Addressed to the Congregations of Believers in Christ, on the Western Reserve.

In the judgment of many, these are times of lively interest to the cause of Christ We are rapidly approaching an important crisis. Opposition to the gospel is renewing its hostility; and the powers pledged to defend the present organizations within the kingdom of Christ are marshalling for the conflict. In this state of things, and especially in view of the distressing fact that the world lies under the dominion of the Wicked One, we would be neglectful of our duty to remain idle.

No one who is filled with the holy and benevolent spirit of the Master, can behold men in darkness and spiritual death, and make no effort to bring them to the light of life. The gospel is committed to the saints, and they are commanded to hold it forth: and the overwhelming success which has attended its proclamation for the last few years on the Western Reserve, fully assures us of the truth of the Word. "Your labor is not in vain in the Lord."

But this success, cheering and encouraging as it is, is not a tithe of what ought to attend the glorious scheme of redemption made known in the gospel, or of what might be effected by measures well devised and wisely directed to draw forth and concentrate the energies of the body Much, very much, is yearly lost, for want of concert. ☞ *All great power is the result of close union* Drops of rain falling from the cloud form rills—these, uniting, compose larger streams, by the confluence of which are formed the broad and bounding rivers, that bear the commerce of the world to the "highways of nations." Without having one eased and another burthened, a little attention to collect the smaller contributions from every member, would place it in the power of the churches to send men out to carry the gospel to many places that are perishing for lack of knowledge. Believing that the time has come to make an effort to concentrate and direct the power which is now fairly under the control of the churches of the Western Reserve, towards the accomplishing of this great and good work, many of the brethren, assembled at Aurora, on the last Tuesday of May, 1843, for taking this subject into consideration, unanimously united in submitting the following preamble and suggestions to their brethren:—

Whereas, it has pleased our heavenly Father, in his divine goodness, to water and bless and greatly to enlarge this portion of his moral heritage, by bringing in laborers and stewards into his vineyard, to cultivate the vines of grace, and to upbuild the cause of the blessed Redeemer here on earth; and

Whereas, it is felt a duty incumbent upon the brethren to make a more special effort among the churches on the Western Reserve, for the further spread, and more universal dissemination of the words of life and truth; and in order to arrive at greater uniformity and a just distribution of burdens on each and every steward of the household of our Lord Therefore, we recommend to the churches the following suggestions.—

1st. To raise a fund, by voluntary contribution, to the amount of 25 cents *per annum* for each member, for the purpose of employing laborers to operate on the Western Reserve, in building up weak churches, and in supplying destitute places with the gospel.

2d. That there be a Board of Managers for each county, composed of one member from each church in the same; and if a church exceed one hundred members, that it be entitled to an additional member in said Board of Managers.

3d. Let this Board receive the funds so raised by the churches, and appropriate them exclusively for the support of those who are employed by said Board to preach the gospel.

4th. Let the Board select such men as it deems best, and appoint them their field of labor, and reward them out of the funds received from the churches.

5th. Let the Board meet semi annually, and let the Evangelists, as often, make a full report to the Board, in person or in writing, of their operations

6th That the Evangelists present to the Board an account of the amount they may receive from other sources, and let this be a part of their compensation.

7th. That the churches forward their funds to the Board, by their several delegates; and let the Board appoint a Treasurer from their own body, to receipt said funds, and keep them until called for by the Board.

8th. That the Evangelists, Elders, and Deacons of the churches on the Western Reserve, assemble annually on the last Wednesday of May, at 10 o'clock, A M for the purposes of making report of the state and progress of the cause, and to consult on whatever matters may conduce to the better qualifying of the Lord's servants, and the general interests of the Lord's cause.

And finally, we recommend to the brethren to make arrangements as soon as convenient to carry these suggestions into effect.

Moved, that brother J. P. Robison, of Bedford, be a Corresponding Secretary, to whom the Board of Managers of each county are requested to report, as early as possible, the fact of the adoption of these suggestions by the churches of their respective counties, and that he make known the same to the churches on the Western Reserve.

Moved, That we now adjourn to meet at this place (Aurora) on the last Monday of May, 1844, at 10 o'clock A. M.

J. P. ROBISON, *Chairman.*

A S. HAYDEN, *Secretary.*

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Proposals for publishing by subscription, a new work, to be entitled

CHRISTIANITY ILLUSTRATED

BY JOHN R. HOWARD.

The subscribers propose to publish at Nashville, Tennessee, as soon as sufficient encouragement shall be received, a new work, consisting of a book or large pamphlet, under the above title; by Dr. J. R. Howard, Paris, Tennessee, Editor of the Bible Advocate. The work is intended to consist, as its title imports, of *illustrations* of Christianity, or the Christian system. The plan will be briefly stated as follows:—

PART I.—*Kingdom of Nature.*

Man, a being consisting of a body, soul, and spirit, neither one of which, and neither two of which constitutes man. His intellectual faculties, moral powers, and animal propensities, considered in reference to them. His *five* senses—seeing, hearing, feeling, tasting, and smelling—the only avenues of communication with his mind, &c. *Birth* into the kingdom of Nature—salvation in it, subjects, laws, &c. Adam in Eden; Fall; Introduction of evil into the world; Depravity, &c. All men on an equality as regards the Kingdom of Nature, the Fall &c. Education, intellectual, moral, physical, &c.

PART II.—*Kingdom of Grace, or Favor.*

Fact, Testimony, Faith, Feeling, Action. In the gospel *three facts to be believed:* Christ died for our sins according to the (Jewish) scriptures, was buried, rose again the third day according to the (Jewish) scriptures; (See 1 Cor. xv) *three* COMMANDS *to be obeyed;* Believe, Repent, Be baptized. First command has reference to *facts;* second, to *motive;* third, to state: *three* PROMISES to be received—remission of sins, Holy Spirit, eternal life to be obtained by perseverance. *Five* points of sin; the love, practice, state, guilt, and power or dominion of sin. No remedy in the five points of Calvinism, or the opposite extreme, the five points of Arminianism. Only remedy in the gospel. Five points of that to meet the five points of sin: faith, repentance; baptism, remission of sins, Holy Spirit. Faith destroys the love of sin, repentance, the practice, &c. *Three* CHANGES required to become a Christian, on the *three* STEPS into the Kingdom of Grace or Favor: Faith produces a *change of heart;* repentance produces a *change of conduct;* baptism produces a *change of state.* Conformity to Christ; in his death, burial, resurrection, and ascension: in his *death*, by dying *to* sin as he died *for* sin—in his *burial* and *resurrection*, by being *buried with* him in baptism, and *arising* to walk in newness of life—in his *ascension*, by *ascending* with him in our affections, &c. Kingdom of Grace or Favor; when, where, and how set up; *birth* into; regeneration; operation and reception of the Holy Spirit; *salvation* to be enjoyed in the kingdom of Grace, subjects, laws, customs, &c. Jewish Temple worship, a pattern of the Christian; breaking the loaf, singing, prayer, &c. Organization and Ordination; Bishops, Deacons, Evangelists; Duties of Christians, in the church, family, as individuals; Education, &c.

PART III.—*Kingdom of Glory, or Everlasting Kingdom.*

Birth into, from the grave at the resurrection; salvation in, subjects, &c. New earth and new heavens, &c. Address to the obedient, or disciples of Christ. Address to the disobedient, or aliens.

One great object of this work, as can be seen from the slight sketch of its plan, is to induct the reader and inquirer after truth, step by step, into the true gospel. A variety of illustration is one of the best means adapted to accomplish this end. It will also consist of a discussion of the most important and prominent topics of our holy religion.

TERMS.

CHRISTIANITY ILLUSTRATED will consist of about 200 octavo pages, sufficiently large to contain the work, well printed on good paper, with good legible type, and with a good thick printed Magazine or Review cover. The price will be One Dollar *cash*.

As soon as a sufficiency of names can be obtained to authorize the publication, it is expected to put the work to press. Hence it is desirable that all prospectuses and names be returned by the first of December, or earlier if possible. When published it will be announced, and sent only to those who send the *money*. All persons obtaining 10 subscribers, and remitting *ten dollars* for them, or all remitting $10, will be entitled to one copy gratis. All orders and names of subscribers to be addressed to *Cameron & Fall*, Nashville, Tennessee, *postage paid* or free of charge in all cases.

The object of the author of the work is two-fold, in writing and getting it published. In the first place, to do all the good he can. This is his *primary* object. In the second place, to avail himself of some pecuniary aid, as a compensation for the time and means which he has spent in the great cause of Bible truth.

CAMERON & FALL.

Nashville, Tenn., June, 1843.

Prospectus of the XENIA REFORMER.

THE XENIA REFORMER, as the name imports, will be devoted to the reformation of religious society, in theory, manners, and morals. The distinguishing tenet of Protestantism, viz.—the *supremacy* and *all-sufficiency* of the *Scriptures*, for all Christian purposes, will be strenuously defended, against the assumptions of the Catholic on the one hand, and the corruptions of the sectarian on the other. 'The liberty of Speech and the

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Press" will be faithfully vindicated against legislative encroachment and popular prejudice and proscription.

Justice, respect, and courtesy will be awarded to all men—*servility* to none. We expect to rebuke the *wrong*, and applaud the *right*, without respect to persons or parties, in politics or religion. The world's best benefactors (independent writers) are invited to our columns, as they shall know no restrictions except the rules of decorum.

TERMS.—The Reformer will be issued monthly, on a royal sheet, at 50 cents per year, payable on the reception of the first number.

We hope the brethren will award us a sufficient patronage to enable us to issue semi-monthly, without any change in the subscription price. Send on your subscriptions, brethren.

D. WINDER.

Xenia, May, 1843.

A Proposal to continue and enlarge the Christian Publisher.

Influenced by the solicitations of the brethren, I have resolved to remove "The Christian Publisher" to the city of Richmond, and undertake its editorial conduct

Many among us prefer a weekly paper, and most gladly would I gratify them in this if it were feasible. For the present, however, I consider it wholly impracticable, and can only promise a *semi-monthly sheet*, equal in quantity of matter to about four times the amount now furnished by the Publisher to its readers. I presume this will afford ample facilities, so far as space is concerned, for all the demands of the cause.

The Semi-monthly will be published on the 1st and 15th of every month, upon a *large imperial sheet*, at two dollars per annum. The first number will be issued about the 1st of October, *provided a sufficient number of subscribers be obtained to justify the enterprize.* An adequate number can easily be obtained if each and every brother will duly exert himself.

I deem it needless to furnish any prospectus or detailed plan of the work. I propose to edify and interest the readers of the paper with whatever miscellaneous variety, pertaining to literary, moral, social, and other useful topics, bearing upon the happiness of man, that may be deemed worthy; but as its columns will be *chiefly* devoted to religious matters, I shall in that department, rigidly adhere to the discussion of such subjects and such only, as the Jewish and Christian Scriptures have brought to the notice of man, "rightly dividing the word of truth" and sedulously avoiding "profane and vain babblings, knowing that they will increase unto more ungodliness, and that their word will eat as doth a *gangrene*." I shall respect the command: "Prove all things," but I shall not forget that some things have been *proved, tried, settled*, and that Christianity, like every other science, human or divine, has some fixed determined principles, from the everlasting and perpetual disputing about which we are exonerated, by the univeral experience and common sense of mankind. While I shall hold it to be my duty "to contend earnestly for the faith," I shall nevertheless feel it equally my duty to shun that gladiatorial, pugilistic, and gasconading spirit which too many, with ill taste, have transferred from the Pagan theatre to the Christian arena, where meekness, patience, gentleness and love should pre-eminently shine forth.

The glory of God, the rescue of ruined man from the thraldom of sin, and the sanctification of the saints, will embrace my whole end and aim. I shall therefore feel it my imperious duty, to abstain from the discussion of every subject, and the indulgence of every spirit, that will in any degree thwart, rather than advance the subjects of superlative regard and importance.

I can only promise that assiduity and attention to the paper, which will secure to its columns whatever of interest my humble abilities should authorize its friends and patrons to expect.

A considerable addition of subscribers must be added to the present list before I can even commence the paper. I therefore appeal to all friendly to the enterprize to procure and forward to me the names of all who wish to subscribe, carefully *noting* such as are new subscribers, that I may be able to estimate correctly the increase. It is desirable that I obtain a return within two months, that I may make arrangements for the publication of the paper, in the event of sufficient patronage.

For the present, direct all communications to me at "Liberty Mills, Orange Co., Va."

June 26th, 1843.

JAMES W. GOSS.

To the brethren of Virginia nothing need be said on the utility and importance of a weekly or two weekly Journal, nor of the competency and zeal of our much esteemed and much beloved brother Goss to discharge the duties of an Editor. But to those out of Virginia it might be expedient to say, that we doubt not our community in general will feel an interest in the labors of brother Goss just in the ratio of their attention to his communications. We therefore commend to their patronage the above periodical, believing that in so far as they extend its circulation, they will aid and advance the prevalence of the principles of reformation. ☞ Subscriptions received at this office.

A. C.

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From the Cross & Journal.

CAMPBELLISM, &c.

A FEW weeks since we stated that Mr. Meredith, of the Biblical Recorder, had advanced some sentiments on the subject of baptism, in which he had made that ordinance of so much importance, that Mr. Campbell had claimed him as his convert. We also asked Mr. Meredith to point out the precise difference between him and Mr. Campbell. In a late number of the Recorder, the Editor has answered our query as follows:—

"We certainly agree with Mr. Campbell in this—that we make baptism of more importance in the scheme of Christian salvation, than is done by the generality of Baptist writers. So far as is known to us, however, we differ from Mr. Campbell entirely touching the *grounds* of this importance—he making baptism a purifying operation, and of course giving it the force of a moral institution—while we allot it the position only of a positive institution, and place its importance wholly in the enactments of the Divine Legislator."

ONE WORD OF COMMENT ON THE ABOVE.

I confess I do not comprehend the following sentence:—"He (myself) makes baptism a purifying operation, and of course giving it the force of a moral institution." But I do comprehend the following:—"We (friend Meredith) allot it the position only of a positive institution, and place its importance wholly in the enactments of the Divine Legislator." And this is precisely our views of baptism as we have often expressed them, so far as "the *grounds*" of its importance is concerned. So that if the first sentence disagree with the last, it is not our view of the matter: for we cordially agree with the last expression. I therefore hope that our friends of the Cross & Journal will allow me space in their paper at least for this explanation of my views on the question which they have propounded. A. C.

RELIGIOUS AND SECULAR EDUCATION.

THE following eloquent observations are selected from a speech of Mr. T. B. Horsfall, delivered at a great public meeting of the inhabitants of Liverpool, assembled at the Royal Amphitheatre on the 27th ult., to adopt a petition to Parliament, in favor of the bill brought forward by government for the extension of religious education in the manufacturing districts of England:—

Give to your children secular education without religious instruction, and you give them power without principle to guide it; give your children secular instruction without religious instruction, and you send them forth to combat with all the difficulties of this world, with the name of Christian warriors, it is true; but you rob them of the shield of faith, the helmet of salvation, and the sword of the Spirit. Give your children secular instruction without religion, and you send them

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forth to tread the dark and dreary way of this world, without that guide which is their own—which is given them to be "a lamp to their feet," and "a light to their path;" you send them to dig in the mines of lead and of copper ore, while the rich vein of gold remains untouched; you profess to educate them for usefulness in this world—to stand behind the counters of your shops, or at the stall in your markets; but you forget to teach them, to your own cost and to their ruin, that "a false balance is an abomination to the Lord;" you educate your children in the wisdom of this world which must pass away; but you neglect to educate them in the wisdom of that world which must endure forever. He who advocates secular instruction without religion, I contend, begins at the wrong end. They say, "Give secular instruction first;" but we have a higher authority which says, "The fear of the Lord is the beginning of wisdom," the fear of the Lord is the beginning of knowledge. And I would only observe, in conclusion, that whilst we oppose any system such as secular instruction without religion, let us join most cordially, not only in supporting the bill now before Parliament, but in supporting every measure which is likely to inculcate this Christian principle on the rising generation, which shall enable them to stand forward, and to fight and contend against all the difficulties of this world, and clad in which, they will be clad in more than Spartan armor to contend for the faith, and, if needful, to die in its defence.

THE BIBLE.

Let the Bible be studied in its original, as we study the Iliad of Homer, or the history of Livy, and giants in intellect will rise to surpass the loftiest geniuses of past ages. Let the student study the incomparable histories of Moses and Luke, and the sententious writings of Solomon—men of wonderful grasp of mind, of strong, massive style, of deep reflection—also the writings of Paul, another name for the perfection of condensed eloquence—the unrivalled poetry of David, Isaiah, Ezekiel, Habakkuk; and he will find such a discipline adapted to indurate his mental constitution; to give it muscle and energy; to gird the intellect with power; and to aid him in concentrating its energies so as to bring vast regions at once to the mind; to comprehend almost the infinite in the finite, as the "cope of heaven is imagined in the dew-drop."

Such is the literature of the Scriptures. Written by its numerous authors during the space of fifteen hundred years, in the sands of Arabia, in the deserts of Judah, in the rustic schools of the Prophets, in the sumptuous palaces of Babylon, in the bosom of Pantheism and its sad philosophy, the Bible comes to us the oldest offspring of sanctified intellect, the highest effort of genius, the effusions of truth and nature, the overflowings of genuine feeling, the utterance of undisguised sentiments. It is essential truth, the thoughts of heaven. This volume was conceived in the councils of eternal mercy. It contains the wondrous story of redeeming love. It blazes with the lustre of Jehovah's glory. It is calculated to soften the heart; to sanctify the affections; to elevate the soul. It is adapted to pour the balm of heaven into the

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wounded heart; to cheer the dying hour; and to shed the light of immortality upon the darkness of the tomb. The force of its truths compelled the highly gifted but infidel Byron to testify, that—

"Within this awful volume lies
The mystery of mysteries.
O! happy they of human race
To whom our God has given grace
To hear, to read, to fear, to pray,
To lift the latch, and force the way:
But better had they ne'er been born,
Who read to doubt, or read to scorn."

Religious and Literary Gem.

ENTHUSIASM.

"TALK not of enthusiasm! He who has felt most has not yet felt enough. We are speaking of scenes of misery over which a Paul wept with anguish! We are living in the very world for which Christ bled in agony! Those very scenes which hardly raise an emotion in us, are the scenes which moved the heart of God—which produced the cross of Christ. So that were Christians to tremble with emotion—were the members of every church to meet the subject, to start from their supineness as one man, and to utter a loud cry of lamentation—were the whole church to be seized as in travail of souls, it would be only what sympathy with Christ requires, and what the state of a perishing world demands" To the church of Christ Dr. Harris says, "You are giving Christianity to posterity: what kind of a Christianity are you giving it?—a languid, feeble, spiritless thing, or a system instinct with life? Shall it go forth to the world, and down to the future, covered with the honors and repeating the achievements of its first days? or a half-hearted, torpid, self-indulging system, living on the world's sufferance, and struggling on for a bare existence? Remote generations summon us to duty; and adjure us, by the responsibility of our present position—by the brightest hopes we cherish of millennial bliss—and by the certainty that the impulse that we are now giving to religion will impart a character to that bliss—a lustre or a shade—that we give them the Christianity of apostolic times, *fresh from the Cross and glowing with the fire of a Paul.* These lofty, evangelical, and eloquent breathings are a borrowed illustration of our signification of the word Enthusiasm."—*Dr. Harris.*

THE AGE.

"THE saddest aspect of the age to me, is that which undoubtedly contributes to social order. It is the absorption of the multitude of men in outward material interests; it is the selfish prudence which is never tired of the labor of accumulation, and which keeps men steady, regular, respectable drudges from morning to night. The cases of a few murders, great crimes, lead multitudes to exclaim, "How wicked this age!" But the worst sign is, the chaining down of almost all the minds of a community, to low, perishable interests. It is a sad thought that the infinite energies of the soul have no higher end than to cover the back, and fill the belly, and keep caste in society. A few nerves, hardly visible on the surface of the tongue, create most of the endless

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stir around us. Undoubtedly, eating and drinking, dressing, house-building, and caste-keeping, are matters not to be despised—most of them are essential. But surely life has a higher use than to adorn this body, which is so soon to be wrapt in grave-clothes, than to keep warm and flowing the blood which is so soon to be cold and stagnant in the tomb.—*Channing.*

THE COMET.

A LETTER from Constantinople, dated 30th March, says, "The Comet continues to occupy the attention of the public. The Turks are, for the most part, convinced that its appearance is one of the signs, forerunners of the last day, and that it otherwise predicts fearful misfortunes. The phenomenon, which is gradually becoming more faint, has carried off all the caloric from these parts. The weather has been colder since its appearance than at any period of the winter.—The thermometer has fallen at night as low as 25 degrees, Fahrenheit, and the mountains upon the Asiatic coast, bordering the Propontis, have been covered with snow."

DISAPPEARANCE OF FIXED STARS.

MORE than thirteen stars, it is said, have disappeared within the last two centuries. One of these presented such a brilliant appearance for about sixteen months as to be visible to the naked eye at mid-day. La Place supposed it was burning up, as it has never been seen since.

AN INCH OF TIME.

"MILLIONS of money for an inch of time!" cried Elizabeth—the gifted, but vain and ambitious Queen of England, upon her dying bed. Unhappy woman! reclining upon a royal couch—with ten thousand dresses in her wardrobe—a kingdom upon which the "sun never sets," at her feet—all now are valueless; and shrieks in anguish, and shrieks in vain, for a single inch of time." She had enjoyed three score and ten years. Like too many among us, she had so devoted them to wealth, to pleasure, to pride and ambition; that her whole preparation for eternity was crowded into her final moments; and hence she, who had wasted more than half a century, would barter millions for "an inch of time."

BEAUTIFUL.

A DEAF and dumb person being asked what was his idea of forgiveness, took the pencil and wrote, "It is the odor which flowers yield when trampled upon."

OBITUARY.

Departed this life on the 11th of July, sister HANNAH GARRETT, a member of the church in Bethany, aged 41 years. For almost half this time she was a disciple of the Great Teacher; and having led a quiet and peaceable life, faithfully discharging the duties of a good wife and an affectionate mother, she calmly resigned her spirit into the hand of her Redeemer, in the hope of the resurrection of the just, leaving an afflicted husband and six children to lament their bereavement. A. C.

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. VII. BETHANY, VA., *SEPTEMBER*, 1843. No. IX.

EVIL-SPEAKING.

FREEDOM of speech, like that non-descript enchanter Liberty, is a theme rich with eloquence upon the tongue of almost every popular declaimer in the land, whether he belong to the throng of demagogues, whose business and interest it is to make capital by catering to the whims and caprices of the populace, or to the often conscientious but misguided followers in the wake of great reformations, who, whilst waiting for the orders of their more potent wire-workers, are of necessity compelled to employ themselves by keeping up the noiseful bark of that factious pack whose only strength is in their throats, and who gain the honor of even a passing notice from those they have assailed only by their impudence and the fierceness of their cries. But notwithstanding so much is said upon this subject, and although freedom of speech is a liberty which we all claim as a common birth-right, for which the politician, seeking for place, solemnly asseverates he would spill his last drop of blood, there is as much diversity of opinion as to what it is or what it should be, as there is variety in the minds of its advocates. Perhaps if we were to call upon the orator of a festival on our anniversary at the close of his eloquent eulogy on freedom of speech and liberty, themes as essential to his performance as the alembic to the experiments of the alchemist—and ask him categorically, What is freedom of speech, and what this heavenly goddess Liberty?—he would find himself as much perplexed to give either the one or the other an embodyment and a form, as if he had never before seen the words which contain or are the signs of the two ideas.

But these general remarks are not intended to introduce a dissertation upon either of these subjects. Such would be foreign to our purpose and out of place here. We wish merely to give a few practical hints upon that most deadly fatal of all practices—the practice of evil-speaking. Liberty of speech, in its full and broadest acceptation,

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without restriction of law human or divine, is but the liberty to villify and traduce the fairest ornaments of human wisdom and to blacken and deface the purest and most spotless reputation ever worn by religion and virtue. Under the broad shadow of its Upas branches established covenants are made to dissolve into their original elements—and institutions, formed by the accumulated wisdom and experience of ages, and sanctioned by the history of governmental catastrophes for sixty centuries, are, by a sort of moral decomposition, converted into the explosive agents of a mighty and terrible engine. Change, continual change, is its watchword; and investigation the pretended principle of its action—the honorable but delusive title of its wild and interested scepticism. With it nothing is established—the admitted principles of yesterday are the themes of discussion to-day—and the recorded and solemnly sanctioned deeds of to-day are the subjects of to-morrow's contention and *expurgation*. We need not say to the intelligent observer of the progress and fall of nations, that the inevitable tendency of this theory in practice is to the wildest anarchy and the consequent overthrow of the institutions which now bless and prosper us.

But if such be the aspect of an unbridled license of the tongue in reference to the political policies of a nation, we should not marvel if its tendency in that kingdom, which is not of this world and whose wisdom is pure, peaceable, gentle, and easy to be entreated, should be even more fatal, and consequently more to be deprecated. We need not argue the position that the citizens of the Christian kingdom must be purer and better in word and deed than the citizens of the kingdoms of earth. The facts that they are chosen from the world for special and holy consecration to the Lord, and that they are consigned back to it again, as the highest punishment of the church, are conclusive to show that Christianity is a state contemplated by its Author as altogether incomparable to even the most exalted political association the world can form. The highest punishment in any country is that which attaches the greatest stigma to the subject of it—and hence in the wisdom of Heaven, he who has been cast out of the church and consigned to the government of the world, has fallen as low, so far as his social state is concerned, as it is possible for him to fall whilst on earth. The conduct then of members of a kingdom so exalted as the Christian, should be in a corresponding ratio—and we should find both their ideas of what is high and noble in friendship—pure in sentiment and disinterested in practice, more elevated and lofty and in all respects characterized by a more spiritual and refined conception of propriety, than distinguishes other societies and associations of men.

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Such we all readily concede should be the peculiarity of a Christian community—but, how lamentable the admission! such is but too often not the fact. Human laws forbid, and in a great measure restrain, that which is to a great extent not only practised but tolerated in the church. We wish no more forcible example of this than that which is furnished in the too common habit of evil-speaking. The law perhaps when appealed to, allows less privilege with the tongue, in detracting from individual character, than is frequently permitted to pass unnoticed or unreproved in the church; and thus the high standard of moral excellence which should characterize the Christian kingdom is lowered, and becomes, instead of the admiration and praise of those who behold it, the subject of their derision and contempt.

As this is an evil, then, which we believe to exist to a lamentable extent in the church, and one which is necessarily productive of the most fatal consequences, it becomes us all to examine it, ourselves and each other, with a view to its eradication and our reformation. There can be no doubt that we often permit ourselves to be deceived in this matter,—that we are frequently betrayed into a violation of the Apostle's injunction, "Speak not evil one of another, brethren," Jam. iv. 3., without being aware of it; but so long as we are commanded to examine ourselves, it may well be doubted whether any ignorance as to our duties is not exceedingly dangerous as an excuse before the Lord, either for a neglect or a violation of them. What then is evil-speaking? and, Who are evil-speakers? are questions that every Christian should most attentively consider as he strives after perfection and desires to be conformed in all things to the will of our heavenly Father. So long as we are reminded to speak evil of no man, and exhorted to refrain our lips that they speak no guile, we cannot be indifferent to the meaning of this phrase, unless indeed, as James says, we deceive our own hearts and our religion is vain.

Were we to define evil-speaking, we would say it is a species of censoriousness which indulges in the defamation or reproach of another person—and all persons are evidently evil-speakers who indulge or in any way give scope to this disposition. Peter in his first epistle, 2d chap., 1st verse, gives it a very general signification—"Wherefore, laying aside all malice, and all guile and hypocrisies, and envyings and ALL *evil-speakings*, sincerely desire," &c.—thus making it a sort of general term, embracing in its comprehensive scope the whole range of moral and religious inhibition on the tongue. We are authorized then in saying, that any thing which has a tendency to detract from the character of a brother, or any way to bring reproach upon him, is evil-speaking, whether the thing spoken be true or false, and is therefore

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wrong. It may perhaps be necessary to say, lest the position should be considered too strong and general, that there is one class of circumstances that may form an exception to this rule—and that is when the assertions are true—and it becomes necessary either to the good of the church, or to the public peace and morals, to make them. Yet this is an allowance that must not be taken advantage of. A Christian congregation has the good of the church, for this and other wise purposes, entrusted to the hands of her officers, and when the standing and honor of the church require that individual character should suffer, they are the persons to stamp the infamy and to vindicate the honor of the church,—so that the farthest license that the scriptures give a Christian, in the defamation or reproach of a brother, is to inform the Elders of the congregation of the sin into which he has fallen, and commit the matter to them. He is not permitted to speak of it to any other person whatever, save the offender himself,—whom of course it is his duty to exhort and admonish, if perchance he may bring him to a knowledge of his sin and to repentance.

Of how much bitter contention, angry strife, and malignant feeling, would this principle, admitted in theory and carried out in practice, relieve the church of Christ! If every man would hold his tongue concerning his neighbor, or speak only when he had something of praise,—we might anticipate an approach to the golden era of the Millennium in point of moral and religious peace and enjoyment, more near than that attained, even in the pure and primitive days of the truth. We can scarcely conceive of discord, and jars, and schisms, without the apparently inseparable idea of angry words, malignant and censorious speeches. Restrain these, and you prevent their effects. But "the tongue is indeed a fire, a world of iniquity; an unruly evil, full of deadly poison, and no man can tame it," Yet we are persuaded that it can be in a great measure subdued; and although it may not become perfectly docile and tame, it can nevertheless, we believe, be brought in subjection to the bit and mastered by the power of the truth and the promised assistance of the Lord. It surely becomes every true-hearted soldier to wage an uncompromising crusade against so deadly a practice, and to rest not short of its entire extermination.

We have only to look around us, each one in his own little circle, and recall from his own experience the many instances of unhappy feeling and bitter strife that have originated in the unbridled use of the tongue, to be convinced of the great importance of reformation. We contend for good principles too much to the neglect of good practice. Let us strive to be eminent in both, and thus go on to perfection in word and deed. The habitual and sincere prayer to be delivered from this

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evil, with a solemn covenant between our consciences and the Lord, constantly to strive for the mastery over our tongues, will as certainly be crowned with success, as that the Lord heareth those that call upon him and regardeth their petitions. May we not exhort, then, every disciple of the Lord, who may read this article, to make a solemn covenant with the Lord, without hesitation, and at once to reform in this matter—to speak not evil of a brother—and to watch over his tongue, remembering constantly that, when unrestrained, "it defileth the whole body, and setteth on fire the course of nature; and is itself set on fire of hell;" and that "he who is desirous to enjoy life, and to see good days, must restrain his tongue from evil, and his lips from speaking deceit." MATTATHES.

METHODISTIC POETRY.

A BEAUTIFUL specimen of Methodistic genius in its poetic flights. That it should preserve its veneration for truth amidst such sublime conceptions and imaginings of things unearthly and imaginative, is no less admirable than the chastity, delicacy, and purity of the following fancy sketch. A. C.

From the Western Christian Advocate.

IMMERSION.

Although our excellent Discipline requires the baptism by immersion of suitable persons desiring it, yet, it is presumed, as the practice is not generally either necessary or expedient, proper means may be used to prevent its being extended or perpetuated amongst us. As one of these means, allow me to suggest the guarded use of the terms Baptist and Pedobaptist.

It is almost impossible to look into any paper, tract, or book, of the present day, published by that class of immersionists who claim the former cognomen, without being struck with the parade that is made of it. The same thing is observable in their lectures and conversation. Meanwhile, anti-immersionists are contemptuously called Pedos. "The name of the Baptist church," say they, "is scriptural, derived from the word of God—is very expressive, reminding us of and proving her scriptural character, and especially her faithful adherence to the inconvenient indeed, but primitive mode of baptism." Now, trifling as this argument is, we give it plausibility when we admit the propriety of the word Baptist as a discriminating term: besides, this argument is of that class whose want of weight is compensated by great convenience, and whose effects are produced by constant repetition,

"*Like drops of eating water on the marble*"

Hence the number of persons here, in "the far west," who, while they wish to be Methodists in church membership, doctrines, and experience, would prefer to be Baptists in baptism. Since, then, there

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is the same proselyting use made of the name Baptist as the Papists make of Catholic, or the Campbellites of Christian, we have the same inducement to deny the appropriateness of the former term, as either of the latter.

Another means of effecting the above object, is the representing baptism as not only a duty, but a blessed privilege. It cannot be denied that perturbation and solicitude are the attendants of immersion. A pious gentleman told me that he had once witnessed the execution of a criminal, and had also once seen a candidate for baptism immersed, and that his feelings were the same in both cases. Nor is this association to be wondered at. Although the designs of the two acts are so vastly different, the one looking to destruction, the other to salvation: yet, in the latter case, the sad countenance, trembling limbs, and gasping exclamation of alarm, drove the end out of view, and made a painful impression on the mind of the spectator. It is very rarely, indeed, that a female is immersed without these signs of distress—nature will speak out, maugre all the ingenious accompaniment of lively and encouraging songs. It is not surprising, therefore, that the advocates for immersion should enforce submission to baptism, under the authority of a stern command, instead of conferring it, as stewards of the mysteries of God, upon those who, having previously repented and believed, are entitled to it as a blessed immunity. Acts x. 47. I never felt more delightful sensations of mind, than when witnessing the baptism, by aspersion, of some young converts lately by our esteemed brother Redman. There was nothing forbidding, nothing to pain or ruffle the mind; on the contrary, every thing harmonized with that purity, sweetness, solemnity, and devotion, so agreeable to the "glad tidings of great joy," which had been previously brought home with power to the hearts of the baptized. Tranquility, thankfulness, comfort, and joy, are the rational and proper attendants of this delightful ordinance, in whatever season or clime it be administered. Cranz, in his account of the Greenland mission, after mentioning the baptism of some converts, observes—"An amazing impression was made by this transaction, not only on the baptized, whose tears flowed in streams down their cheeks, but also on the spectators, who ardently desired to become partakers of the same privilege." Now, this is a matter in which baptism by immersion can have neither part nor lot; it may be a privilege, as the amputation of a limb may, but to bear it with an even mind is quite enough to require of frail humanity.

Another means of discouraging immersion, by making a just impression respecting it, is the requirement of a clean place, and suitable clothes, whenever this mode of baptism is chosen. As respects suitable clothes, I will be silent: I dare not trust my pen on that theme. If the zeal displayed for immersion were merely useless, it might pass unnoticed: but its effects in this country are greatly to be deplored, as through it the sacred ordinance has been shamefully degraded. The drought last autumn was so great, that the streams were generally reduced to mere stagnant pools, in which the swine might be seen wallowing. Thus, Providence seemed to forbid immersion. Nevertheless, in these pools were the simple people dipped, in the name of the Holy Trinity. Their condition when they rose from the semi-liquid tomb, literally from the "horrible pit," may be readily

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conceived: it was observed in some instances, that when the hand was applied as usual to clear the eyes, and nose, and mouth, it made a clean streak down the face. As soon as a hiding place could be reached, these abused people, whose sincerity cannot be doubted, had their filthy garments removed, and went home under the impression that they had been received into the Christian church by a mode of divine appointment. Now, I am sure, that the disgust which such a practice must needs excite in those who are properly instructed, will amply justify the most scrupulous care on our part not to give it any countenance. N. W.

Lexington, Mo.

APOSTOLIC SUCCESSION UNSCRIPTURAL.

The following just view of the subject of Prelatical Episcopacy is taken from a recent work of Mr. Barnes, of Philadelphia.

Christian Advocate.

The claim in regard to the superiority of the "order of Bishop" to that of Presbyter or Elder, rests on two points; one is, that the peculiarity of the apostolic office consisted in the right of ordination; and the other is, that, supposing this were so, "there was *continued*, as had been begun in the Apostles, an order of ministers superior to the elders." Tract, p. 16. If either of these points cannot be made out, the claim is invalid. For if it were demonstrated that there was entrusted to the Apostles the right of ordination as the peculiarity of their office, it would by no means follow that the right was to be continued in the church. It *might* be a temporary arrangement—a thing valuable in the organization of the church, but whose necessity would expire when the church was fairly established. Even on the supposition, therefore, that the right had ever existed, it would be necessary to show from the New Testament—for no testimony of the Fathers will do here—that the Lord Jesus *meant* that such a peculiarity of the apostolic office should be continued. But if it shall appear that the right of ordination *never was* a peculiarity of the apostolic office, but that the Apostles were called for a specific purpose of a different kind —a purpose which ceased of course when they died—then it will follow that all the claims of "the Bishops" as their "successors," are void. It is proposed, therefore, to examine the New Testament with particular reference to each of these inquiries; first, whether the right of ordination is represented as the peculiarity of the apostolic office; and, secondly, whether there is any proof in the New Testament that it was designed that they should have any "successors" in their office. The inquiry will be conducted with reference to the argument in the Tract, "Episcopacy tested by Scripture," by Dr. Onderdonk; for all the scriptural proof that can be adduced will be found to be contained there.

The question then is, Has a Bishop the sole power of ordaining? Is the right of setting apart to the office of preaching, and administering the sacraments, confined in the New Testament exclusively to this order of ministers; The Episcopalian claims that it is. We deny it, and ask him for the explicit proof of a point so simple as this, and

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one which we have a right to expect he will make out, with very great clearness from the sacred scriptures.

The first proof of this point, adduced by Episcopalians, is that the Apostles had the sole power of ordaining. This is a highly important point in the discussion, or rather the very hinge of the controversy. It cannot, therefore, but be a matter of surprize, that a writer who can see the value and bearing of an argument so clearly as Dr. Onderdonk, should not have thought himself called upon to devote more than *two* pages to its direct defence; and that, without adducing any explicit passages of the New Testament. The argument stated in these two pages, or these parts of *three pages*, (14. 15, 16,) rests on the assumption that the Apostles *ordained*—"That the Apostles ordained, all agree." Now, if this means any thing to the purpose, it means that they ordained *as Apostles*, or that they were set apart to the apostolic office for the *purpose* of ordaining. Having made this assumption, the writer adds, that a *distinction* is observed in the New Testament between "the Apostles *and* Elders," "the Apostles *and* Elders, *and* Brethren." He next attempts to show that this distinction was not made because they "were appointed by Christ personally," nor because "they had seen our Lord after his resurrection," nor "because of the power of working miracles," and then adds, "It follows, therefore, *or will not at least be questioned*"—a qualification which seems to look as if the writer had himself no great confidence in the consecutiveness of the demonstration—"that the Apostles were distinguished from the Elders, because they were *superior* to them in ministerial power and rights." p. 15. This is the argument, and this is the whole of it. On the making out of this point depends the stupendous fabric of Episcopacy. Here is the corner-stone, on which rests the claim of Prelates; this the position on which the stupendous and mighty superstructure has been reared.

Now, the only way of ascertaining whether this claim be well founded, is to appeal at once to the New Testament. The question then is, whether the Apostles were chosen for the *distinctive* and *peculiar* work of ordaining to the sacred office? This the Episcopalian affirms. This we take the liberty of calling in question.

The Evangelists have given three separate and full accounts of the appointments of the Apostles. One is recorded by Matthew, chap. x.; another by Mark, iii. 12, &c; and the third by Luke, chap. vi. They were selected from the other disciples, and set apart to their work with great solemnity. Luke vi. The act was performed in the presence of a great multitude, and after the Saviour had passed the night in prayer to God. Luke vi. 12. The directions given to them on the occasion, occupy, in one part of the record, (Matthew,) the entire chapter of forty-two verses. Those directions are given with very great particularity, embracing a great variety of topics, evidently intended to guide them in all their ministry, and to furnish them with ample instruction as to the nature of their office. They refer to times which would follow the death of the Lord Jesus, and were designed to embrace the whole period of their peculiar work. Matth. x. 17–23.

Now, on the supposition of the Episcopalian, that the peculiarity of their work was to *ordain*, or that "they were distinguished from the Elders because they were *superior* to them in ministerial power and

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rights," (page 15.) it cannot but be regarded as unaccountable that we find not one word of this here. There is not the slightest allusion to any such distinguishing "power and rights." There is nothing which can be *tortured* into any such claim. This is the more remarkable, as on another occasion he sent forth seventy disciples at one time, (Luke x. 1–16.,) usually regarded by Episcopalians as the foundation of the *second* order of their ministers, (see "the Scholar Armed,") and there is not the slightest intimation given that *they* were to be inferior to the Apostles in the power of ordaining, or superintending the churches.—What explanation will the Episcopalian give of this remarkable omission in the instructions of the primitive Bishops?

This omission is not the less remarkable in the instructions which the Lord Jesus gave to these same Apostles after his resurrection from the dead. At *that* time we should assuredly have expected an intimation of the existence of some peculiar power. But not the slightest hint occurs of any such exclusive authority and superintendence.—Matthew, xxvii. 18–20., Mark xvi. 15–18., and Luke, xxiv. 47–49, have each recorded these parting instructions. They have told us that he directed them to remain in Jerusalem (Luke,) until they were endued with power from on high, and then go forth and preach the gospel to every creature; but not a solitary syllable occurs about any *exclusive power of ordination*—about their being a peculiar order of ministers—about their *transmitting* the peculiarity of the apostolic office to others. What is the explanation of this fact? How is to be accounted for, if the peculiarity of their office consisted in "*superiority* of ministerial powers and rights," that neither at their election and ordination, nor in the departing charge of the Saviour, nor in any intermediate time, we ever hear of it—that even the advocates for the powers of the Bishop never *pretend* to adduce a solitary expression that can be construed into a reference to any such distinction?

I proceed now to observe that there is *not any where else, in the New Testament*, a statement that this was the peculiarity of their apostolic office. Of this any man may be satisfied who will examine the New Testament. Or he may find the proof in a less laborious way, by simply looking at the fact, that neither Dr. Onderdonk nor any of the advocates of Episcopacy, pretend to adduce any such declaration. The Apostles often speak of themselves; the historian of their doings, (Luke,) often mentions them; but the place remains yet to be designated, after this controversy has been carried on by keen-sighted disputants for several hundred years, which speaks of any such peculiarity of their office.

This point, then, I shall consider as settled, and shall feel at liberty to make all the use of it to which it can be fairly applied in the argument. We might here insist on the strong presumption thus furnished, that this settles the inquiry. We should be very apt to regard it as decisive in any other case. If two men go from a government to a foreign court, and one of them claims to be a plenipotentiary, and affirms that the other is a mere private secretary, or a consul, we expect that the claimant will sustain his pretensions by an appeal to his commission or instructions. If he maintains that this is the peculiarity of his office, though he may "enjoy all the powers of the other grades," (page 11,) we expect to find this clearly stated in the docu-

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ments which he brings. If he is mentioned by no *name* that designates his office, as the Episcopalian admits the "bishop" is not, (pp. 12, 13,) if his commission contains no such appointment, and if we should learn that specific instructions were given to him at his appointment, and again repeated in a solemn manner when he left his native shores, we should look with strong suspicion on these remarkable claims. Would not any foreign court decide at once that such pretensions, under such circumstances, were utterly unfounded?

CATHOLICS.

There are now six hundred and fifty-six Catholic churches in the U. States, and one million five hundred thousand communicants. They report an increase of two hundred thousand in the year 1842. It is said there are 1200 members in the town of Dayton, Ohio.

The object of the Catholic effort is, to unite all Christians in one body; the tendency of Protestant partizan movements is to divide them asunder. The Protestants should imitate the Catholics in their efforts for *union;* the Catholics should imitate the Protestants in their efforts for *reformation.* The Catholics and Protestants are each right in *some* things; neither is right in *all* things.

There is now a virtual union between the Prussian Empire and Rome: and Great Britain, the last great Protestant power, is rapidly verging into the same relation. This done, and the stairway is completed for the Pope's second ascent to the throne of the Old World. Should this happen to transpire before the close of 1843, the event will be of sufficient importance to meet the universal expectations and forebodings of the times.

Who can tell but that the sanctuary of the church is to be cleansed by the fire of the Papal scourge? Might not the Divine Being use the Papacy as a rod of correction to his saints, and by this means purge his people from all their corruption, hypocrisy, worldly-mindedness, and sectarianism; and then commit this, *his last rod*, to everlasting destruction?

That the Papacy is to have a *second* rise to power, see Rev. chapter xvii. *Xenia Reformer.*

CHRISTIANITY AS IT IS.

In sketching Christianity as it is, we mean to include of course every feature that claims to be a part of that divine original. Were we in drawing the portraiture of things religious, as they present themselves to our minds, to confine ourselves to those elements only which are found in the practice of professors, we should be sadly wanting in materials wherewithal to complete even a caricature. But if we transfer to the canvass all that is professed, we can have no difficulty in finding features enough for even the most varied and complicated expression. Whilst we believe in the truth of that maxim in

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philosophy, which declares it impossible for man to conceive the idea of an imaginary image that has not its elements in the things that are real and around us, we are nevertheless fully persuaded that these elements may be so arranged, and their proportions and harmonies so distorted in their combination, as that the most critical observation will be necessary to detect the original and elementary parts of the compound. Heterogeneous and often antagonistic principles are brought together by artificial and unnatural violence; and thus both by the position and character of the parts associated, the order and beauty of systems, both human and divine, are converted into ugliness and deformity. The sporting of human fancy in the production of poetic images and in the invention of strange and unnatural beings, has been no where more exuberant than in the thousand ideal forms that have been assigned to the various divinities that the successive ages of heathen darkness have bowed down to and worshipped; and it will be found perhaps to form no anomaly in the operations of the human mind, if in the absence of image worship, the same love of strange and startling contradictions in the grouping of principles should characterize the productions or systems of those who have departed from the order and simplicity of primitive and revealed truth, and launched on an exploring expedition into that sea of speculation whose trackless depths retain no trace of previous voyages and present no green spots whereat the weary and hungry explorer may pause and refresh himself. If we were asked for any one proof that we would rely upon sooner than all others to establish the point that the cumbrous and complicated mythology of Greece and Rome were the long accumulation of traditions and superstitions, aided by the strong and imaginative inventions of those nations, we would perhaps say it is the fact that they are in themselves so various and so inconsistent. They carry in their very faces the marks of human weakness. God is eternal, and he changes not—all-wise, and doth not err. His creations as well as his revelations are all perfect and unique, and it would be folly to ascribe to him a thousand systems all professing to tend to the same great end, multiform and contradictory as the theories and absurdities of the old Philosophers; and so if the Bible were stricken from existence to-day, and nothing of its beautiful and sublime arrangements and provisions left on record but such as are found in the motley and cramped theology of the various sects and parties that swarm through Christendom, we would say no stronger evidence could be presented against the claims of Christianity to a divine origin than that furnished in the contradictions of systems and the wild and pervading discord that follow universally as a consequence of their pre-

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valence. But whilst we thank our God, that in his great goodness and mercy he has preserved uncontaminated the pure text of his will, we have to deplore that it is not to it that we must look if we would see Christianity as it is. We must turn from that word with whose author there is no variableness nor shadow of turning, and study the features of Christianity as it is, in the murky systems and abstract catechisms of the sects. We must see it peeping forth in the Westminster Confession of Faith, or glaring in broad deformity in the bulls and edicts of an Innocent or a Gregory. If we would draw its likeness and spread out in all their shades and colors the various features that make up its portrait, we must give it a Catholic mouth—to-day breathing the soft and honied words of persuasive philanthrophy—clothing with the fascinations of poetry and the touching illusions of the ideal, the imposing worship of saints and holy images, and smiling, with the language of flattering humility before the proud spirit of the world to win its devotion over to itself; and to-morrow, when the haughty heart has lent its adoration to the pomp of a Latin ritual and bowed in ostentatious meekness before the mitred head of a rich-robed Priest,—wreathing the gorgeous colors of authority around its words, and smiling in the self-complacency of conscious and acknowledged might,—dictating the stern decree of death or the more horrible and lingering torments of the Inquisition. We must paint it an Episcopal eye, full of contempt for the haughty expression of arrogance and pride which are worn by its more potent neighbor and fellow-member, the mouth,—looking into its mysteries and exposing its vain pretensions—shedding the tear of sympathy and commiseration over the victims of its deceptions and with a wise and almost omniscient glance exploring the dark and cavernous recesses within which are concealed the pretended foundations of its assumptions, and showing them to be but the sandy basis of human authority. Turning its own gaze with horror from such a spectacle of idolatry, it invites with all the tenderness of inspired sympathy, the worship of the world away from dumb idols and images to living ones *only*—and claiming to itself the honor of having detected and exposed the errors of its neighbor, asks as a reward the same homage and reverence for its own pretensions. Above this disdainful and triumphant member, we must draw a Presbyterian brow, heavy with the weight of its own sanctity,—shaded by the cloud of a special and divine influence, and stern with the uncompromising character of its commission. Full itself of formal amendments and formal ceremonies, it must have a form classic and austere as the brow of the ancient Stoic—each particular wrinkle must be wreathed into a sort of Hogarth's line of beauty, and each hair arranged in its proper

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perpendicular, that the otherwise forbidding frown of sanctity may be even lovely in its sternness. Beneath this the lustful eye must be clouded and so concealed as to admit only its flashes of indignation *versus* his highness the mouth, to shine through. Filling up with all due regard to method this contradiction, we must descend to the shoulders and chest, and there arrange in all the proportions of a Stentor, a Methodist bust—capacious for lungs—broad and brawny for gesture—furnished with large and muscular arms, with clenched fists thereunto appended, for the more effectual enforcement of the unmeaning sounds which roll like the roarings of madness, from the inflated lungs—and over all, an Ajax' shield—a sort of seven-fold bull's hide, to give tension to the voice and secure the parts against the various little missiles that envy or ridicule might be tempted to hurl against them.

To each of these features we must not only give an outline, but an expression; for each has a spirit that gives to it its proper expression. To the mouth we must give the expression of haughty and disdainful voluptuousness, and the contemptuous curl of bigotry and proscription, showing itself at every appearance of difference in doctrine or creed. To the eye must be given the soft and pitying glance, that would half smile and half weep over all who do not bow down before its charms; and that looks, in the conscious security of its own place and power, with a contemptuous sympathy, upon the weak and illiterate laity, who are so blind as not to see the divine beauty and loveliness that beam forth from itself, as the direct radiation of apostolic succession. The characteristic expression of the brow must be deep, rigid, pious, uncompromising austerity; sanctity, special and inspired, must hang like a cloud over every bright feeling and sympathy of human nature, and to darken by its shadows the flashes of the unchastened spirit. To the chest we must give an air peculiarly *animal*—its strength must lie in the magnitude of its muscles—and its power, in the marshalling of them into all the various wild and frightful contortions that can influence the animal sympathies and fears, so that its characteristic may stand out clearly and distinctly, a vindictive, passionate, and envious spirit. And is such the likeness of Christianity as it presents itself for public admiration in our chapels, cathedrals, and churches in this the 19th century! Can it be possible that a thing so hideous claims the admiration of the world in this enlightened and examining age!—that a figure whose different parts gnash, and scowl, and frown, and thunder at each other as these do, presumes to call itself of divine origin and of heavenly aspect! Alas! it is too true;—and men believe it! The time seems to have come, when God would send a strong delusion upon the people, that they might believe a lie.

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But if such be the likeness of Christianity as it is, what may we expect to find its practice? We but seldom find a person whose untoward appearance does not promise more than his conduct ever verifies;—he appears almost always better than he really is; and so we fear, upon examination, it will be found with this sanctity-assuming image. Horrible as is its untoward appearance, its practices and habits are still more revolting! But these we must defer till another occasion. MATTATHES.

From the New Mirror.

ENGLISH SURNAMES, AN ANTIQUARIAN RESEARCH.

Few persons are acquainted with the subject of surnames; yet it is believed that those who will take the trouble to investigate it, will not find the inquiry either uninteresting or unprofitable, whether applicable to the meaning of names, or the causes of their application to individuals and families. It is not sufficient for a person of inquisitive mind that he bears such and such a surname, because his father and his grandfather bore it; he will naturally feel desirous of knowing why, and when his ancestors acquired it. And should he be successful in arriving at some probable conclusion respecting his own, the same, or perhaps an increased degree of curiosity will be induced to his mind as to those of others. The subject is, however, too extensive for a particular notice of all its details in a short essay, and our object now is merely to give a few facts which may amuse, and perhaps interest the readers of the New Mirror.

The following is Dr. Johnson's definition of the word surname:—"The name of the family, the name which one has over and above the Christian name." *Sirname* differed originally from *surname*. MacAllen, Fitz Harding, Ap Tudor, and Stephenson, are properly sir or sirenames, and are equivalent to the son of Allen, of Harding, of Tudor, of Stephen. Of surnames, Du Cange says they were at first written "not in a direct line, after the Christian name, but above it, between the lines;" and hence they were called in Latin, *supernomia;* in Italian, *supranome;* and in French *surnoms*, from which probably the English term is derived. A surname is, therefore, a name superadded to the first, or Christian name, to indicate the family to which the individual bearing it belonged, as Edmund Spenser, John Milton, Alexander Pope. Hence it is evident that, although every sirname is a surname, every surname is not a sirname—a distinction which is now scarcely recognized, and the two words are used indiscriminately by the best English writers.

In the first ages of the world, a single name was sufficient for each individual, and that name was generally invented for the person, in allusion to the circumstances attending his birth, or to some personal quality he possessed, or which his parents hoped he might possess. The writings of Moses, and other books of the Old Testament, furnish many proofs of this remark. This rule seems to have uniformly pre-

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vailed in all the nations of antiquity, concerning which we have any records, in the earliest periods of their history. In Egypt we find persons of distinction using only one name; as, for example, Pharaoh, Potiphar; in Canaan, Abraham, Isaac; in Greece, Diomedes, Ulysses; in Rome, Romulus, Remus; in Britain, Bron, Caradoc, &c.

The first approach to the modern system of nomenclature is found in the name of one's sire, in addition to his own proper name, as Caleb the son of Jephunneh, Joshua the son of Nun, Melchi ben Addi; that is, Melchi, the son of Addi; Icarus the son of Dædalus. In ancient times, as is well known, it was common to bestow epithets on monarchs, as Alexander the Great, Dionysius the Tyrant, Tarquinus Superbus, Ptolemy *Philadelphus*.

As society advanced in refinement, partly for euphony, and partly for the sake of distinction, other names came into common use. Thus, among the Romans, three names, and sometimes four or even five, were used by a single person. The first was called the *prænomen*, answering to our Christian name. This name originally characterized the individuals: thus, the first Faber (like the English Smith) was no doubt an artificer in iron or wood; while the primitive Agricola (like the English family of Farmer) was in like manner the cultivator of the soil. Their second name, called *nomen*, had a close analogy to the term "clan" as used in Scotland, and was given to all the branches of a common stock. The *cognomen*, or third name, indicated that particular part of the race or tribe to which the person belonged. Thus, in Publius Cornelius Scipio, Publius corresponded to our John, Thomas, or William; Cornelius was the generic name or term of clanship; while Scipio conveyed the information that particular Publius belonged to the family of one Scipio, who acquired his name from his piety in leading about his blind and crippled father, to whom he thus became a scipio or staff. The names Africanus, Germanicus, &c., bestowed upon military chieftains for conquests in Africa, Germany, &c., became, in like manner, second and honorary cognomina.

Modern nations have adopted various methods of distinguishing families. The Highlanders of Scotland employed the sirename with Mac, and hence the Macdonalds and Macartys; meaning respectively the son of Donald and Arthur. The Irish had the practice of prefixing Oy or O', signifying grandson, as O'Hara, O'Neale, a form still retained in many Hibernian names. The old Normans prefixed to their names the word Fitz, a corruption of Fils, derived from the Latin, Filius,—as Fitz Walter, Fitz Gilbert. The Poles employ *sky* in the same sense, as James Petrowsky—James the son of Peter. The Arabians use their father's name without a forename, as Aven Pace, Aven Rois, that is the son of Pace, the son of Rois. At a later period than the fifteenth century, no surnames were used in Wales, beyond Ap, or son: as David ap Howell, Evan ap Rhys, Griffith ap Roger, John ap Richard, now very naturally corrupted into Powell, Price, Prodger, and Prichard. Ancient Britons generally used one name only; sometimes they added another, in the manner of a Roman cognomen. The Anglo-Saxons had a peculiar kind of sirename, the terminating, signifying offspring: as, for instance, Atheling, Browning, Dearing, Whiting; meaning respectively, dear, noble, dark, or tawny, and white or fair offspring. More usually this termination was added

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to the father's name. Many of the Anglo-Saxon forenames are characterized by a beautiful significancy and simplicity, and many of these were afterwards adopted as family or surnames. But it would be digressing from our subject to give a list and significations of these names of our ancestors, which have been transmitted to their posterity in England and America.

No precise date can be assigned to the introduction of hereditary surnames into England, as personal soubriquets were known from an early period of the Saxon heptarchy. The old termination ING was gradually rejected from names, and that of SON substituted for it, in the tenth and eleventh centuries. It is generally supposed that the use of surnames was brought into England by the Normans, after the invasion by William the Conqueror; but Mr. Lower, an English antiquary, to whose researches we are indebted for much of the above information, is of opinion that they were known and in use by the Anglo-Saxons before that epoch. He also disproves the common opinion entertained by antiquarians, that surnames were assumed by the aristocracy long before the commonalty took them. It is shown that the Anglo-Saxon bondmen, or churls, used them before many of the landed proprietors had any other designation than a Christian name. "It would be preposterous," says this writer, "to imagine that surnames universally prevailed so early as the eleventh century: we have overwhelming evidence that they did NOT; and must admit that, although the Norman conquest did much to introduce the practice of using them, it was long before they became very common. All that I am anxious to establish is, that the occasional use of surnames in England, dates beyond the ingress of the Normans."

After the battle of Hastings, which gave the English crown to William the Conqueror, (in 1066,) those Normans who had fought under the ducal banner took every possible means to have their names well known and remembered by future generations. For this reason the name of every person of any consideration among the Norman officers was written upon a roll hung up in Battle Abbey, a monastery erected by William on the very spot where he gained his decisive victory; from which circumstance it derived its name. The persons mentioned in this list,—about seven or eight hundred different names in all,—were the patriarchs of most of the English nobility and gentry for many ages, and some of their descendants are still to be found among the same classes. The names also have been transmitted to numerous families in England and America, of the present day; and as the list has been preserved, and will be interesting to many, we may notice it farther on a future occasion.

If English surnames are remarkable for their variety, they are no less so for their number. English antiquarians are of opinion that the whole number at present is between thirty and forty thousand, and that the nomenclature is on the increase.

In the fullest New York City Directory there are about 55,000 names, and the number of different surnames will be found to exceed 35,000. Of these probably two-thirds of the whole are English surnames, or 23,000; so that the variety of English names, in this city alone, is equal to one half of the whole number in use in England. It is to be observed, however, that, independent of foreign names—such

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as the German, Dutch, French, &c., &c.—America differs very essentially in its nomenclature from England.

English surnames may be divided into the following classes:—

1. Local names—as Winchester, Wood, Hill, Green.
2. Names derived from occupations and pursuits—as Baker, Smith, Taylor.
3. Names derived from dignities and offices—as King, Bishop, Earl.
4. Names derived from personal and mental qualities—as Strong, Rich, Noble.
5. Names derived from Christian names—as Adam, Edward, Henry.
6. Names derived from natural objects—as Star, Lyon, Bird.
7. Names derived from social relations—as Child, Cousin, Friend.
8. Names derived from periods of time—as Spring, Summer, Winter, Day.
9. Names derived from virtues and other abstract ideas—as Love, Hope, Wisdom.
10. Names of contempt—as Trollope, Crookshanks, Hussey.

There are also other classifications, oddities, and changes which we cannot notice at present.

CHRISTIAN CHARACTER.

So long as man is an imitative animal—so long as he is, to so great an extent, the creature of circumstances—so long, in short, as his character is formative, it must be a point of the highest importance that he shall have constantly before him the best models around him—around him the most favorable influences, and instilled into his very nature the noblest elements of character. If it be true that to whom we yield ourselves servants to obey, his servants we are to whom we obey; whether of sin unto death, or of obedience unto righteousness, the conduct of each individual, which is his character, must be the test of his allegiance,—and as his conduct depends in a great measure upon the views which he takes of his relations to all things around him—he cannot be too cautious in forming a great estimate either of himself or of his obligations. But how is he to be guided and directed in this estimate, and where shall he find a model to which in all things he may conform and assimilate? Shall he look to the speculations of Philosophers? Shall he turn to the "Oracles of Zoroaster"? Alas! the Priests of the magian religion have long since departed to the land of spirits, and without their mediation their philosophy is but a lifeless anatomy. Shall he trust to the dictates of a Plato, or adopt the more gross but not less dangerous philosophy of an Aristotle? Alas! the speculations of the one are too lofty for the soarings of common clay—and the Stagirite and his preceptor have both long since been consigned to the common grave of speculation and delusion. Shall

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his principles be found in the degrading sensualism of France, or his example in the wild and reckless career of him who gave birth to the Age of Reason? Alas! the fearful desolations of the one in all that was holy, and virtuous, and good—and the appalling forebodings and more than miserable end of him who, above any other mortal, was their author, too solemnly admonish us, that in human wisdom there is no power to save, and in speculative philosophy no antidote against that "dread of something after death," which makes cowards of all save him to whom life and immortality have been brought to light by the gospel.

But where shall the Christian look for the principles of his character—the model for his imitation? In the writings and examples of the ancient Fathers? They were fallible; and he may think more accurately and live more righteously than they. Shall he consult the world around him—the society in which he lives? "The wisdom of this world is foolishness with God," and his kingdom is not of it! Shall he find it in the creeds of the sects or the examples of a haughty and arrogant Priesthood? Creeds and Catechisms are but the inventions of human frailty—the legitimate fruit of a degenerate and degraded religious sentiment; and their ministers and authors too often fall short of the standards they erect for the guidance of others. Shall he wait for the promptings of the Spirit, and like those cold-blooded creatures which remain torpid in the absence of a certain portion of caloric, sleep in idleness and indifference through the prime of his days, till he is awakened from his apathy by a stroke like that which shook from Peter his chains, and threw open for his escape the doors of his prison? The days of such glorious visitations have long gone by, and the land of spirits is a country from whose bourne no traveller returns to us. Whence, then, must he derive his principles, and in whom find his model? To answer this question directly were to insult the good sense and intelligence of the Christian community. All will say, and at once, 'To the Law and the Testimony—to Jesus Christ our Saviour, and his inspired and heaven-guided Apostles.' But to admit a rule, is not always to observe it; and to adopt a model for our imitation, is not always to be like it.

Whilst it is generally admitted, yea, we may say almost universally, that our principles should all be found in the Good Book, and our exemplars in our Saviour and his Apostles, the effects that we rationally expect to flow from the prevalence of the doctrine of Christianity are so seldom seen, and characters like those presented to us in the scriptures so rarely met with, that we are driven almost of necessity to the conclusion that the professions which are made are but the hollow and

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deceitful expression of hypocrisy; and the few rites and ceremonies which are observed, but the outward show of the whited sepulchre—the mock-sanctimony of a gilded priestcraft, or the pharisaical pomposity of a haughty and arrogant clergy. The unearthly sweetness and heaven-born charity, which breathe,—the very spirit of Divinity,—in the lives and characters of the Saviour and his Apostles, are now the realities of other days—and the sensualism of the church is becoming so deep and blinding, that the vivid delineations of holy and spotless lives, which, traced by the finger of light in the word of truth, shine even yet in the spiritual mind, with a radiance soft and undimmed as in primitive years,—are becoming but as the seeming of a dream—and the actors in the great drama of redemption, divested by the apologists for human depravity of a like nature with ourselves,—are placed upon an eminence so high and spiritual, that flesh and blood, with their gravitating propensities, can never expect or hope to soar to it. If there be one feature in the picture of the moral desolations of the day, over which, more than another, the saint may weep—it is the degraded standard of Christian character. In all departments the scale is absolutely at zero: Elders, Deacons, and Disciples—Teachers and Taught are all alike under the influence of the master-spirit of the day—a selfish, carnal, and unspiritual religion. The church is absorbed by the world, and the kingdom of heaven is, in a fatal sense, "without observation." Who can see it—who delineate its features or tell its distinctive attributes? The days of persecution have gone by—violence has given way to a more gentle but not less fatal seduction—and since the polluting embrace of Constantine, Christian purity has become the unconscious victim of worldly associations.

Reformations occasionally, like a gushing fountain in the desert, spring up to revive the withering leaf of truth; and so long as their progress is opposed and persecution hems them in, their waters gather and wall up—a fountain of freshness and life: but when the barriers are taken down and removed, they spread themselves over the arid wastes of a mighty moral Sahara, and are swallowed up and lost amid its sands. This is the brief history of the progress and decline of every effort heretofore made to elevate the standard of piety—to build up the kingdom of grace—and to eradicate from the church on earth every germ of selfishness and worldly policy. 'Tis the wisdom of age, that it has profited by experience; and the present reformation, though new, may take the benefit of those lessons which the history of kindred efforts for two thousand years so impressively teach. If it would avoid their fate, it must shun the breakers upon which they were wrecked.

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The time was, when to be a reformer was to be an object of remark, and sometimes the subject of a sneer; and we must confess that the chances of success were then more flattering than they are now. We are becoming more popular, and are thus daily running into the arms of the world and losing those distinctive features which alone can mark us as a peculiar people. To be well treated by the world and to receive its favors and friendship, is but to place ourselves under obligations to wink at its vices and salve over its iniquitous practices. Gratitude is a high Christian virtue, and to hurt the feelings or thwart the wishes of those who have given us their friendship and eulogized our powers, savors so much of a cynical disregard of the laws of honor and friendship, that we can seldom divest ourselves sufficiently of the considerations of the flesh, to discharge our duty to God and the church. So true is it that man cannot serve two masters. One or the other must be neglected; and very often in the vascillations between the two, the well-meaning time-server falls and is accepted of neither.—But when we speak of the success of the reformation, we do not mean its triumph over the denominations of the day simply. It is true, that the gospel cannot run and be glorified without the fall of creeds and confessions, with all their train of errors and corruptions; yet it is equally true, that sectarianism as we see it now may be eradicated from the land, without of necessity the banner of truth leading to and waving over the victory. Error mingled with a portion of truth may triumph over error more gross, and thus sect succeed sect, and the world be none the better for the change. The reformation, to be salutary and in the sense we mean, successful, must not only break down the strong holds of error, but plant the banner of truth over their ruins; it must reach not the head only, but the heart also; it must change not the creed only, but the character also, and conform it to the standard furnished in the divine models. If this be not done, the effort must fail, and the wise and benevolent heads, whose unflinching philanthropy moved them to the mighty struggle for the restoration of the truth and simplicity of primitive Christianity, which for a quarter of a century has made them marks for destruction and calumny, must go down to their graves mourning over the unhallowed perversions of their labors—aud the contemplation of the wild fanaticism of human nature, which even the sublime models and heaven-taught wisdom of the New Testament could not curb and restrain. Let our motto be then, "Character, not Creed—Practice, and not Profession," and with the divine blessing we may hope to preserve the purity of primitive days, and lay up for ourselves treasure where moths do not consume and thieves break not in and steal.

MATTATHES.

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ASPECTS OF METHODISM—*No. IV.*

From the specimens of Methodistic orations, texts, and homilies alluded to, it would seem that much reliance is placed upon immediate inspiration, or illumination, without the word. How far such aids are received, the intelligence and piety of the community must demonstrate. But from whom shall we obtain satisfactory information on this head? Not from ignorant and prejudiced aliens—not from the enemies of Methodism; but from its own ministers and members. And that I may be exempt from every imputation of partiality or prejudice in this benevolent undertaking, I shall proceed in the track I have already marked out for myself—namely, to quote from its most authentic sources, its great preachers, its authorized periodicals, its standard books, and especially from its great founder, the justly distinguished and renowned John Wesley himself.

Amongst the radical and most serious defects of the system, I have been long constrained to lament its great want of a proper estimate of the Bible, and reverence for its authority, as a fundamental and all-pervading error. Nothing has more contributed to this fatal mistake than the doctrines of miraculous conversion and immediate supernatural illumination, its over-estimate of ministerial power, and its manifest irrational reliance upon noise, passion, and animal feeling. Before any dissertation upon the philosophy of noise and tumult—before any investigation of the policies of shouting and snuffing the wind in order to catch the Spirit—of swooning, fainting, and kneeling upon straw in order to conversion, I desire to let my readers hear the wisdom and experience of John Wesley himself upon the effects of the whole operations of primitive Methodism, especially its preaching from texts, its class and band regulations, covenants and solemnities, so far as illumination and sanctification are considered.

Mr. Wesley, as a candid and conscientious man, and in view of never meeting with the brethren at another conference, by way of a parting warning and admonition used the following words:—

"I do not depend on seeing another Conference. Therefore, I will now speak once for all, as taking my leave of you.

I cannot but know more of the state both of the Methodist preachers and people, than any other person: because I see more of the preachers and more of the people, in every part of the kingdom.

Therefore, I can give you such an account both of the preachers and the people, as no other person can.

And you are fully assured, that *I* am not prejudiced against either the preachers or the people.

To begin with the latter: The world says, 'The Methodists are no

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better than other people.' This is not true. Yet it is nearer the truth than we are willing to imagine.

For, 1st. Personal religion, either toward God or man, is amazingly superficial among us.

I can but just touch on a few generals. How little faith is there among us, how little communion with God! How little living in heaven, walking in eternity, deadness to every creature! How much love of the world: desire of pleasure, of ease, of praise, of getting money!

How little brotherly love! What continual judging one another! What gossipping, evil-speaking, tale-bearing! What want of moral honesty! To instance only in a few particulars:—

What servants, journeymen, laborers, carpenters, bricklayers, do as they would be done by! Which of them does as much work as he can? Set him down for a knave that does not.

Who does as he would be done by in buying and selling, particularly in selling horses? Write him knave that does not. And the Methodist knave is the worst of all knaves.

2d. Family religion is shamefully wanting, and almost in every branch.

And the Methodists in general will be little better, till we take quite another course with them. For what avails public *preaching alone*, though we could preach like angels?

We must instruct them *from house to house:* till this is done, and that in good earnest, the *Methodists* will be little better than other people.

But we shall find many difficulties, both in ourselves and in the people:—

1st. In ourselves there is much dulness and laziness: so that there will be much ado to get us to be faithful in the work.

2d. We have also a base, man-pleasing temper, which makes us let men perish, rather than lose their love; and let them go quietly to hell, lest we should anger them.

3d. Some of us have also a foolish bashfulness. We know not how to begin, or to speak plainly. We blush to speak for Christ, or to contradict the Devil, or to save a soul.

4th. Our interest stops our mouths, and makes us unfaithful in the work of Christ.

5th. But the great hindrance is, weakness of faith: so our whole motion is weak, because the spring of it is weak.

6th. Lastly, we are unskilful in the work. How few know how to deal with men, so as to get within them, to win upon them, and suit all their discourse to their several conditions and tempers, to choose the fittest subjects, and to follow them with a holy mixture of seriousness, and terror, and love, and meekness, and evangelical allurements!

And we have as many difficulties to grapple with in our people:—

1st. Too many of them will be unwilling to be taught, till we conquer their perverseness by the force of reason, and the power of love.

2d. And many are so dull, that they will shun being taught, for fear of showing their dulness. And, indeed, you will find it extremely hard to make them understand the very plainest points.

And it is still harder to fix things on their heart, without which, all our labor is lost. If you have not, therefore, great seriousness and

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fervency, what good can you expect? And when all is done, it is the Spirit of Grace, he alone who must do the work.

4th. And when we have made some impressions upon their hearts, if we look not after them, they will soon die away.

But as great as this labor of private instruction is, it is absolutely necessary. For, after all our preaching, many of our people are almost as ignorant as if they had never heard the gospel. I study to speak as plain as I can; yet I frequently meet with those who have been my hearers for many years, who know not whether Christ be God or man; or that infants have any original sin! And how few are there that know the nature of repentance, faith, and holiness? Most of them have a sort of confidence that Christ will justify and save them, while the world has their hearts, and they live to themselves. And I have found by experience, that one of these has learned more from an hour's close discourse, than from ten years' public preaching.

And, undoubtedly, this private application is implied in those solemn words of the Apostle, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word, be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."

This is likewise necessary to the greater glory of God, and the fuller success of the gospel. O brethren, if we could generally set this work on foot, in all our societies, and prosecute it skilfully and zealously, what glory would redound to God thereby! If the common ignorance were thus banished, and our vanity and idleness turned into the study of the way of life, and every shop and every house busied in speaking of the word and works of God; surely God would dwell in our habitations, and make them his delight.

And this is necessary to the welfare of our people, many of whom neither believe nor repent to this day. Look round about, and see how many of them are still in apparent danger of damnation! And how can you walk, and talk, and be merry with such people, when you know their case? Methinks when you look them in the face, you should break forth into tears, as the Prophet did when he looked upon Hazael, and then set on them with the most vehement and importunate exhortations. O, then, for God's sake, and for the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation.

What cause have we to bleed before the Lord this day, that have so long neglected this great and good work! that have been preachers so many years, and have done so little, by personal instructions, for the saving of men's souls! If we had but set on this work sooner, how many more might have been brought to Christ! And how much holier and happier might we have made our societies before now! And why might we not have done it sooner? There were many hindrances in the way: and so there are still, and always will be. But the greatest hindrance was in ourselves, in our dulness, and littleness of faith and love. O that God would thoroughly humble us, and cause us to bewail our own neglects; that we may not think it enough to lament the sins of others, while we overlook our own!"—[A Chronological History of the People called Methodists, of the Connexion of the late Rev. *John Wesley*; from their rise, in the year 1729, to their last

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Conference, in 1812—By *William Miles*.—"According to this time it shall be said of Jacob and of Israel, What hath God wrought!" Num. xxiii. 23.—Fourth edition, considerably enlarged.—London: Printed at the Conference Office, 14, City Road, by *Thomas Cordeux*, Agent. A. D. 1813.]

Such are the views and conclusions of Mr. Wesley after full forty years observation of the workings of the whole system. He had seen forty-one conferences when he made this revelation of his convictions of the actual results of the whole experiment. That Mr. Wesley was a learned, pious, and benevolent man is most cheerfully conceded. But this may be said of a thousand who were no more visionary, self-willed, or dictatorial than he. Many such men have lived, and yet live, who are very unfit leaders of public opinion: for, alas! such an amount of learning, piety, and benevolence as Mr. Wesley possessed has been often associated with great errors, both in theory and practice; so far at least as the policies and economics of religious associations are contemplated.

With some persons a question it may be, Whether the men, the times, or the system itself should be blamed with these results. And with many it has ceased to be doubtful whether, upon the whole, Methodism has rather degenerated than improved since Mr. Wesley's death. But these grave and important matters we will not at present presume to decide, nor until we shall have laid before our readers more ample premises than as yet they may have ever seen or considered.

A. C.

THE WANTS OF THE TIMES.

We want righteous men. This is the great want of the times. We want not dogmatists, nor religionists, nor visionaries; but righteous men. We want not criticism, nor philosophy, nor zeal—there is enough of all these; but righteousness, of which there is very little. We want righteous men in public life, and in private life; righteous statesmen, and righteous husbandmen; righteous merchants, and righteous mechanics; students who shall study righteousness, and practise what they study; rich men who shall make a right use of their riches, and poor men who shall make a right use of their poverty; men who, whether as fathers, husbands, neighbors, or citizens, shall still make righteousness the groundwork and superstructure of their lives; women who, whether in the domestic circle or in the wider connexions of society, shall aim to fulfil all righteousness; children, whose training shall be in the ways of righteousness;—all, in all situations and relations, righteous, heartily, thoroughly righteous. It is not a superficial or an occasional excellence, which we say is demanded by the necessity of the times, and by the authority of religion; but an excellence, a *righteousness*—that is the word which I love to repeat—which shall

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reach down to the lowest strata of character, and reach up to its loftiest pinnacles; not like the snow which dazzles us from the Alpine heights, or the ore which meets us in spots as we examine the mountain's sides; but like the principle of organic matter which we find pervading every kind of soil and every species of mineral formation. It is not a partial correspondence between the human character and the divine will, on which the interpreter of Christianity must insist, as he applies its requisitions either to himself or to others. But "as Moses was admonished of God when he was about to make the tabernacle, 'see,' saith he, 'that thou make all things according to the pattern showed to thee in the mount,'" so must the Christian conform his whole being, in all its principles and details, in all its habits and exercises, to the mind of God, as expressed in the teaching and life of Jesus Christ. This is Christian righteousness, which handles details as well as determined principles, which makes a man's carriage right in his family as well as beyond his own doors, and his heart right before the Omniscient Eye, as well as before the judgment of his fellow-men. Oh! let me have this righteousness; and though I be stripped of every thing else, I am rich, I am strong, I am happy. Let me have this, and I will go on through life with a consistent behaviour and tranquil mind, I will reflect from my actions the purity, and will entertain in my soul the blessedness of heaven.—[*London Christian Messenger.*]

APOSTOLICAL SUCCESSION.

Brother Campbell,

Although the discussion between yourself and your correspondent "A C——n,' respecting certain points of 'Church Ordination,' would seem to have terminated, not *absurdly*, but in a "reductio ad absurdum," in the July number of the Harbinger, I am confident that every one of your readers will concur with me in regarding it as one of the most pleasing and profitable with which they have been presented. What a pity it is that all religious controversies were not conducted in a similar spirit! Certainly, if clear and logical reasoning; an elegant conciseness of expression; a Christian-like candor; and a manner at once dignified and courteous, could secure conviction, the communications of "A C——n" would have effected it with many of your readers. But, as you have well shown, an error in the premises;—an unscriptural assumption;—a defect in the line of succession, will forever nullify the force of any argument however logically deduced from such postulata.

With regard to "apostolical succession," it would be surprizing that the eminent writers of the Church of England, after all their candid admissions of its uncertainty, should yet so tenaciously adhere to it, did we not consider that the whole edifice of Episcopacy rests upon

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this ancient and mouldering pillar. If this be shaken, the whole of the distinctive polity of the Anglican and American church establishment totters to its fall. But it is, perhaps, not very easy to shake a pillar that, however weak itself, is propped up and supported by all the ruins of ancient, and all the architecture of modern Rome, and which appears yet sufficiently firm to bear up not merely the Church of England, but the prodigious weight of the Papacy itself.

The writers of the Oxford Tractarian School have not failed to draw from this mutual trust in a common foundation inducements to an open and complete connexion with Popery. The fountain which first issued from its original source at Rome would seem thus, like that of Arethusa, to have passed even beneath the intervening waters of the sea in order to re-appear in England with its qualities unchanged. From a well written notice of the doctrines of this school by a writer in the Edinburg Review, I make the following extract upon the subject of apostolical succession as well worthy of attention:—

1. These writers maintain, in its fullest integrity and extent, the doctrine of APOSTOLIC SUCCESSION. They affirm that the spiritual blessings of Christianity are, so far as we know or have any right to infer, ordinarily restricted to the channel of an Episcopally-ordained ministry; that no minister is a true member of that ministry, unless found in the line of the succession—in other words, duly ordained by a Bishop duly consecrated; whose due consecration again depends on that of a whole series of Bishops from the time of the Apostles; that ministers not so ordained have no right to preach the gospel, and cannot efficaciously administer the sacraments, let them be as holy as they may; that all who are so ordained may do both, let them be as unholy as they will; that, accordingly, Philip Doddridge and Robert Hall were no true Christian ministers; but that Jonathan Swift and Lawrence Sterne were. All this we know is very mysterious; but then, as the Tracts say, so are many other things which we nevertheless believe, and why not this? It is better "to believe than to reason" on such a subject; or believe first, and reason afterwards. "Let us believe what we do not see and know..... *Let us maintain before we have proved.* This seeming paradox is the secret of happiness." Thus, seeing is not believing, as the vulgar suppose; but believing is seeing: and you will, in due time, know the "blessedness" of such child-like docility. But it is necessary to dwell a little on the arguments of the opposite party, in order to do full justice to the hardihood of the required act of faith.

Whether we consider the palpable absurdity of this doctrine, its utter destitution of historic evidence, or the outrage it implies on all Christian charity, it is equally revolting. The arguments against it are infinite—the evidence for it absolutely nothing. It rests not upon one doubtful assumption, but upon fifty; and when these are compounded together, according to Whately's receipt for gauging the force of arguments, it defies the power of any calculus invented by man, to determine the ratio of improbability. First, the very basis on which it rests—the claim of Episcopacy itself to be considered

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undoubted and exclusively of apostolical origin—has been most fiercely disputed by men of equal erudition and acuteness; and, so far as can be judged, of equal integrity and piety. When one reflects how much can be plausibly and ingeniously adduced on both sides; and that it would require half a volume only to give an abstract of the arguments; one would think that the only lesson which could or would be learned from the controversy, would be the duty of mutual charity, and a disposition to concede that the blessings of Christianity are compatible with various systems of church polity. God forbid that we should for a moment admit that they are restricted to any one.

But this first proposition, however doubtful, is susceptible of evidence almost demonstrative, compared with that offered for half a dozen others involved in the integral reception of the doctrine of apostolical succession. Accordingly there are thousands of Episcopalians, who, while they affirm a preponderance of evidence on behalf of Episcopacy, contemptuously repudiate this incomprehensible dogma; of these Archbishop Whately is an illustrious example.

The theory is that each Bishop, from the apostolic times, has received in his consecration a mysterious "gift," and also transmits to every Priest in his ordination a mysterious "gift," indicated in the respective offices by the awful words, "Receive the Holy Ghost;" that on this the right of Priests to assume their functions, and the preternatural grace of the sacraments administered by them, depends, that Bishops, on consecration, instantly become a sort of Leyden jar of spiritual electricity, and are invested with the remarkable property of transmitting the "gift" to others; that this has been the case from the primitive age till now; that this high gift has been incorruptibly transmitted through the hands of impure, profligate, heretical ecclesiastics, as ignorant and flagitious as any of their lay contemporaries: that, in fact, these "gifts" are perfectly irrespective of the moral character and qualifications both of Bishop and Priest, and reside in equal integrity in a Bonner or a Cranmer—a Parson Adams or a Parson Trulliber.

Numberless are the questions which reason and charity forthwith put to the advocates of this doctrine, to none of which will they deign an answer except the one already given—that believing is seeing, and implicit faith the highest demonstration. What is imparted? what transmitted? Is it *something* or *nothing*? Is consecration or ordination accompanied (as in primitive times) by miraculous powers, by any invigoration of intellect, by increase of knowledge, by greater purity of heart? It is not pretended; and if it were, facts contradict it, as all history testifies: the ecclesiastic who is ignorant or impure before ordination, is just as much so afterwards. Do the parties themselves profess to be *conscious* of receiving the gift? No. Is the conveyance made evident to us by any proof which certifies any fact whatsoever—by sense, experience, or consciousness? It is not affirmed. In a word, it appears to be a nonentity inscribed with a very formidable name—a very substantial shadow, and dispute respecting it appears as hopeful as that concerning the "indelible character" imparted in the unreiterable sacraments of the Romish Church; of which Campbell archly says, "As to the *ubi* of the *character*, there was no less variety of sentiments—some placing it in the essence of the soul, others in the understanding, some in the will, and others *more plausibly*

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in the imagination, others even in the hands and tongue; but, by the general advice the body was excluded. So that the whole of what they agreed in amounts to this, that in the unreiterable sacraments, as they call them, something, they know not *what*, is imprinted, they know not *how*, on something in the soul of the recipient, they know not *where*, which never can be deleted."

Again, who can certify that this gift has been incorruptibly transmitted through the impurities, heresies, and ignorance of the dark ages? Is there nothing that can invalidate Orders? "Yes," say *some* of these men, "error in fundamentals will." Others affirm it will not; but still, with that superstitious reverence for *forms* which ever attends neglect of the *substance*, declare that they may be invalidated "if the formalities of consecration have not been duly observed!" Either answer will serve the purpose. If error in essentials is sufficient to invalidate Orders, we ask, Had the Romish church so erred when you separated from her? If she had, her own Orders were invalid, and she could not transmit yours. If she had not, as you all affirm that nothing but heresy in fundamentals can justify *separation*, you are schismatics, and your *own* Orders are invalid.

What are the conditions on which the validity of Orders depends, or whether any thing can annul them except some informality in ordination itself, our Anglican friends are very reluctant to state. That they do not insist on all those conditions of the Romish Church which made Chillingworth say, that "of a hundred seeming Priests, it was doubtful whether there was one true one," is certain; and it is equally certain that they are discreet in adopting such a course. The Fathers, indeed, often insist upon purity of life and integrity of doctrine as necessary to authenticate the claims of a successor of the Apostles; but it would not be convenient, with the ecclesiastical history of the middle ages spread out before us, to insist strongly on any such requisites; it being certain that in those ages there has been no lack of simoniacal, atheistical, and profligate Prelates; though, if simony, atheism, and profligacy will not annul "holy orders," truly we know not what will. The majority, therefore, seem determined that there is hardly any amount of doctrinal pravity or practical licentiousness which could repel the indwelling spirit of holiness—though, incomprehensible dogma! an error in the form of consecration may. Be it so. The chances are still infinite that there have not been flaws somewhere or other in the long chain of the succession—and though these may be few, yet as no one knows where the fatal breach may be, it is sufficient to spread universal panic through the whole church. What Bishop can be sure that he and his predecessors in the same line have always been duly consecrated? or what presbyter, that he was ordained by a Bishop who had a right to ordain him? Who will undertake to trace up his spiritual pedigree unbroken to the very age of the Apostles, or give us a complete catalogue of his spiritual ancestry?

We can imagine the perplexity of a presbyter thus cast in doubt as whether or not he has ever had the invaluable "gift" of apostolical succession conferred upon him. As that "gift" is neither tangible nor visible—the subject neither of experience nor consciousness;—as it cannot be known by any "effects" produced by it, (or that mysterious efficacy which attends the administration of rites at its possessor's

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hands, is like the gift which qualifies him to administer them, also invisible and intangible,)—he may imagine, unhappy man! that he has been "regenerating" infants by baptism, when he has been simply sprinkling them with water. "What is the matter?" the spectator of his distractions might ask. "What have you lost?" "Lost!" would be the reply—"I fear I have lost my apostolical succession; or, rather, my misery is, that I do not know, and cannot tell, whether I ever had it to lose!" It is of no use here to suggest the usual questions—"When did you see it last? When were you last conscious of possessing it?" What a peculiar property is that of which, though so invaluable—nay, on which the whole efficacy of the Christian ministry depends—a man has no positive evidence to show whether he ever had it or not! which, if ever conferred, was conferred without his knowledge; and which, if it could be taken away, would still leave him ignorant, not only when, where, and how the theft was committed, but whether it had ever been committed or not! The sympathizing friend might probably remind him, that as he was not sure he had ever had it, so *perhaps* he still had it without knowing it? "*Perhaps!*" he would reply; "but it is certainty I want." "Well," it might be said, "Mr. Gladstone assures you, that, on the most moderate computation, your chances are 8000 to one that you have it!" "Pish!" the distracted man would exclaim, "what does Mr. Gladstone know about the matter?" And, truly, to *that* query we know not well what answer the friend could make. R. R.

NATURAL RLLIGION.

I HAVE for many years been convinced that natural religion is not true, and that it is with its consequences destructive to the religion of the Bible, which is the only true religion in the world. I have been at some pains and expense for the last forty years in giving these sentiments publicity and notoriety by various publications. My first publication was in a pamphlet in 1809. My second was in 1813, "The Philosophy of the Human Mind in respect to Religion;" which was written with a view of proving that since the Fall religion entered the world by revelation in words and miracles. My third was in a discourse in two parts delivered to the Medical Class in Transylvania University, in 1822. My fourth was in a volume of Essays published in 1834. The first 90 pages of this last volume are employed in somewhat a methodical and analytical investigation in proof that the fall of man lost for him the coeval endowments with which he was invested, which included the fellowship, knowledge, and love of God; since which the whole human race have come into the world out of fellowship with God, and without the knowledge or love of him, and in a polluted, carnal, and mortal state, without God naturally, and without the means or ability, natural or moral, of relieving himself. This is the state which I call *total depravity*, without natural religion, as it is without God, a state of Atheism.

My object in writing this is to present to your readers a discourse which was compiled from this book by a nephew of mine, J. S., who was a theological student at Princeton in 1836, and was delivered in

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the Oratory of that Seminary, before the students and the pious and learned Dr. A., with Dr. A's criticism.

The discourse and remarks of Dr. A. I have in a letter now lying before me, written by J. S. in 1834; and before transcribing them, and to render them more intelligible in their bearing on natural religion and the impossibility of the truth of that religion, I will make the following statements in regard to the human mind, and which I will do to the entire exclusion of revelation and of all religion, and in that light I desire the reader to contemplate it.

What the mind is independent of its temporary variety of states and feeling, it is impossible for us to discern. Of the essence we mind we know nothing. We find it always embodied in an organized bodily structure, and to hold intercourse with the world and with things by the organs of sense and the principle of animal life. The corporiety of mind, or the state of having a body, from all that we know from nature, our own experience, and consciousness, is the basis of our intellectual and moral existence and activity. Body is the necessary means of bringing the mind into relationship with the external world and into alliance with its various properties and into a social relation. This corporeal lodgment gives to the mind opportunities and occasions of acquiring ideas, sensations, and knowledge by exposing it through the organs of sense to the properties of the material and sensible world. By that means the mind is brought into sensible and conscious connexion with the properties of matter which produce sensation—such as light, sound, color, heat, solidity, &c. By its corporeal alliance it exerts all its power over solid masses around it by muscular contraction.

No process of reasoning based on natural phenomena can rise higher than nature, or extend beyond its limits and duration. Whether mind has any existence without the body we know nothing. In our own sensations uniformly ascribed to particular organs, we find the elements of all our knowledge, the materials on which the mind is ever operating, and without which it seems impossible to conceive that it ever could have operated at all, or have conceived of its own existence.

If God exists distinct from, and independent of, nature and natural phenomena, it cannot be known by natural phenomena—nor can creation, the origination of something from nothing, be known from nature. God and the fact of creation are both *objects of faith*, or are known only by revelation;—they are believed by supernatural evidence, the evidence of things not seen.

I repeat that the Fall lost for man the image and likeness of God in which he was originally created, and all the coeval endowments; and all his posterity have since entered the world or began to exist out of fellowship with him, and without the knowledge of him. All that makes mankind to differ from this state for the better has been owing to the revelations of God by the divine Logos in his mediatorial character, preserved, and propagated either in and by the recorded revelations or by tradition. In this state there is no natural religion. Religion implies the knowledge of God. The natural man is enmity to the law and knowledge of God even when proposed by revelation.

I will now transcribe the short discourse. The text is Heb. ii. 3.

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"Through faith we know that the worlds were framed by the word of God; so that the things which are seen were not made of things which do appear."

"The proposition contained in this text, and which we shall attempt to establish, is, that it is through revelation we have the knowledge of the *fact* of creation. By *sense* we know that the worlds are, but by *faith* we know that they were made; and as a necessary consequence our knowledge of the Creator is derived from the same source; or, in other words, that it is from revelation, and not from nature, that we know the worlds were framed, and that God is their creator.

I believe there are no people so degraded and so sunk in the scale of intelligence but they have some faint idea of a Deity and creation.—This knowledge being in the world, the question arises, How came it here? The Apostle says, "It is through faith or the belief derived from divine revelation, that we know the worlds were framed. And from the manner in which the sentiment is expressed, he seems to have assumed it as an admitted or undoubted fact. Just as much so as that it was by faith that Noah being warned of God of things not seen as yet, and which were miraculous, prepared an ark. If man did not obtain this knowledge from revelation, how did he obtain it?

Two other ways are alleged by some in which it may have been obtained. It must have been innate in the mind of man, or he must have learnt it from the works of nature. The doctrine of innate ideas has been long since exploded; and that man in his *fallen state* would derive this knowledge from the works of nature we think impossible. The mind of man, though capable of infinite improvement and development, in this world is but limited and weak. There are certain bounds beyond which it cannot go, and certain circumstances attending the discovery of every truth, which, if absent, would render that discovery impossible. Bear, then, this truth in mind, while we examine the two modes of reasoning by which it is affirmed this knowledge may be obtained from the works of nature. The first is *analogy;* and the second is *from effect to cause.* It may be seen at a glance that analogical reasoning will not answer here, for it cannot be employed to produce any original idea. Analogy is a relation or resemblance which two or more things *known* bear to each other. If the things be not known, no analogy can exist in the view of the mind ignorant of them, or either of them.

There is nothing in nature analogous to the formation of something from nothing in all the sensible universe of God. So far as our experience is concerned it goes to teach us that from nothing nothing is made. "*Ex nehilo nihil fit,*" was a first principle with the most ancient of heathen philosophers. Thus the fact of the creation of the worlds out of nothing could not be discovered or inferred by reasoning from analogy; nor could it by reasoning from effect to cause. It is true that every effect must have a cause; but is this world an effect? Prove it. You say, "This world exists. It could not have made itself or have existed forever, and therefore it must have had a beginning. It could not have created itself, and therefore must have had a creator. This creator is God." Again—"Every thing in the world is, from its fitness in the great system of things, suited to answer particular purposes and ends. This indicates design and wisdom. The

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various parts thus formed and qualified could not have come into existence or have placed themselves in the system by accident or chance; therefore there was a wise *designer*. This designer or maker is God." This argument is wholly gratuitous, and is a *petitio principii*. You take for granted, that this world is an effect. This you say because it has been revealed. Drop the revelation and prove the fact. What phenomena does the world exhibit which, in the absence of revelation, can induce you to believe that it began from nothing? Does its mere existence do this? If so, does not the existence of God, admitting it could be known without revelation, prove that he began or was created also? The creation of the world was *unique*, was like nothing that has ever occurred besides, and can be viewed and contemplated only by faith or revelation. The revelation is ultimate. We are perfectly ignorant of the mode of God's agency in the act of creating the world after it is revealed, as we were of the fact of creation before the revelation was made. Faith can carry the mind no further than the revelation, as light can extend natural vision no further than it operates. The existence and operation of things prove and indicate nothing more than their existence, qualities, and laws, which make them what they are. What chemyst, by analysing the wine of Cana in Galilee, would have told that it was produced by miracle, or that it once was water? From nature we learn nothing of spirit—spirit has no sensibly perceived connexion with matter. Every natural phenomenon is produced by natural laws. God's power as such is exerted in sustaining each of us in being at this moment as truly as it was in the creation of the world. But do we perceive this except by faith? Can you tell without revelation that there is a divine spirit that keeps the life in our nostrils? Is not God an object of faith, and not of sight or sense? Having been taught from our infancy that God is the creator and sustainer of all things, we, by the pride of philosophy, regard it in after life as innate or a natural idea! And yet no man has ever shown the process of reasoning upon nature by which he arrived at it. When known by revelation that God created the world, the heavens declare the glory of God to the eye of faith as they did to the mind of David in psalm xix.

To conclude—How awful was the fall of man in its consequences! The soul lost its union and likeness to God, and became allied to nature through the bodily organs of sense and appetite, involved in guilt, carnality, and death—without God in the world! How great is God's goodness displayed to our guilty world in the gift of his Son or the Word! What would be the condition of the world if this precious volume with the glad tidings of salvation announced by it, and all the knowledge, and light, and influence that have ever emanated from it, were banished forever? All that curbs the base passions of our nature and elevates us above the brute, would be wanting; and degraded miserable beings, we would grope our way down to perdition. Let then the *Atheist*, who has said there is no God, be dumb with confusion. He is now under the light of his word. Before he can maintain his ground he must account for the existence of the idea of God the true Jehovah, without its being true! He must explain the origin of the Bible and of the God it reveals without a divine supernatural revelation, which he can no more do than create a universe out of nothing

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The Atheist and natural religionist must show how the objects of the Christian's faith were invented without language and before it was used to express them. After they have fairly tried this and failed, which they must necessarily do, they will find that the objects of that faith were made known by revealed language alone, and which is *now* the only means of knowing and believing them in their association with miraculous works and gifts in the history. God revealed himself by the divine Logos, who is the author of language, and is the light of the world in spiritual things.

The fact that men talk of God proves his existence and the truth of a divine revelation. While, then, we feel gratitude to God for the gift of his Son, and the word or record which he has given of him, may our hearts be filled with a desire to give it to the needy and destitute! May it be carried into the dark corners of the earth, to every nation and tribe, until its light, which can alone dispel spiritual moral darkness, shall enlighten the whole world, and every tongue shall join with the angels who announced the advent of the blessed Saviour in saying, "Glory to God in the highest! on earth peace and good will towards men!"

This is the end of the discourse, the reasoning and substance of which were extracted from my book. I will give the *reprobatory* observations and remarks of the theological students and of Dr. A. of the principles contained in it, and their defence of *natural religion*, or religion without the revelations of God and without Jesus Christ, in another number.

JAMES FISHBACK.

Lexington, Ky.

THE RAGE OF PROSELYTISM.

CHRISTIANITY, or rather that gospel from which Christianity emanates, is essentially a proselyting system. The world is its proper field of effort. The whole human race is embraced in its philanthropies, and its sympathies extend to every wanderer of every nation, kindred, tongue, and people.

But its centre is not an idea, a theory, a speculation. It is not any thing local, partial, or sectarian. Its centre is the Incarnate Word—God with us—Jesus the Messiah, in all his personal grandeur, official fulness, and characteristic beauty, suavity, and loveliness. He is the sun of the system—the light, the glory, and the life of this new creation. To draw all men and all nations to HIM, and to *him* supremely—to *him* first, last, and midst—to him as Prophet, High Priest, and King—to him as Lord of all—Lawgiver, Saviour, and Judge of all. This is the divine system of proselytism which commends itself to the understanding, the conscience, and the affections of all men—the wise, the good, and the great of all nations and languages.

It is around this divine conception that all the chastened, enlighten-

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ed, and sanctified spirits on earth cluster. Here meet their affections, hither tend their efforts, and to this all the tribes of Israel, instantly serving God, hope to come. But how different the centres of all our modern systems of proselytism! Opinions cherished by a Luther, a Calvin, an Arminius, a Wesley, a Fuller, a Fox, or a Hicks—some theory of discipline, some plan of canonics, or some outline of government, are the grand attractive centres of the little incorporations that are dotted over the deeply shaded, the partially illuminated map of our little *dome*, usually called Christendom.

To augment these, how many missionary efforts; how many camps, tents, and long protracted meetings! What noise, tumult, and dust! How many lungs are fractured, how many hearts are broken and lives lost in the fervor and rage of this maddening rivalry! We allow much sincerity, much good feeling, much genuine benevolence to occupy a good space in these grand campaigns; but we cannot shut our eyes against the irresistible light and evidence that the flesh has much more to do with all this than the spirit. That pride, envy, and jealousy are strongly at work in all these scenes and conflicts—that the animal appetites and passions are active prompters and agents in all this Babel and war, is, alas! too evident to all who can with impartial eyes survey the whole conflict as it moves along the arena of sectarian strife.

But the best of these parties are suicides at last. They fatten upon their own devices, they enlarge their bodies, and die of plethora. The unconverted mass of carnality which by their proselyting machinery is piled upon their diseased frames superinduces dropsy, paralysis, or apoplexy. They become puffed up, proud, supercilious, and disdainful until every semblance of piety vanishes, and all that remains are large meeting-houses, crimsoned canopies, gilded sofas, plump parsons, polished sermons, sleeping congregations, and sublime organs. Satan himself will call their worship a very decent affair, and their performance classic, literary, elegant, and in good taste.

But some exciting incident arises. Puseyism is born—New Schoolism is hatched—Episcopal or Protestant Methodism unfurls her flag, and all the hive are sharpening their stings and preparing for a new swarm. It comes: a new foundation is laid, a new costume is invented, a new collar is forged, and the name of the master indicates the servility of the wearer. The cowl, the triangular cap, the ribbonless bonnet, the unruffled garment—the cut, the button, or the skirt of the mantle, indicates that a new spirit has made a new corporation; that there is an essential and most salutary difference between black and brown, lilac and orange, a pin and a diamond, a cape or a handkerchief,

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a shoe or a buskin. The preacher is soon furnished with a suit of new texts, and the war advances; till at last the new party so assimilates to the old, that were it not for the discriminating powers of ecclesiastic metaphysics, no man, angel, or demon, could fully reveal or compute the difference.

The times are sadly out of joint. All men love a popular religion if they could by it gain both earth and heaven. But, alas! a popular religion is always either a false or a corrupt religion. The majority have always been wrong. Christ's flock has always been small, and will be so till Babylon the Great is no more. Men never will be honorable in their church relations and in heaven too while there is a Pope in Rome or a Cesar on a throne. He that cannot brook to commune with the poor and the lowly, and to rejoice with all that know the truth for the simple truth's sake, will never sing one hallelujah in heaven. If a man must have Popes, Cardinals, Archbishops, Princes, and Peers of the Realm for his brotherhood, or no religion, he must go with these Popes, Cardinals, Archbishops, Prelates, and Princes to their eternal destiny.

But I have almost forgotten the question in reference to which this preamble has been written. The question is, *Are we not in danger of carrying the proselyting effort beyond the catholic and divinely sanctioned centre of the apostolic scheme?*" "God forbid," said one of old, "that I should make known any thing among you but Christ, and him crucified!" Let us use no arguments, appeals, or efforts other that those directly or expresely sanctioned by the New Constitution. I have seen some of our Evangelists who certainly gave evidence that they had been at other armories than Christ's, and had gotten a quiver filled with other arrows than those furnished by the *Holy Twelve*. I have heard more of this than I have seen; but, brethren, I will not now relate what I have heard. Of this, perhaps, again. Be assured it is worse than being idle to labor in vain, and to use any weapon not from Heaven's armory is always dangerous, and doubtless will often prove disastrous in the end. A. C.

DR. JOHN THOMAS.

This gentleman, no longer building upon the foundation with us, but having set out to form a party for himself, has openly completed the character of a schismatic as delineated by the Apostle Paul, and as such is to be rejected by all the brethren. He is now engaged in the work of discord and disunion in Eastern Virginia. Determined to

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carry his antiquated materialism and destructionism or perish in the attempt, he has actually invaded the church at Fredericksburg; and not only without, but *contrary to the consent of the church*, has formally commenced his crusade. I expect many editions of his former abuse; but so long as he pursues this course, his abuse I esteem incomparably more than his applause. The friends of peace, union, and co-operation will no doubt know how to appreciate the information communicated from the excellent and amiable Editor of the "Christian Publisher," August 7, 1843:—

DR. THOMAS' TREATMENT OF PRIVATE CORRESPONDENTS.

We consider it very fortunate that the letter to which "J. G. P." and "F. S." allude in the "Investigator," has seen the light. For our part we feel no disposition to animadvert upon the contents of the communication, nor to make any remark upon that portion in which honorable mention is made of "R. L. C." Let it pass for what it is worth. Our equanimity is not at all disturbed by the compliment. Not being much cursed with the sin by which angels fell, and being content to do good in an humble, unpretending manner, it matters but little whether we be considered "eloquent" or otherwise. But we feel disposed to call the attention of the brethren to him who is seeking to produce discord and strife among us, and who seems determined by any means, foul or fair, to injure those that he imagines stand in opposition to his wicked course.

It has generally been supposed that none were so depraved that they could not be trusted under certain circumstances. It has become a proverb that there is honor even among rogues; but Dr. Thomas cannot be trusted even by his devoted friends and ardent admirers.—He seems to be incapable of the sentiment of friendship, and looks upon those that think they sustain the relation of friends towards him, only as persons to be used to gratify his malevolent feelings, or to accomplish his wicked purposes. It matters not who they may be. Neither sex nor condition in life, prevents him from dragging them before the public gaze.

We feel that we have great cause to complain of Dr. Thomas personally. He has acted in a most unchristian and ungentlemanly manner towards us; but as he has separated himself from the brotherhood, and has commenced a most savage warfare against them, we should not allude to him or his doings, were it not that he is expected to visit Eastern Virginia, and did we not have reason to believe that he will endeavor to draw away disciples after him. We wish the brethren to be upon their guard, and not suffer him to deceive them with reference to his position and character. It is well known that there was a schism produced in Eastern Virginia by the teachings of Dr. Thomas, while he resided here. That schism was, we fondly thought for a short time, entirely healed by the transactions at Paineville, the Doctor agreeing to refrain from inculcating certain opinions that had caused many brethren to withdraw their fellowship from him, and who could only be induced to recognize him as a fellow-laborer by his ceasing to teach them. But has he reformed? Not at all. He has ever since

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continued his former course. Those notions are not less obnoxious at this time, than they were when they were at first denounced. But even if they were not injurious in their tendency, the Doctor should be rejected for exhibiting them; for he entered into a covenant in which he promised that he would withhold these things from the people. He is, therefore, a covenant-breaker, and consequently unworthy of the fellowship of the brethren. Is it possible that any who fear God and have regard for the authority of the Messiah, can receive him in the character of a preacher of the gospel, and bid him God speed in his guilty career?

Dr. Thomas has passed the rubicon. He is resolved, it seems to us, to raise a party. His pride and unhallowed ambition will not suffer him to rest but in the chair of dictation. We had been disposed, notwithstanding his abuse of us, to treat him with silent contempt, while he kept his distance, knowing that there were others, whose positions and talents rendered it incumbent upon them to notice his efforts to injure the good cause; but as he is expected in Eastern Virginia, we feel that we would be recreant to the interests of the Messiah's kingdom, if we should fail to lift our voice in warning the brethren against one who has already accomplished so much mischief, and whose influence is evil, and that continually.

P. S. Since writing the above lines, we have been informed that Dr. Thomas has arrived and commenced operations in Eastern Virginia. He made his appearance in the Disciples' meeting house in Fredericksburg, on last Lord's day, (July 30,) and notwithstanding brother Parish most positively objected to his preaching among them, sustained, as he believed, by a large majority of the church, the modest and unassuming gentleman declared his intention to hold forth, and did so, despite of their protestations.

We are somewhat surprized to hear that a certain brother made an appointment for him, and regret that there should be any who seem disposed to uphold him in his warfare against the Disciples. Of course they must act as it seems good in their sight; but they should bear in mind that a crisis has arrived, and that it is impossible for the brethren generally to fraternize with Dr. Thomas, or any that espouse his cause; and they should see the necessity and propriety of separating themselves from those who are devoted to the interests of this reformation.

From the views published by Dr. John Thomas, it must be manifest to all the discerning, that he has no real fellowship for our brethren, any farther than they approve his absurd speculations; and therefore he can have no other conceivable motives than those named by Paul to the Ephesians—"Also, of your own selves shall men arise speaking perverse things to draw disciples after them." No verse in the Acts of the Apostles more exactly fits any thing in our day, than these words the character of John Thomas.

A. C.

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The following judicious and benevolent remarks are from the pen of an unassuming brother, whose learning and biblical attainments are much the result of his own efforts, are commended to our readers as worthy of their careful perusal and reflection. A. C.

IMPROPER USE OF THE NAME DISCIPLE.

Nothing can be plainer to the reader of the New Testament, than that the name Disciple is used in an integral sense, as applied to the whole body of believers in Christ. It is descriptive alike of all. Every believer in Christ was his disciple. The name was used for the obvious and appropriate reason that the believer put himself under Christ as his teacher; and the business and intention of the submission was to learn of him. Christ was his teacher, and he received his instructions. Hence the simple and unostentatious name of *disciple*. All who received his doctrine, and owned his authority, were thus designated, until his followers became a great and numerous people, and began to attract the attention of all classes of men. In their discourses with one another they still spoke of each other under that humble and primitive appellation. But how shall others speak of them, and what shall the world call them? When they had now become the subject of daily conversation and inquiry throughout the Roman world, what was more natural, what was more to be expected, than that the new people should receive the name of their leader? It was every way to be expected, and honorable enough, undoubtedly. The name once given, its appropriateness soon made it patent; and among the enemies of the cross, the term Christian is universally given to the followers of the Redeemer. Under this name the multitude revile them, annalists record their history, and Emperors issue against them their edicts of persecution. King Agrippa is almost persuaded to become one. Myriads, wholly persuaded, forsake property, place, and power, for the cross, the shame, and fortune of the Christian. The disciple seeks not to shun the name. When he takes the cross he becomes a Christian, and glories in reproach for the name of Christ. An item in their history so obvious and important, is worthy of a note from the pen of inspiration to tell where the name was first given. "*The disciples were called Christians first at Antioch.*" It does not appear that the name Disciple passed into disuse when this one was given. It is certain, indeed, that it did not. Both went on in common use, DESIGNATING IN EVERY CASE THE VERY SAME PEOPLE. '*Disciples were called Christians.*' *Christians were disciples.* True, the one name was given for one reason, and the other for another reason. But that altered not the fact. Both were used, and always with exactly the same extension. Every disciple was a Christian, and every Christian was a disciple. Now why should not believers in Christ of this age, speak of one another as they did in the primitive Christian age? They are, equally with them, "saints," "brethren," "holy brethren, partakers of the heavenly calling;" and why not discourse of each other in the unassuming and affectionate style in which our brethren were wont to accost each other, who saw and heard the Apostles, the great Apostles, the good Apostles? In the effort to restore the pure speech of the

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pure age, we must be careful to apply these terms according to their New Testament usage. It is discovered that there is an application of the term "disciple" coming into use which is not warranted in the sacred writings. In the church the plea is widely sounded to return to original ground, and to the original customs of the church. Those who urge this return to primitive order, have fought against receiving the name "C—ites," "Christian Baptists," &c., and have chosen with the brethren of the pure age to be known as disciples. The consequence is, that this name is in many instances used by us and by others in an *exclusive* sense, as belonging only to ourselves; and not, as it originally was, the inheritance of all the followers of the Lord Jesus. This is to make it sectarian, to take it from its high and comprehensive use, in which it covered all the open and willing friends of our Lord, and give it to a part, only a part of his followers. This is to use a scriptural term in an unscriptural sense; and it is as sectarian and unwarranted as any of the unscriptural epithets which have so disorganized and dishonored the once united and peaceful church of the Lord Jesus.

The impropriety of this exclusive use will perhaps be more apparent when it is remarked that it is used not only as a *name*, but also as an *adjective*, with the same unscriptural limitation. Thus a brother speaks of attending 'disciple meeting.' It is the first time that such or such a person ever attended '*disciple meeting*.' We sometimes hear of '*disciple* preachers,' and '*disciple* doctrine.' We not unfrequently hear inquiries for the '*disciple* hymn-book;' it is presumed there will soon be '*disciple*' meeting-houses built, if indeed there are not already some erected. Now, this is at best only half the language of Canaan; the other half is of Ashdod. This is to do for this word what Micah did for the young Levite, to make it do service for only one family; or, at least, what Dan did for this same young Levite, to make it stand for a single tribe instead of all the nation.

But it may be asked, "How can we avoid it? Must we not have some way to speak of ourselves, to distinguish us from other denominations?" From other denominations! If we are a denomination among the denominations, if we are a party among the parties, a sect among the sects, then let us know it, and let us be candid enough to acknowledge it. If, however, it be so, then wherein do we excel, except that our sect may be a little more scriptural than other sects? If it be so, then have we missed the goal; then hath the mountain labored, and a mouse been brought forth. But if it be not so, if we are Christians simply, holding Christ the head, and walking as did the brethren eighteen hundred years ago, by the Lord's own rules, made known in his own book; if the churches in Christ now are indeed churches in Christ, then let us speak of them and of the Lord's servants as the Book does. That will be easy, and it will be right. A brother was once asked by a celebrated revivalist if he was a Christian? To which he replied that he was. He was asked to what church he belonged? He answered, To the church of Christ. The preacher, not satisfied, asked, To what branch of that church? The brother replied, To the branch that meets in the town of R—, C— county, Ohio. That was scriptural.

It ought to be remembered that the very same people that were dis-

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ciples, and none others, were called Christians. How, then, can we appropriate to ourselves alone this original title? Are there no Christians on earth but those who unite in this plea for the *ancient gospel*, and ancient order of things? Surely there are. There are many Christians all abroad. Then are there many disciples all abroad; for *Christians are disciples.* But a disciple is not always a "*finished* disciple." Neither are they always in the path of duty. Sometimes they wander, like Peter. But then it is their duty to return, like Peter. Sometimes the disciples are in a schismatic state, as in Corinth, and are found enrolled in different parties. They are disciples still, but disciples not of duty; and if Paul were to arise and address another letter to the church, to this vast and contentious Corinth, he doubtless would rebuke them sharply, and admonish them to come out of that state. But they do not cease to be the one as long as they are the other. When they are no longer Christians, then, and not till then, have they lost the character of disciples.

But still some may inquire, 'How shall we designate our places of worship? How shall we describe our churches, and speak of the advocates of the *cause we plead?*' Brother, permit me to amend your questions:—'How shall we designate the places where the Lord is worshipped? How shall we describe the churches of God, and speak of the preachers of the gospel?' If the correction of your questions does not tell you how to speak of them, perhaps you will receive sufficient information from a careful perusal of Luke's manner of describing them. See Book of Acts. The Lord's people are styled—

1st. *Disciples.* ch. vi. 1 and 2. 'Number of the *disciples* was multiplied.' The twelve called the multitude of the *disciples.* ch. ix. ver. 19, 25, 26. When Saul was converted he was with the *disciples* in Damascus for a season. He afterward went to Jerusalem, and attempted to join the *disciples*; but they feared him, not believing that he was a *disciple.*

2d. *Brethren.* ch. 15. 'Taught the *brethren.*' ver, 1. 'Caused great joy to all the *brethren.*' ver. 3. Peter calls them *brethren*, ver. 7. So does James, ver. 13. 'Chief men among the *brethren*, verse 22; and numerous ethers.

3d. *Saints.* Ananias so calls them, ch. ix. 13. Luke so styles them, verses 32 and 41. Paul also, chap. xxvi. verse 10. 'shut up *saints* in prison.'

4th. "The disciples were called Christians." xiii. 26.

A company of believers meeting in one place is called the *church*, chapter vii. 1. 'Persecution against the *church.*' Verse 3. 'Saul made havoc of the *church.*' ix. 31. 'The *churches* had rest.' xiv. 23. 'They ordained them elders in every *church*,' (not *disciple* church;) and many other places.

The above examples are a mere specimen, but they are sufficiently numerous to illustrate the scripture style. See to it, brethren, that we do not allow corruption to grow apace on us,—that we do not "condemn ourselves in the things which we allow."

A. S.

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CONTEMPLATED DEBATE, LEXINGTON, KY.

After a year's correspondence, and a personal interview at Lexington a few days since, with a committee of the Presbyterian ministry, we finally agreed on a discussion of the main points at issue, embraced in six propositions. The Preliminaries and Rules of Discussion, &c., are as follows:—

1. The Debate shall commence on Wednesday, 15th November.

2. To be held in the Reform Church.

3. Judge Robertson selected by Mr. Rice as Moderator. Col. Speed Smith selected by Mr. Campbell. And agreed that these two shall select a President—Moderator. In case of either of the above named gentlemen declining to act, Judge Breck was selected by Mr. Rice as alternate to Judge Robertson—and Col. Caperton as alternate to Col. Speed Smith.

4. In the opening of each new subject the affirmant shall occupy one hour, and the respondent the same time; and each thereafter half hour alternately to the termination of each subject. The debate shall commence at 10 o'clock A. M., and continue until 2 P. M, unless hereafter changed.

5. On the final negative no new matter shall be introduced.

6. The propositions for discussion are the following:—

1st. The immersion in water of a proper subject, into the name of the Father, the Son, and the Holy Spirit, is the one, only apostolic or Christian baptism. Mr. Campbell affirms—Mr. Rice denies.

2d. The infant of a believing parent is a scriptural subject of baptism. Mr. Rice affirms—Mr. Campbell denies.

3d. Christian baptism is for the remission of past sins. Mr. Campbell affirms—Mr. Rice denies.

4th. Baptism is to be administered only by a bishop or ordained presbyter. Mr. Rice affirms—Mr. Campbell denies.

5th. In conversion and sanctification the Spirit of God operates on persons only through the word of truth. Mr. Campbell affirms—Mr. Rice denies.

6th. Human creeds, as bonds of union and communion, are necessarily heretical and schismatical. Mr. Campbell affirms—Mr. Rice denies.

6th. No question shall be discussed more than three days, unless by agreement of parties.

7. Each debatant shall furnish a stenographer.

8. It shall be the privilege of the debaters to make any verbal or grammatical changes in the stenographer's repart, that shall not alter the state of the argument, or change any fact.

9. The nett available amount resulting from the publication shall be equally divided between the two American Bible Societies.

10. This discussion shall be conducted in the presence of Dr. Fishback, President Shannon, John Smith, and A. Raines, on the part of the Reformation; and President Young, James K. Birch, J. F. Price, and John H. Brown, on the part of Presbyterianism.

11. The debatants agree to adopt as "Rules of Decorum" those found in Hedges' Logic, p. 159.

A. CAMPBELL.
N. L. RICE.

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ONE MILLION FOUR HUNDRED THOUSAND CHILDREN.

It was stated on the platform at the late anniversary of the American Sunday School Union, that there were one million four hundred thousand children in the Valley of the Mississippi, for whom no provision for Sunday School instruction is now made. It is almost incredible, and yet it cannot be gainsayed. What a mass of mind to operate on and to mould! What a mighty influence will these little ones exert in another generation! Among them may be future Presidents, and future Congressmen, and other leaders of government. Who knows! and who shall rear and teach them? Shall Protestants or shall Antichrist with all its enticing yet withering forms and ceremonies. If the former, our country is safe. If the latter, we shall soon have to sing a dirge over all our religious charities, our religion, and our liberty.

Phil. Dep. Baptist Advocate.

SABBATH SCHOOLS IN NEW ENGLAND.

From the Reports of the Sunday School Union we extract the following stotistics:—

	Teachers.	*Scholars.*	*Teachers.*	*Conv.*	*Books.*
Massachusetts,	198	22,272	2,815	1,268	51,983
Maine,	160	10,425	1,300	300	2,0000
Vermout,	78	5,111	544		9,369
Connecticut,	80	4,509	758		9,664
New Hampshire,	100	7,500	804	375	14,003
Rhode Island,	56	670	836	836	14,090
Total,	662	56,515	7,057	2,295	118,019

The ratio of conversions thus reported to the number of scholars, is, in Massachusetts, 1 to 18; in Maine, 1 to 35; in New Hampshire, 1 to 20; in Rhode Island, 1 to 22. The total number of conversions to the number of scholars in the states enumerated, 1 to 44. Number of books in the libraries is two to every child. As many of the schools and associations are not reported at all, the number of conversions now noticed, large as it may seem, probably falls short of the reality.

SCHOOLS IN NEW YORK.

The Schools in New York, according to the Commercial Advertiser, had the first Papal demonstration made upon them for the removal of the Bible a fortnight since. It was in the 14th ward, and managed dexterously. In the first place, a compromise was agreed to between Papists and Protestants, that the common English version and the Douay Bible without note or comment should be read alternately in the morning on opening the school, as the common version had been before. But reading the Douay without the notes did not help the priesthood—it did not give sufficient importance to their superstitions, and it was determined that neither version should be used; so the Bibles are banished entirely. This development has drawn out Mr. Cheever in a discourse of great ability, showing the deplorable influence and design of Popery. He advises the putting up of a notice of this kind on every school-house where Papists have a control:—*If this be entered, the Bible must be left behind.*

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ANNUAL MEETINGS IN OHIO.

The meeting in New Lisbon, Columbiana county, was well attended. I had not the pleasure of being present. Thirty-eight were added by baptism.

The annual meeting of the brethren in Trumbull county, at Youngstown, was the largest assemblage of persons ever witnessed by any of the ministering brethren present. I have seen very large religious assemblies in Virginia and Kentucky, but none equal to this one. It was variously estimated from six to ten thousand persons. Had it been a political meeting, the general opinion was that it would have been set down at ten thousand. Knowing how wont men are to exaggerate in numbers on such occasions, I choose rather to regard the minimum of six or seven thousand persons as more nearly approaching the actual number in attendance. The number of disciples present probably amounted to some two thousand.

The immense audience assembled in one of the most beautiful and commodious groves in the immediate environs of the village of Youngstown, which was courteously tendered to the brethren by the proprietor, Mr. Wick. A tent provided by the brethren covered only some two thousand persons. The remainder, covered with the umbrageous boughs of a dense grove, enjoyed equal comforts with those under the tent.

During the whole meeting of three days not a single accident or unpleasant incident occurred. The most perfect attention and good order seemed universally to obtain. During these three days some fifty made the good confession, and were baptized. Many ministering brethren (probably some thirty and more) were present, and the meeting was truly refreshing and peculiarly pleasant to all.

A more striking exemplification of the impolicy and folly of police regulations and ministerial legislation on good order, in anticipation of disorder and insubordination, usual at camp-meetings, could scarcely be desired, than was afforded on this occasion. Although not much less than a thousand carriages of one sort or other were on the ground (four hundred and fifty being counted departing on one single road from the ground,) and so many people, no unpleasant noise or confusion at any time disturbed the worshipping assembly. A respectful attention and a decent regard to public opinion on the part of non-professors and non-communicants, was as general as were the gravity and devout worshipful attention of the Christian community. This meeting, we trust, will be held in grateful remembrance for many years.

A. C.

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News from the Churches.

Georgetown, Kentucky, July 22, 1843.

The substance of my 5th Report to the churches at Dry Creek and Georgetown is—That the last twelve days were spent in Henry county. Three days were devoted to New Castle with brother Morton. Almost all the population is in some church, and we had no additions The brethren were alive to the cause and gratified. Through the agency of this congregation we visited Point Pleasant. There was a constant meeting for two days, and but one addition was made. The prospects were fine, but we had to leave for Harrodsburg. At this last named place I labored on Wednesday and Thursday. The result was two additions, with highly flattering prospects I was then taken to Campbellsville and Bethany, where I labored from Friday night until Lord's day night. Brother J W. Roberts was with me at this last place, and brother Treble came to our assistance at the evening meeting. The result was nine additions, with fine prospects. They were to hold a meeting on Monday morning, from which I have not yet heard. I then made for home by Clear Creek Academy, where I preached on Monday and Tuesday morning.

I had the company of brother Hudson, an Evangelist from Bacon College, during the entire tour. I commend him to the confidence and affections of the brotherhood in every place. His moral and intellectual worth will be appreciated by all who are intimately acquainted with him. J. T. JOHNSON.

New Haven, Kentucky, July 6, 1843.

Dr. C. Smith and myself held a meeting at Harrodsburg, including the 4th Lord's day in June, at which seven persons avowed allegiance to the King of Zion. Elder Kendrick and myself were at North Middletown a few days, including the first Lord's day in this month. Six persons became obedient to the faith during the meeting, and one was restored. B. F. HALL.

New York, August 16, 1843.

I am happy to inform you of the good success attending my humble efforts. I have succeeded in planting a church in New Ark, N J. Having immersed ten, and forming a union with a small body that withdrew from the Baptists, they now number over 30, and prospects are decidedly better than they have yet been. I have also immersed a number nine miles west of New Ark, and shall constitute a church there at my next visit in September. I have also visited regularly the brethren at Troy, N Y. They are in peace and harmony, and prospects are brightening in that vicinity. I have just returned from Salem, Mass The church is doing well They are a warm-hearted and noble band, and are exerting a good influence on the public mind. There have been some forty additions to the church in Green street since you were here, and the brethren are rejoicing in the Lord. WM. TICHENOR.

SUMMARY OF NEWS FROM CHURCHES.

Brother Absalom Rice, of Calloway county, Mo., immersed lately some forty persons in his neighborhood.

Brother T M. Allen and Allen Wright, of Boone county, Mo , immersed at Georgetown, Mo., sixty persons, and at other places within a few weeks, eighty persons—in all, one hundred and forty.

Brother J H. Jones and brother Belton held a meeting at Minerva, Ohio, at which there were twenty additions.

J. B. New, B. Franklin, and S. R Hoshour, held a meeting at Centreville, Ia. at which 19 were immersed and one received from the Baptists

Brother Green Hill, of Columbus, Miss , writes—"The cause is onward here. We have recently had about 30 accessions to the congregations at this place. We number about 120. It has been but little over twelve months since the gospel in its purity was proclaimed here for the first time."

Brother M'Donald writes—"Brother Fanning held a discussion of five days with Mr. Edward M'Millan, of the Presbyterian ranks, at Moulton, Ala ; after which 22 persons confessed the Lord; among the number a distinguished Lawyer of the place."

Brother Thomas Thompson, J. S. Allen, and T. N Gaines, held a meeting at Gallatin, Mo., on the 3d Lord's day in June, at which there were 28 additions.

Jesse Barnes, of Decatur, Ill. writes—"We very recently have had 42 additions to our congregation."

DR. J. H LAMPHEAR.

It becomes our painful duty to put the brethren every where on their guard against the above named gentleman He is a popular preacher, of insinuating manners and address. He has also numerous recommendations, both from individuals and from some churches His character is not such as at all comports with the Christian profession, much less with that of a preacher of righteousness. After a full and painful trial of various charges against him, before a committee of the churches of Smithfield and Port

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land, Ohio—Wellsburg and Bethany, Va.—it appeared to the entire satisfaction of a very impartial and competent tribunal, that the said Dr. James H Lamphear is of general bad character, having been proved guilty of unfair dealing, falsehood, and unchaste behaviour, and withal desirous of still continuing to officiate as a preacher of righteousness.

The above statement will no doubt be sought to be set aside by producing a document signed by some of the members of the church at Smithfield, given while the trial was pending. This document was afterwards recalled by those who signed it, but would not be given up by this unhappy man.

R. NICHOLS, *President of the Meeting.*

W. F. M. ARNY, *Secretary.*

In the absence of an efficient system of co-operation, or rather in the lack of a complete organization, there is no way of preventing public imposition but by special notices, such as the preceding. These, however, are not at all fully adequate to the crisis, nor to the actual condition of Christians in the world. We sometime since announced the shameful conduct of James M'Vay in Kentucky, and of a little faction of political discontents, who, by this man, as their proper tool for such an undignified work of defamation, sought to crush the influence of one of the greatest and ablest men in Kentucky—I mean Elder John Smith, a brother whose praise is in all the churches of that enlightened commonwealth. Despite of such notice, and in prosecution of this project of exterminating the said Smith, the said faction has recalled this broken pitcher from his exile, and sent him out to preach the gospel of their opposition to this old venerable and efficient minister of the truth, in the humble hope of justifying their opposition. Now, although I may have heard, yet were I to depose in court, I could not now say to what political party Elder Smith or his opponents belong; nor do I wish to know. I condemn the conduct of the party that would weaken the hands of a good man because of political difference. James M'Vay may preach in the mountains of Kentucky, and baptize hundreds of his converts; but while the mountains stand and are bounded by vallies, neither his character nor that of the faction which chose him for their oracle of discord, will commend itself to the approbation and admiration of God, angels, or saints, the Bible being true.

I would say it clearly and definitely, that in cases of private injury or trespass among brethren, in all questions of morality amongst professors, no man,—editor, printer, preacher, or citizen, has any right to publish in word, writing, or in print, any such differences or charges until the church has decided the case. In cases of heresy and unbecoming conduct in public functionaries, when a church, or the eldership of a congregation, or a committee of churches have pronounced their *caveat*, it is not only proper, but requisite and necessary that such announcements be made for the protection of our brethren and the defence of truth and righteousness.

A. C.

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UNROLLING OF AN EGYPTIAN MUMMY.

On Thursday a female mummy, presented to the Natural History Society of Shrewsbury, by the late Dr. Butler, was unrolled in the presence of about two hundred highly respectable spectators, a great part of whom were ladies, it having been stated that there would be nothing whatever indelicate in the operation. Mr. Birch, from the British Museum, superintended the unrolling, previous to which he described the process of embalming among the Egyptians. The outer coffin in which the present remains were deposited, announced that it contained the body of Tennor-en Rhons, Priestess of Ammon, who was dedicated to Osiris, Presiding in the West, Lord of Abydos, that he would give offerings for the sake of the deceased. The lecturer began at the feet of the corpse to untie the linen bandages which enveloped it. These consisted of several hundred pieces of the hue of wash leather, but of capitally woven cloth, and in some parts not much discolored, and pretty strong. On one of the pieces was an inscription, stating the age of the mummy to be 21 years. On unlapping the bandages round the neck, the head fell off, and was found quite perfect, several of the teeth in front loose. The cartilages of the ears were perfect, the dried flesh having the semblance of dark gingerbread. The body was disclosed with a vast deal more difficulty than the head, the embalmers having dipped it into the hot bitumen so long and so frequently as to destroy the flesh, and to render the skin and its envelope one mass. Gradually, however, the toes appeared all except the nails, the feet being small and very attenuated. The muscles and skin of the legs, and the cap of the knee, next became visible, and the hands crossed on the abdomen, were traced, after great labor. The hip bones, the shoulders, and the ribs were exposed, one after another, till at last the fully developed frame of a human being, three thousand years old, lay exposed to the gaze of the company. Upwards of three hours were occupied in the process.—[*London Standard.*]

ROBERT HALDANE.

Robert Haldane, Esq., who died recently in Scotland, at the age of 78, besides his abundant and devoted labors, gave more money to advance the cause of Christ on earth than perhaps any man of this age. In 1810 his gifts had reached the sum of £56,000, or about $250,000. He was intensely attached to the doctrine of justification through faith in the righteousness of the Redeemer, and equally firm in believing the verbal inspiration of the Holy Scriptures.—[*Messenger.*]

EXPENSE OF CHRISTENING.

The public charge for christening the Prince of Wales was £2,500, considerably more than $10,000. Sir Robert Peel was obliged to vindicate it in Parliament against the well deserved censures of Joseph Hume. He said that the expense was really much greater, but that Queen Victoria had paid all but this *small sum* out of her own pocket!

Banner.

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A GARDEN.

We pity the man that has no garden. For ourselves, we had rather be deprived of almost any other earthly good. Home would lose half its charms if destitute of the enchanting spot. Deprive an English cottage of its "little garden neatly planned before," and you destroy at once those fine associations which cluster around it and invest it with so many innocent delights and peaceful scenes. A house without a garden—then a home not half as happy as it might be. It was the curse of Adam to be driven from a garden, and to lose its pleasures with the smiles of his Creator. To say nothing of its rich and luscious products—the cool, refreshing salad, the juicy melon, the fragrant strawberry, the purple plum, the delicious grape, and other fruits so grateful to the palate, so conducive to the health; the garden exerts a most salutary influence on the heart. We here behold, in our morning and evening walks, the silent, yet wonderful operations of the finger of God—the mysterious transformation of cold, inanimate, and sluggish earth, into living and most delicately wrought and painted buds and leaves, stems and fruits and flowers. How favorable to meditation at eventide, a walk amid the fragrance and beauties of the garden. What sweet and secret sympathies of nature in "her visible forms." What harmony between the soul and the gentle influences—the smile and eloquence of beauty from every living thing.

Our Saviour loved a garden. Gethsemane was the scene of one of the most touching incidents of his life on earth:—

O garden of Olivet, thou dear honor'd spot,
The fame of thy wonders shall ne'er be forgot;
The theme most transporting to seraphs above—
The triumph of sorrow, the triumph of love. *Watchtower.*

THE COMPASS.

The storm was loud—before the blast
Our gallant bark was driven;
Their foaming crests the billows reared,
And not one friendly star appeared,
Through all the stars of heaven.

Yet dauntless still the steersman stood,
And gazed without a sigh,
Where poised on needle bright and slim,
And lighted by a lantern dim,
The compass meets his eye.

Thence taught his darksome course to steer,
He breathed no wish for day;
But braved the whirlwind's headlong might,
Nor once throughout that dismal night,
To fear or doubt gave way.

And what is oft the Christian's life
But storms as dark and drear,
Through which, without one blithsome ray
Of worldly bliss to cheer his way,
He must his vessel steer!

Yet let him not to sorrow yield,
For in the sacred page
A compass shines divinely true,
And self illumined greets his view,
Amidst the tempest's rage.

Then firmly let him grasp the helm,
Though loud the billows roar,
And soon his toils and troubles past,
His anchor he shall safely cast
On Canaan's happy shore. *Evang. Magazine.*

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DEPARTED this life, at New York, in the month of April last, in the 69th year of his age, JONATHAN HATFIELD, a disciple of the Lord and Saviour Jesus Christ.

As early as the year 1807, he left and came out from a popular party, and was immersed in water, in obedience to the command of Jesus and his Apostles. In his Christian career, he went forward from early scholarship, studying the living oracles—and by reason of a profound, constant, attentive, and diligent reading, he became possessed of an extensive knowledge of his Master's will. His early motto was, "That God who had spoken aforetime by the Fathers and the Prophets, and in the last days of the Jewish Dispensation by his Son, meant simply just *what* he had spoken, and *as* he had spoken, in both the Old Testament writings, and in the New Testament dispensation." This simple confidence, entertained by our deceased brother, proved an all sufficient safeguard and preservation from false interpretations and impressions.

He was a persevering advocate of the Apostle's *rule* of teaching—had perfected himself in all the prominent points in the arguments of the Apostles, which they in so masterly a manne brought against the false teachers and Judaizers of their day; and with unremitted readiness, and warmth of zeal, did he impart answers to inquiries and instruct the listener, patiently endeavoring to inform on every topic relating to Bible history.

In the year 1810, he, in company with some other spirits like himself, formed a congregation, as near to the Apostles' rule as their then knowledge of the laws of the Messiah's kingdom enabled them to do; and by diligent reading and investigation, especially of the Acts of the Apostles, and the Epistles, grew in understanding and in numbers, to the surprize of the surrounding sects. In the loyal pursuit of searching the scriptures for the original gospel once delivered to the saints, he spent the most of his days, and laboring to put in practice the will of his Divine Master, ever looking to the Apostles alone for direction, in whom he believed were deposited all wisdom and spiritual blessings.

He had in heart abandoned all the scholastic mysteries which so much abound in the systems of the so called religious world, which have no authority in the teachings of Christ and his Apostles.

His constant study and perusal of the Evangelists, enabled him to form a just and clear view of the splendor of the Saviour's bright and glorious example, such as should ever adorn all that profess his worthy name; and, from the Acts of Apostles, he had formed a correct and impartial knowledge of that kingdom which the Apostles set up when endowed with power from on high, being fully authorized and commissioned to announce certain facts for the credence of the human family In love did he exhort his brethren to prize their happy calling, to participate in the spirit of freedom, and to appreciate their true interests—knowing that if they performed their part, steadfast to the end, the Lord would, at his return, welcome them to enter into the heavenly country, to partake of that rest which remains for the faithful in Christ Jesus, to be enjoyed for ever and ever.

The Apostle's exhortations he often called his brethren's attention to, that they might daily square their lives thereby: which being done with that happy way and earnest manner that ever characterized his teaching, had the desired effect in their practical usefulness upon the disciple's actions. He highly esteemed and valued those directions belonging to the discipline of delinquents and offenders. Yea, all the ordinances were of value with him. In them he found safety and peace. When difficulties have occurred in the congregation, by turbulent and disagreeable spirits, his moderation, patience, and good arguments have put the offenders to silence. He has decided, settled, and directed matters of much importance to the disciples.

For twenty years, or more, did our brother officially serve his associates with assiduity, attention, and all fidelity; ever ready to render service to the saints His departure from us is severely felt, his usefulness was so extensive; but his gain, O how great! how glorious! His pre-eminent usefulness, and his worthy example, should stimulate the young—yea, all, to imitate his Christian warfare, and honorable death.—[*G. of Christianity.*]

Departed this life, July 10th, at his late residence in Washington county, Pennsylvania, brother JAMES M'ELROY, in the 50th year of his age.

As a Christian, in his intercourse with society, he was universally regarded as a person most conscientious, just, and upright. He had attained to clear and comprehensive views of the gospel; and was ever ready to vindicate and defend, with much ability, the grand principles of the primitive faith against the innovations of a modern and popular Christianity.

For the last fifteen years of his life he had been a prominent member of the Christian church.

After a protracted illness of a pulmonary character, which he endured for about nine months with Christian patience and fortitude, with the utmost serenity and composure of mind he breathed out his spirit and fell asleep in Jesus.

We feel that in the demise of our brother, society, the Christian church, and especially a bereaved wife and a numerous family, have sustained a loss which will be long and severely felt.—[*Communicated.*]

Richmond, Ray county, Mo., June 28, 1843.

Sister M. E. ELLIS, consort of Dr. R. B. Ellis, Senator from Davis county, Mo., was called to her Father's house while in the city of Jefferson, on the 2d day of March last, leaving the world as she lived—firmly established in the hope of the gospel; leaving behind her three dear children and a worthy husband to be partakers together of this sad bereavement.

T. N. C.

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THE

MILLENNIAL HARBINGER.

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SPIRIT OF GOD—*No. IV.*

—"He who despises, despises not man, but God, who certainly has given to us his Holy Spirit." 1 *Thess.* iv. 8.

We attempted, in our last number, (page 124 of this volume,) to apologize for some who suppose that we deny the reception of the Holy Spirit. It was there shown, that, while such a supposition might very naturally arise from our rejection of that which in popular theology seems to constitute the chief or only conception of his ministry, to wit, that he is received by the unbelieving and unpardoned sinner in order to produce in him faith and communicate an assurance of pardon, it is nevertheless manifestly unjust, since it has been a doctrine clearly maintained from the very commencement of the present attempt at reformation, that the Holy Spirit is received and enjoyed by every obedient believer; a view, which, far from disparaging the office of the Spirit, places it in the most important and interesting light. Not that we regard the agency of the Spirit as less necessary to the unconverted than to the converted; for it is admitted on all hands, that the influence of the Spirit, acting upon the sinner by the revelation which he gives of the grace of God in Jesus Christ, is absolutely necessary to his conversion; but we distinguish this influence which acts from without upon the heart and mind, from the enjoyment of the Divine Spirit by the believer, as an in-dwelling and ever present comforter, acting from within, to diffuse peace, love, and joy throughout the soul, and produce in the conduct the fruits of righteousness. The showers of rain from heaven which fall upon the bosom of the earth to penetrate and soften it, may illustrate divine influences acting upon the sinner's heart in conversion;—it is the perennial fountain bursting from the earth itself, which fitly represents the Holy Spirit in the believer, which is in him as "a well of water,"

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in the language of the Great Teacher, "springing up unto everlasting life."

I am particular in stating this distinction, because I am confident that much misconception, misrepresentation, and prejudice have been occasioned by obscure and indefinite remarks upon this subject, and that a plain and clear statement of the case will go far to clear the matter up, and secure the assent of the intelligent reader to the views we present. Let it then be understood that the subject treated of in these numbers is not the work of the Holy Spirit in the conversion of the sinner, but his reception by the believer—the in-dwelling of the Holy Spirit in the saint. Avoiding the consideration, therefore, of the former subject, which I have already discussed at some length in the pieces headed "Converting Influence" published a few months ago, I now confine my remarks to the latter one, and in further prosecution of it will consider certain unscriptural and erroneous conceptions and representations of this subject on the part of some professed reformers, from which may readily be deduced another and a still better apology for those who have imputed to the brethren in general the rejection of the Spirit of God.

Among the erroneous views of this subject to which I refer, there is one which merits particular attention, as the most conspicuous, and prevalent; and because in fact the rest are but parts or modifications of it. It is this: that *the Holy Spirit is merely a state or disposition of the human mind.* This is, in plain and simple language, the doctrine which is to be found enveloped in a multifold covering of words and figures, some of which it will be now necessary to unfold in order that it may appear in its proper character.

The term spirit has, like almost every other word, a *literal* and a *figurative* signification. And there is never any difficulty in distinguishing the one from the other when we consider the passages in which they occur. Literally, spirit represents intellectual and moral being, if we may in a verbal definition attempt to engross the prominent general characteristics of that which can truly define itself to consciousness alone. Without an adjunct, it is used for God himself, who is emphatically and in the most literal and just sense "Spirit," as declared by one whose language is above all criticism. With various adjuncts its meaning is changed—it is circumscribed, appropriated, and applied to various exhibitions of intellectual and moral existence. With the definite article and the appropriate epithet "holy" it represents that peculiar and special gift of God of which we treat. With the adjective "human" it denotes that thinking conscious being which resides in and animates our bodies. In all these cases, its meaning is

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literal and plain. It stands for that which has a literal and real existence. The Spirit of God dwelt literally, really, and truly in the ancient saints, working in them to will and to do the good pleasure of God, and conferring upon them according to the circumstances of the case, various supernatural gifts for special purposes.

But I am perhaps anticipating the question. I only wish it to be noted here that the phrases "The Holy Spirit," "The Spirit of God," &c. denote in the scriptures a real and literal something, and not a semblance. So it is with respect to the phrase "The spirit of a man." It refers to that intellectual and sensitive something which animates our bodies, and of whose inward workings every one is in himself conscious. When it is said, "There is a *spirit* in man"—or that at death "The dust shall return to the earth as it was, and the *spirit* shall return to God who gave it;" or that no man "knoweth the things of a man save the spirit of man which is in him," the word spirit does not stand for a mere semblance or nonentity, nor does it represent any state, affection, quality, or effect of any thing whatever; but on the contrary, as every body knows, it indicates something which is as real as the body itself, and as distinct and peculiar in its nature; something which is so far from being a state or an effect of some other thing, that it is itself capable of existing in different states, possessing various affections, and producing peculiar effects. In one word, it is used *literally*, as a noun—a *name* of that which is. This it represents, and nothing less. It refers the mind at once to itself—to that rational and active something often termed, synonymously, the soul, and supposed to be immaterial and immortal.

But when it is said of a man, "He is in a military spirit," "He is of a sorrowful spirit," we use the word spirit figuratively, and it denotes not a literal, new, and distinct spirit, but merely a more or less transient state, or condition of the spirit which he before possessed, and is synonymous with mood or disposition, so that it conveys precisely the same ideas to say, "He is in a military disposition," "He is in a sorrowful mood." The word spirit is often used in this figurative way to indicate simply an effect or quality; a temper or disposition of the spirit of an individual, and not his spirit itself, in its own proper and distinct nature. We say, "He is of a high spirit"—i. e. of a proud and passionate *disposition*—"He has a meek spirit," i. e. he has a great deal of *temper*. I need not, however, further exemplify the *synecdoche*, one of the most common figures of speech, by which we put the whole for a part; the genus for the species; the subject for the attribute, or vice versa.

It would indeed have been unnecessary to make the preceding re-

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marks at all, were it not that the error which I am about to expose is a striking example of the evil resulting from an ignorance or disregard of the usual laws of language; for it is obvious that it has its origin in the mistake of the definite for the indefinite, and of the literal for the figurative. Its supporters, looking at the subject in a superficial and confused manner, first overlook the difference created by the use of the definite or the indefinite article, and take it for granted that the expression "*The* Holy Spirit," means no more than "*A* Holy Spirit." Having committed this blunder, they, in the next place, imagine that "Holy Spirit" is precisely analogous to such expressions as "military spirit," "mercenary spirit," indicating only a condition or attribute of mind, and that it is in fact equivalent only to *holiness of spirit*. After the same manner they expound "The spirit of Christ" to mean simply *a Christian spirit*, that is, a mild and gentle disposition. It is clear, then, that they use these phrases, and suppose them used in the New Testament always in the style of a *synecdoche*, in which the subject is put figuratively for an attribute. The effect is, that a meaning, entirely different from the literal one, is put upon the passages in which these phrases occur. *Literally*, they teach that The Holy Spirit of God is imparted to the believer, really and truly; taking up his abode in his person, as a distinct guest, or inhabitant, and giving as real and evident proofs of his presence, as it is possible for the spirit of the individual himself to do to evince its presence, the one being in no case justly confounded with the other. But if we are to understand them in the *figurative* sense above stated, the qualified subject, the Holy Spirit, being put for the attribute, Holiness; or the term, "spirit," for temper or disposition, which is an attribute of spirit, it will follow, that, in a literal sense, no spirit at all is imparted to the believer, but that the spirit, common to man, and which he has possessed from birth, is simply endued with the quality of holiness.

It is of very great importance to know in what sense we should take the *leading terms* of any subject under consideration, and it is certainly still more important that we should know this in relation to the very words which express *the subject itself*. If a subject be proposed for discussion, and one party consider it literal, and the other only as a figure of something else, although they may continue to use the same term to designate it, it is obvious that each has a different matter before the mind, and that one at least will be treating of a question wholly foreign from the true one. This is precisely what has happened in the discussion of the subject of the Holy Spirit by the parties before referred to. They who understand figuratively the expression used to designate the Spirit of God, are quite ready to admit,—nay, even

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strenuously to maintain, that 'the Holy Spirit is received by every Christian,' and that "if a man have not the spirit of Christ he is none of his." But it is manifest that since they regard those expressions as figures denoting merely an attribute of the spirit of *man*, they treat of a subject (the holiness of the *human* spirit) entirely distinct from the one proposed by their opponents—the reception and in-dwelling of the Spirit of *God*. Hence it is that while both parties seem at first to agree, affirming, one would think, the same proposition in the same words, there is in fact the greatest possible disagreement; the one affirming the actual and literal reception and enjoyment of the Holy Spirit of promise, the earnest of a future inheritance; and the other admitting the reception of the Holy Spirit in terms, but utterly denying it in fact, so as to place themselves in the attitude of putting a deceit upon their opponents, if not, as it is to be feared, upon themselves, and that too in regard to a matter of the most vital importance—and explaining away by figures and philosophy, that which ought to be received with reverence, and unspeakable joy. Some of these figures I will now consider, to show that I have done no injustice in the above statements. R. R.

INDIVIDUAL EFFORT IN SPREADING THE GOSPEL.

BY A. CARSON, LLD.

THE *duty of exertion to propagate the gospel extends to all Christians without exception.* Every Christian is a soldier, and every Christian soldier must fight to put his Lord in possession of his rightful dominions. More is required of some than of others, but something is required of every one. The great body of Christians may not be able to address public assemblies, but there is not one of them who may not tell his neighbor the way to heaven. Cannot the simplest man make known to others the ground on which he rests his own hope of salvation? If he knows the truth so as to be saved by it, he may declare it to others so as to save them. What can make it improper for an uneducated man to speak to his companions on the one thing needful? Can he speak to them on matters of worldly business, and can he not speak to them on the truth that saves the soul? Can he teach the mysteries of his trade, and can he not teach the way in which God's justice and mercy harmonize in the justification of the ungodly by faith in Christ Jesus.

Uneducated Christians, even the poorest, have in private life more favorable opportunities of communicating the gospel to their associates than the most learned and the most elevated in rank. The manners of the world make it difficult, if not impossible to introduce the gospel into certain circles. When the rich wish to preach the gospel they must in general go to the poor. They seldom have access to the ear of their own circle. Even the highest Christian nobility will find

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their efforts impeded by innumerable obstacles in the forms of life in the upper ranks. When God designed that Cesar and the mighty men of Rome should hear the gospel of Paul, he sent him as a prisoner to stand for his life before the Emperor. Had Paul gone to Rome as a preacher, though he had been a Demosthenes, he might never have gained a hearing from Cesar. Priests and princes would have represented him merely as a fanatic, and the ear of majesty might never have heard the gospel from his lips. In proportion to a man's elevation in rank is he shut out from the gospel, and in this respect the poor have the highest privileges. They hear and are saved, while the rich and the mighty perish without hearing it, though it may sound every where around them. How is this manifested and confirmed by town missionaries? The word of life can be sent into the hovels of vice, while the lordly palace, which has perhaps more need of it, must be passed by. The poor are always accessible, and the poorest Christian may have every day, opportunities of declaring the truth, from which the highest Christian may be excluded. If the people about him are wicked, still he may find means to gain their ear about the value of the soul, and the redemption that is in Christ. The poorest and weakest member of a church may have access to innumerable persons from whom the pastor is entirely shut out, and will be heard when the pastor would give intolerable offence.

The deadly heresy which confines the preaching of the gospel to office conveyed by a certain succession, is an infernal machine for destroying the souls of men. It is one of the great artifices of Satan to spike the cannon on the gospel batteries. What can more effectually serve the kingdom of light? But it is as unscriptural as it is irrational. The scriptures know nothing of such a succession. It is the invention of the man of sin, calculated to extinguish the light, and promote the empire of darkness. And whatever may be the mode of conveying office, the preaching of the gospel, either publicly or privately, is not confined to office. Every Christian has a right to preach the gospel, and according to his abilities and his opportunities it is his duty to preach it. This vile dogma of Oxford is self-evidently false. If the gospel is true, can there be any danger of sin in proclaiming its truths? If the gospel is salvation, and if God wills the salvation of men, can it be sinful to tell them of that which saves from hell? What would you think of a Senator who should rise up in the British senate house, declaring that no watchmen ought to be employed in the city of London but those who have a regular succession from the watchmen who lived at the foundation of the city, and that, though the city were fired at innumerable points, no man had a right to cry, "Fire, fire," but the legal watchman! It is only in religion that the effusions of folly and absurdity are dignified as wisdom.—[*Jubilee Discourse.*]

ACCURACY OF THE BIBLE.

An astonishing feature of the word of God is, that notwithstanding the time at which its compositions were written, and the multitude of the topics to which it alludes, there is not one physical error,—not one assertion or allusion disproved by the progress of modern science.

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None of those mistakes which the science of each succeeding age discovered in the books of the preceding,—above all, none of those absurdities which modern astronomy indicates in such great numbers, in the writings of the ancients—in their sacred codes, in their philosophy, and even in the finest pages of the fathers of the church,—not one of these errors is to be found in any of our sacred books. Nothing there will ever contradict that which, after so many ages, the investigations of the learned world have been able to reveal to us on the state of our globe, or on that of the heavens. Peruse with care our Scriptures from one end to the other, to find there such spots. And whilst you apply yourselves to this examination, remember that it is a book which speaks of every thing, which describes nature, which recites its creation, which tells us of the water, of the atmosphere, of the mountains, of the animals, and of the plants. It is a book which teaches us the first revolutions of the world, and which also foretells its last; it recounts them in the circumstantial language of history; it extols them in the sublimest strains of poetry, and it chants them in the charms of glowing song. It is a book which is full of oriental rapture, elevation, variety, and boldness. It is a book which speaks of the heavenly and invisible world, whilst it also speaks of the earth and things visible. It is a book which nearly fifty writers, of every degree of cultivation, of every state, of every condition, and living through the course of fifteen hundred years, have concurred to make. It is a book which was written in the centre of Asia, in the sands of Arabia, and in the deserts of Judah, in the courts of the temple of the Jews, in the music schools of the Prophets of Bethel and Jericho, in the sumptuous palaces of Babylon, and on the idolatrous banks of Chebar; and finally in the centre of the western civilization, in the midst of the Jews and of their ignorance, in the midst of polytheism and its idols, as also in the bosom of pantheism and of its sad philosophy. It is a book whose first writer had been forty years a pupil of the magicians of Egypt, in whose opinion the sun, the stars, and the elements, were endowed with intelligence, re-acted on the elements, and governed the world by a perpetual alluvium. It is a book whose first writers preceded, by more than nine hundred years, the most ancient philosophers of ancient Greece and Asia—the Thaleses, and the Pythagorases, the Zalucuses, the Xenophons, and the Confuciuses. It is a book which carries its narrations even to the hierarchies of angels, even to the most distant epoch of the future, and the glorious scenes of the last day. Well, search among its fifty authors, search among its sixty-six books, its one thousand one hundred and eighty-nine chapters, and its thirty-one thousand one hundred and seventy-three verses, search for only one of those thousand errors which the ancients and the moderns committed when they speak of the heavens or of the earth,—of their revolutions, of the elements; search, but you will find none.—[*From the German of Gaussen.*]

THE GENESIS OF ATHEISM.

BY DR. BEECHER.

Some time ago, after Chaos and old Night had reigned undisturbed from eternity, and matter had fermented, and tossed, and rolled into

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almost infinite forms, it happened to fall, for the first time, into just those relations which constituted the volcanic power; when, in a moment, an explosion took place, loud as ten thousand thunders, which sent out innumerable suns, flying in fusion through space, streaming athwart the darkness their baleful light, till they stopped and became fixed stars in the glorious firmament above. But they carried in their bosom the sad accidents which gave them birth; and new throes ensued, sending out around them comets, and planets, and satellites, all moving in elliptic orbits, and in arithmetical accuracy; so that for ages past, and for ages to come, the almanac discloses their movements with as exact accuracy as the clock tells of time. What chance it was which checked their flight, and by a resolution of force, wheeled them round in their elliptic career—or why, the centripetal power exhausted, they did not fall back, with accelerated momentum, into the horrible crater whence they sprung—or where that mass may be, which could furnish matter, of which to make the universe, and sustain the reaction of sending it out; that mighty cannon, whose shot are suns, and worlds, our philosophers have not yet discovered. But so it happened—they were exploded, and as yet they have not fallen back.

And now, leaving the suns, and orbs, and other systems, we descend to trace the history of our own mother earth, whom we meet reeking from her recent explosion, her waves of fire tossing and raging; which, as they cooled, crusted and stood upright as a heap, and became the perpetual hills and everlasting mountains. The weightier masses sunk downward, towards the centre, with lighter and lighter deposits above, leaving the crust, when pulverized, for fallow ground and harvests.

As yet, however, the earth was without form and void, and a hideous nakedness spread over its late burning surface. When, strange to tell, grass and trees sprang up and began to ornament the hills and carpet the valleys—and hard on the footsteps of this wonder, trod another; the waters teemed with organic life, which lashed with oar the pliant wave, and sported in the deep; and suddenly the hills sent down to the valleys, and the valleys sent back to the hills, the bleating of flocks and herds; while the groves sent forth the joyous notes of birds and insects. All these, in grand concert, burst out upon the silence of nature, and all, as they needed, waited on almighty Chance, who gave them their meat in due season.

The organization of this delightful choir was such as demanded respiration, and the flowing of a warm blood, for which an elastic atmosphere was needed; and it happened, as the earth cooled and consolidated, that several gases escaped from confinement, so exactly of the same specific gravity, and blessed with such social and friendly dispositions, that they agree to exist in partnership, and to surround the earth, and most benevolently to volunteer their aid for respiration. Each alone, deadly to life, but united, its sustaining power.

This world of breathing animation rose up with optics—camera obscura in the head, to pencil inside the images of objects without. When, lo, the orb of day, when he fled from his heated prison, forgot not in his panic to take with him stores of light, manufactured for immediate use, which ever since, he has been pouring out unexhausted, in marvellous abundance. Light so dexterously compounded of seven colors, as to be colorless, and well adapted to the purposes of vision.

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But amid this exuberance of animated being, there was not a man to till the ground or admire the beauties of nature. Behold, then, another wonder—the fortuitous concourse of atoms, before the earth so cooled as to stop fermentation, produced a human skeleton; around which, with kind affinity, came the sinews and the muscles, and took their place. The lungs for breathing, and the arteries and veins to carry around the vital fluid, offered their aid, and were accepted. The nervous system—semi-animal, semi-spiritual—took its middle place, as arbitrator between the soul and the body. And to cover what otherwise had been unsightly, kind Nature provided a blanket, and with kind sympathy threw its velvet covering over the whole. The eye, too, lit itself up accidentally, just at the moment it was wanted, and the socket stood excavated for its reception, and the mucus warm to make it easy, and the ligament to tie it in. The mouth opened at the right time to prevent suffocation, and in the right place for speech, and ornamented with double rows of ivory for mastication. While Nature's self, with pencil dipped in the colors of heaven, stood by, well pleased to put upon her beauteous workmanship the finish of the sparkling eye, and rosy cheek, and ruby lip. All this, however, had constituted only a beauteous animal, but for the glorious accident of a machine for thinking, which happened to pass that way, and consented to stop a little, and make an experiment of its powers in the upper department of this marvellous product of chance. It took its place, and swung the pendulum, and has continued to go with surprising accuracy, though latterly, in some instances, it has seemed to be out of order, and to stand in need of some little rectification in respect to its reasoning powers.

THE COMING OF THE LORD—*No. XXVI.*

I DO not conceive it at all important to prosecute this series of essays much farther at present. Time, that great teacher, that infallible expositor of prophecy, will soon decide between us and our brethren of the school of Mr. Miller. I mean no disrespect to any man in regarding him of that school. Mr. Miller is certainly and indisputably the founder of that school who consider the present year as the end of the world, or the time of the second advent. True, indeed, there are some non-committal adherents of that school, who are known to be of them in conversation, but not with them in print or in public sermons.—Still they fraternize, sympathize, and co-operate in all the details of exposition and application of prophecy, and give their whole moral influence to the expectation of the Lord's immediate return. They represent and denominate myself and others as of the Whitby and Spiritualist school; and, indeed, with many it seems to be a most satisfactory refutation of our arguments to say that they are those of Whitby, or of his school. If, however, we must be so regarded, (which,

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by the way, I wholly abjure,) I am inclined to think that there is full as much orthodoxy, and full as much learning and moral authority in the name Whitby as in the name Miller—nay, for myself, I must say, that in the name Whitby there is more of all the elements of human authority than in Mr. Miller, and at least the best half of his school. Still I know it is quite possible that Miller may be right and Whitby wrong, and therefore we vow to the words of no master.

But some there are who, without thinking at all, regard and represent those as spiritualists who are expecting the prolongation of time for a thousand years beyond the present Millennium. These do not seem to perceive their own proper attitude to the great questions involved in the system they have espoused. Take, for example, such passages as concern the Jewish nation, the promises and prophecies concerning the future enlargement of the covenanted people; a mere sample of which follows:—"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleanness; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become the garden of Eden; and the waste, and desolate, and ruined cities, are become fenced, and are inhabited. Then the heathen, that are left round about you, shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her

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solemn feasts, so shall the waste cities be filled with flocks of men; and they shall know that I am the Lord." Ezek. xxxvi. 25–38. Now when the question is put, To what portion of Jewish history is this applied? we are told that all this has been accomplished spiritually—i. e. the Gentiles are now the Israel of God; and that the children of faith, and not of the flesh, are counted for the seed. This may be inferred from other portions of scripture that speak of the calling of the Gentiles; but certainly it is wholly out of place to apply to the Gentiles passages that speak directly either of and for the Jews.

Again, chap. xxxvi., after the figurative resurrection of the house of Israel, we read as follows:—"The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions. And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms, any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children, forever; and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in

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the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore." vers. 15–28.—Has this been accomplished? If so, when? Is it to be accomplished? How? When? In eternity!? Then in eternity the heathen shall know that God does sanctify Israel when his sanctuary shall be in the midst of them for evermore!! After reading these two passages, parts of one prophecy concerning the Jews, let the pious and curious reader immediately read the following chapter, (Ezek. xxxviii.,) containing a prophecy concerning Israel when these things shall have been accomplished—a prophecy detailing Gog in the land of Magog, and his incursions on Israel. Let him ask all the living and dead Doctors when this prophecy has been fulfilled; and if not yet fulfilled, can it be after the second advent? These are as a mere sample of many portions of the major and minor Prophets. To say that all these have been fulfilled in the calling of the Jews and a portion of the Gentiles into the Christian church, is to spiritualize them with a demonstration. Yet those who assume that all these and a hundred like them have been accomplished, and that time was to expire in last September, or will expire before the end of March next, call us *spiritualists*—followers of Dr. Whitby!

The popular doctrine of this school is, that the prophecies are all fulfilled but one—the second coming; that it is now the last hour of the day; that the hour and minute hand both point to *six*; and why it does not strike, no Millerite can tell. Then, of course, "they have beaten their swords into ploughshares, and their spears into pruning-hooks;" and now their ploughs and pruning-hooks are just as useless as swords and spears: for henceforth there shall be no fields to plough, nor vineyards to prune. Again, Isaiah lxv. 17–25:—"For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed. And they shall build houses, and inhabit them: and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long

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enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer: and whiles they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Time is almost past. No infant child henceforth. Children die in their hundredth year, and sinners die at one hundred accursed. All this is past, or present, or future. It is not now—it has not been; and if the resurrection comes in 1843—it cannot come: for why build houses, plant vineyards, and eat and drink the fruits of earth in the climes of heaven! Why any longer the wolf, the lamb, the lion, or the bullock, in the midst of raised saints, with spiritual bodies! But all this is past, and we know it not! Or it is spiritualized away into the union of Jews and Gentiles living together in amity for an indefinite age or life time. Yet we are the spiritualists, and they——what are they!

Now so pleased am I with the display of Christian excellence amongst many of my second advent acquaintance, and so happy do they seem in the hope of the immediate end of all things, that if this were all found in the profession, I would hold it almost unkind to make an effort to undeceive them; still the fear of the consequence which is already beginning to appear in those portions of the country where some of the preachers and people of this faith are represented as abandoning it, returning to their former employments, that I feel it obligatory again to advert to the subject.

When the excitement of the present year shall have passed away, it will be more profitable to analyse the whole premises from which we anticipate great changes in the world: for I am one of those that look for a thorough cleansing of the sanctuary as an event not only most devoutly to be wished, but most certainly soon to be commenced in a way which perchance but few of us either expect or are at all prepared for. A. C.

EDUCATION.

Although the present is an age of general improvement, and one in which the human mind is greatly excited upon many grave and important questions, there is notwithstanding a general want of concert both in thought and action as to the best means of promoting the great end of human inquiry—the full and entire development of human-

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ity;—humanity not in the individual, but in the mass—not in a few favored and gifted sons of the republic, but throughout the broad bosom of society—in the palace and the hut—the halls of luxury and the humble but contented dwelling places of the honest and free. There is indeed no want of excitement—the public agitation is high;—like the tossings of the tempest, it swells and rages in the breast of the community from one end of the confederacy to the other. But yet it is only agitation. It is true many cry, Lo, here! Lo, there! but the people follow not forth. Decision hangs upon the fulcrum of society's mighty lever, and it remains poised and inactive. Excitement seems to have produced the blindness of infatuation, and men know not whither to go. The experience of generations appears to have died with our fathers, and we will not *believe*, but must *learn* for ourselves. It is in vain that their expedients preach to us their inefficacy—we begin their follies—go on through their disappointments, and conclude in their failure. In what have all the parade of politics and the excitement of party benefited the human race since the first firm establishment of this truly glorious union? Wherein are we better now than then? We are more populous, but are we more free? We are more wealthy, but are we more pure? Society has evidently been progressing, but towards what goal? Her course is bent towards the accomplishment of no glorious result. When her power is put forth and the patriot looks with eager anxiety to see her nerved with the might of high and virtuous resolves, bound by the stopping places of past generations, some ambitious spirit, some selfish and daring Hippomones throws down a golden apple, and, like the ill-fated Atalanta,

> "*Declinat cursus, aurumque volubile tollet.*"
> She, greedy of the shining fruit, steps back
> To catch the rolling gold.

This is the melancholy history of all past efforts to develope society. There seems hitherto to have been a limit, beyond which further progress has been fatal. Nations appear, in what men fondly hoped were bold strides towards permanency and good, to have been only in the rapid whirl of a devouring Charybdis, and when the progress has been greatest and anticipations highest, the wave that was fondly expected to urge on still farther the elements of society, has gone down with all human hopes on its bosom, and man has arisen from the gluttonness vortex with the polish of civilization corroded and soiled, to begin in the night of barbarianism the beaten track of his departed ancestors. In the contemplation of this apparent fatality of humanity we are naturally led to the inquiry,—Is such the necessary and inevi-

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table result of human effort? Is society, indeed, like the individuals which compose it, doomed to grow up, flourish its day, and then go down in ruin, to furnish by its dissolution material for others like itself? This is in accordance with human experience, and therefore, in the enlightened logic of the sceptic, it is irrational to hope that it may be otherwise. Notwithstanding we do hope for better days—the promise has gone forth, and we confidently expect a universal dominion in which righteousness shall prevail. Peace must and will throw her mantle over the commotions of human passion, and the troubled bosom of society subside into calm, or swell only with the emotions of love.

But how is this consummation, so devoutly wished for, to be effected? Shall we still try the experiments of the past? They have so universally failed, that wisdom must forsake them. Shall we acknowledge our blindness and wait in idle indifference for the moving of the waters? or shall we not rather go forth with the strength that God has given us, and by the light of his word attempt once more to thread the hitherto inextricable labyrinth? There is at least one expedient as yet untried, to which the eye of the philanthropist yet turns with hope. It is education—education moral, physical and intellectual—universal and complete. No nation has yet tried it. None have failed to acknowledge its importance and value in theory; but not one as yet has tested its efficacy in practice. With a view to call the attention of the public to the consideration of the claims of this powerful engine in the great work of civilation, we propose to offer a few thoughts, in an essay or two in the Harbinger, whose pages have already contributed much to awaken interest and excite inquiry upon all the great topics of man's powers and destiny. It is not, however, in its remote and more general bearing on society at large that we wish exclusively to consider its influence. The amelioration of society generally, whilst it is the result, is not the aim of individual advancement. Self absorbs almost every noble and expanded impulse, and any system that does not appeal to this universal principle fails to take hold of the main spring of enterprize. Society, though based upon mutual sacrifice, has its origin in selfishness or necessity. It was only because children and families were dependent upon their heads, that they remained subject to their authority in the patriarchal age, and we can only hope to influence men now by motives addressed to him personally; yet society is made up of individuals; and as are the parts, so must be the aggregate. Develope individuals, and you develope society; cultivate the minds and enlarge the powers of the citizens, and you promote the glory and increase the influence of the Republic.

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Having thus briefly called the attention of the reader to the utter inefficacy of all the efforts heretofore made to establish society on a firm and enduring basis, we will next proceed to consider such points as we deem of practical moment in the great end proposed—in order, if possible, to awaken the public mind to thought and reflection, that we may thus be led to action and effort.

MATTATHES.

EDUCATION.

Br. Campbell:

In looking over a late "Harbinger," my attention was arrested by your article, "Bethany College," especially its concluding sentence,—"The importance of beginning well." I wish with you, dear sir, some one would write a book upon it; a book which should cause every mother and teacher in christendom to stop, and ponder on the proper manner of beginning with children. Volumes might be written on the necessity of commencing aright, by one who feels that a thorough and Christian reform is needed in the early education of children; one who has himself labored patiently and untiringly for the dispansion of true and just principles; who feels that the cause of humanity is the cause of God himself, and worthy, of course, of *our* highest, deepest, and noblest efforts.

A mere theorist would never do for the author of your book. He may speculate on what wonderful things could be, and tell some tame and drudging spirit what ought to be; but, he has not tried it, and very likely would himself shrink from duties so humble and so arduous. Rather let some one whose very soul, with all its deep and living sympathies, is linked with kindred souls around it, undertake this Christian work, to write a book on the importance of beginning well. Thousands, no doubt, will respond to your sentiment; none more sincerely than the pious and philanthropic teacher. How often is it his unpleasant task to undo the work of some eight, ten, or perhaps fifteen years. I speak advisedly; the work cannot be done: (would that it could!) I should say rather, to amend, repair, and improve the permanent, though ruinous work of some rude and negligent hand;—a most lamentable reproach upon maternal instruction, yet none the less true. I know the name, teacher, is not always synonymous with fidelity to trust, nor capacity for performance: many, no doubt, are attempting to "teach the young idea how to shoot," whose own ideas have never shot far. Others engage in it, because they have been unexpectedly thrown from some more lucrative employment, who have no idea of following such moneyless business longer than avarice approves or emergencies demand. But too few are found enlisted in it who have espoused it for a love of itself, or a consciousness of the extensive work there is for them to do; who labor, not for lucre, not for fame, but solely for the sake of doing good, that they may fill up the measure of their days on earth in usefulness, living a self-denying life, forgetful of their

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own comfort and aggrandisement, so they but help to pave the way of Messiah to his throne. But suppose our teachers of schools were always of this character, even then the first and strongest power is not in their hands; they but continue education, they do not commence it.—He must go back to lisping childhood, when all its lessons were received from the mother; nay, further still, to the first dawning of infant life; for, no doubt, long before it can speak, it gathers lessons to be remembered, and to be remembered tenaciously. The mother, then, is the source whence all the rivers of knowledge and virtue are to flow. Methinks the fountain waters are often bitter; how can its issuing streams be sweet? Yes, we must go beyond the infant if we would effect a true improvement; the mother herself must be educated as a rational and accountable being: and here we are entirely non-plussed.

There exists at present in the community such a variety of opinions on what constitutes a really fit education for woman, that I see not how a universal standard can be raised. Very likely, what the most of mothers might consider a complete education for their daughters, you sir, and some others, might consider quite deficient. Parents certainly have some design in giving their children expensive courses of education. These United States are considered a money-loving people, and would not throw away their rich treasure of gold without the expectation of an equivalent in some form. Can there be any impropriety in asking, What is this expectation, and how high are the aspirations of a fond parent for the souls committed into its hands for a season? In the first place, how do they estimate this fleeting life? Do they consider that this earthly tabernacle will decay, and that its present guest will soon need "a house not made with hands, eternal in the heavens?" Are they preparing their children as fit occupants of that immortal residence, that they may be ready for the change, knowing that the hour of their departure is not far away? teaching them that nothing is enduring on earth; that heaven is the only safe deposite for incorruptible treasure; that there, too, their affections should be transmitted? Then we may safely trust to their rationality and their piety to train up their children in the way they should go. But, if this be not the motive, if God is not in all their thoughts; if they live as though earth were their abiding place, and by their example demonstrate to their children that they love this world supremely, seeking earthly honors, and pursuing only that course which shall make them popular in society, then we may expect they will educate their children to the same principles; educate them to please men, of course, to forget God, since we cannot serve God and mammon; educate them to take care of the body, and the soul will take care of itself. Thus Christian parents have not the wisdom which was found among heathen nations nearly five centuries before Christ, for Socrates reasoned against too great a love for the body, to the neglect of the soul. Children brought up in this manner, are never conscientious, nor morally courageous. They do not ask themselves, when about to undertake any enterprise, "Is this right? will Heaven succeed my efforts?" but, "Will this be for my greatest good? will it fill my coffers, or procure for me an eligible office?" What teacher has not been shocked at the irresponsible feeling of parents, when about to commit their children to untried hands? "Have them well versed in algebra, in astronomy, in foreign languages; even

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teach them technicalities and names, which shall make them appear well in genteel society, and do not forget to give them that kind of contour of manner which shall distinguish them from the common people;" that is to say, "something that shall puff them up with conceit, and make them feel that they are of far more consequence than their poor neighbors; for what is sympathy! And what to do with the prosperous and rich! The poor young man, or the poor neglected girl, may feel this; but not I, surely." And why these anxious thoughts in a parent's bosom? "Because, if a daughter, we wish to marry her well, that is, to a man of wealth; and if a son, we want to give him consequence among politicians and demagogues." How seldom is the teacher requested to impress on the minds of his pupils the solemn and important truths of the Bible; to require of them to "do unto others as they would have others do to them;" to let them know they are living for eternity, and that all their actions here will have a bearing on their destiny there. How seldom is a teacher encouraged by the parent to subdue the wild and turbulent passions of the heart; to induce a meek and gentle spirit, willing to forgive wrongs, and ready to seek forgiveness of others for injuries by itself committed. On the contrary, it is thought an unnecessary, often a preposterous act in him to speak of Deity to his pupils; as if piety in a school-room were a contraband article. "Teach my child to read and write; teach the sciences generally, but let alone the Bible." Ah! what a beautiful science is neglected, in the Bible itself!

How can we expect one to grow up with a quiet and subdued spirit, over whose heart no religious nor softening influence has been extended; where every sinful passion has not merely been permitted to grow, but has even been fostered and strengthened into maturity. No pious mother at home lays her fearful hand upon the head of her gentle boy, as she teaches him to lisp, "Our Father who art in heaven;" and if the teacher in school possess any devotional feeling, the heavy embargo of a desecrating world is laid upon it! Poor child! and when thou art a man, thou art no longer susceptible of a child's pure and simple impressions; and thou wilt wander over this dreary earth in search of that happiness which is denied thee, because she who so fondly called thee "son," neglected to bind the amulet of truth about thy young neck! Ah me, what will that mother say in the day of retribution in behalf of her folly! "I was not taught it; how could I teach it to my child!" Here we come again to the bitter fountain. Mothers can hardly be expected to teach that which they do not know and cannot feel. They are themselves of the world; they live for the world; they court its smiles and dread its frowns; and this is true to a lamentable extent of those whose names are found enrolled on the church record, and who are seen on communion days among the sanctified! Who that would know is not often compelled to inquire, if an individual is a Christian; so slight is the apparent distinction between the professedly pious and the impious!

Mothers, Christian mothers, must learn the object of this passing away life. They must consider, in an enlarged view, what great and important things hang upon their, no way feeble, hands. They must believe that the Bible is their most essential reading; which they should read daily and systematically, if not from a love of it, still read it; read

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it as a duty; and when they shall have learned it well, it will cease to be a *mere* duty; it will be a pleasure. O, why do we not more frequently turn over those soul-inspiring, those comforting pages, which afford salutary lessons for every situation and every emergency of life? No duty which *we* are called to perform is unprecedented by Scripture. Every excellence of female character stands in bold relief on the page of Jewish history, and seems to call for emulation in woman at the present day. Who, of all the mothers in Israel, so efficient as Deborah? or who, like Priscilla, is capable of explaining Scripture to an eloquent and learned man like Apollos? Or what daughter among us can compare in love and reverence with the only and beloved child of Jephthah? going forth with timbrel and dance to welcome her father's return. And, why was it, when she saw the sad countenance of that father, that she was enabled amid the gladness of her young heart to say, "My Father, if thou hast opened thy mouth unto the Lord, do to me according to that which hast proceeded out of thy mouth;" why, unless the fear of the "Strength of Israel" was before her eyes? What pious fortitude is here! She certainly anticipated some unpleasant fate for herself; yet she would be the willing sacrifice, rather than her father should forget his vow to the Lord. And what mother among our number like Hannah? We venerate the memory of such a woman as Mrs. Washington, who taught George that nothing would pain her so much as an untruth in her son; but I can think of no mother so delightful to contemplate as Hannah, weaning little Samuel for the Lord, and then going up to Shiloh once a year to see him, and to carry his little coat she had made for him; and all done so cheerfully by her. How unlike those repining mothers, who think they have done enough for their children, if they have raised them up as competitors and strivers for the fading honors of this life. Few of us are ambitious to see our sons girt with a linen ephod, ministering before the Lord.

But I need not enumerate examples from scripture of woman's virtues. They are best relished when read in their simplicity, and in connexion with other events. Much enjoyment and pleasure,—great lasting good and happiness,—are lost by those who neglect the Bible; and yet every species of reading, the most volatile and the most vitiating, are preferred to it. Even Christian females are anxious to obtain the last fashionable novel! which, with a volume of poetry done up in cream-colored paper, and a few popular annuals, found upon the centre-table, they expect will be considered proofs incontrovertible, of their good taste, and good sense. As to religion, their company being mostly of the fashionable kind, why, it need not be mentioned, as it cannot be more exceptionable for being passive, since it is something to be *felt*, rather than seen or heard. Many of those females, even, are not offended at being suspected themselves as the gentle loungers; and in confirmation of it, there is seen, laying carelessly on the pillow of the sofa, a volume of Bulwer; the private character of whom, to say nothing of the contamination of his works, is alone sufficient to bring the crimson of indignation to the cheek of any one hearing the hallowed name of wife or mother. No wonder, certainly, that associating with such company, their own minds are narrowed and corrupted, and their sons heartless and sceptical!

Could woman be induced to change her style of reading, it might

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form an important step towards a healthy reform in her own education, and, of course, in the education of man. Would she familiarize herself with olden times, when God took plain and sensible cognizance of men's actions, realizing that he is no less acquainted with our hearts and ways, than he was with his ancient people, though he suffers our folly for a time, she would soon respond in her heart to the prayer of Hagar, "Thou God seest me." And as she approaches with fearful reverence the New Testament, she would see, that "God, who at sundry times, and in diverse manners, spake in time past unto the fathers by the prophets, hath in these days spoken unto us by his Son:" That, "therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward, how shall we escape if we neglect so great salvation, which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Then shall her life be animated and directed by an active principle, and the humble and prayerful desire of her heart will be to train up her child in the way he should go. The duties of a mother, so often looked upon as dull and burthensome, were by Jewish ladies considered both pleasant and desirable. Eve's feelings on the birth of Seth and Sarah's at the gift of Isaac, were expressive of gratitude and joy. How beautiful is the prayer of Hannah: "My heart rejoiceth in the Lord; mine horn is exalted in the Lord; my mouth is enlarged over mine enemies, because I rejoice in thy salvation. There is none holy as the Lord; for there is none besides thee; neither is there any rock like our God. Talk no more so exceedingly proud; let not arrogancy come out of your mouth; for the Lord is a God of knowledge and by him actions are weighed.. The bows of the mighty men are broken, and they that stumbled are girded with strength. They that were full have hired out themselves for bread; and they that were hungry ceased," &c. Read also the joy of Elizabeth, the mother of John. But most beautifully expressive, as well as most deeply felt of all, is the happiness of Mary: "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour. For he hath regarded the low estate of his handmaiden; for behold, from henceforth all generations shall call me blessed," &c. Perhaps one cause of all this was, that women were so habituated to religious feelings and so early taught to worship God, that they were happy in consecrating their dearest possessions and nearest friends to his service. No doubt they felt that the Lord had an important work for their sons to do. Yes, and he has certainly an important work for our sons to do, if we educate them capable of performing it. Perilous times there may be for our children. Are we giving them that kind of instruction and discipline which shall enable them to plead boldly and fearlessly for the truth; to meet persecution with firm and strong hearts, and if need be, to lay down their lives for him who laid down his life for us? Are we fortifying their minds by grace, that, like Timothy, they may "war a good warfare:" for faith like his must dwell first in the *grandmother*, and then in the *mother*.

There is no rest for us: every moment is of importance, and affords an opportunity for impressing on the elastic mind of childhood some beauty or excellence, from which to draw future strength and encour-

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agement in the hour of trial; and certainly, to an intelligent mother, there is no dearth of subjects on which to converse with a young and inquiring family. She is by no means restricted to a few subjects. She can discourse eloquently and profitably with them on the genial influence of the warmth and light which operates like enchantment in disclosing the delicately folded leaves of the rose-bud, and express her joy that such bright things are given us by our good Father in heaven. She can listen with them to the wild carolling of birds, so expressive of careless joy, and show them that she rejoices in every exhibition of innocent enjoyment, from the humming of an insect to the outpourings of praise which proceed from the lips of man himself. This will teach them an ingenuous feeling for others, and show them the wickedness of interrupting the sportive happiness of any created thing. She may speak of the star-spangled heavens, which never fail to interest a child, and are well calculated to make even that young being feel humility and dependence; and that, too, without once being told that it *must* feel so. She can talk of the disinterested and noble acts of man, as Howard and Pestalozzi; tell them of our own countrymen—of the self-denial and patriotism of Marion, of the intrepidity of Putnam, and the fidelity of Washington. She may talk also of the *oppression* and *selfishness* of man in appropriating to his own use too large a share of those good things which God created so bountifully, in order that his whole family might be partakers; the wicked Cortez and the treacherous Pizarro; and tell them of the poor simple Indian whose innocence and ignorance, though they permitted him to become the prey of wickedness, were yet preferrable to a base heart. She can tell them of the poor little starving children that crowd the narrow lanes and dirty streets of cities, and ask them to divide their inheritance with the little sufferers, who are as much the children of our kind Father in heaven as we; and, who will object, if to these simple lessons she adds never so large an amount of science? She may hold the crucible in her own hand, and explain the laws of chemical affinity; may trace the planets in their orbits, illustrate the precession of the equinoxes, and talk of the eccentricities of the comets; may reason on the various theories of our own planet; and tell of the unfathomableness which hangs around the nebula of distant worlds; but while she impresses on the mind with unwearied pains the bewildering distance of Sirius from our earth, let her glance fearfully upward to the Great Cause; and forget not that her most salutary and beneficial instructions must, after all, be drawn from the Bible.—What mother, herself acquainted with the simple and lovely narratives of this Book, can fail to awaken interest in the mind of her astonished and listening child? The creation of the world, the blissful state of Eden; the danger of listening, like Eve, to wicked counsellors and disobeying God: the cruel jealousy of Cain, the increasing wickedness of the world till a fearful and destroying flood of waters came upon it; the righteousness of Noah, who alone of all the world believed God, and prepared for that awful catastrophe; his entrance into the Ark with his family and the animals; the swelling of the waters so long; their assuaging, and the safe disembarkation of Noah on this newly washed earth; the folly of human pride in building the tower of Babel; the life of Abraham, his peaceful and courteous disposition, and his implicit trust in God; the

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delicate, but severe reproof of Abimelech, to Sarah, for deceiving him in saying Abraham was her brother, conveying the impression that he was not her husband—("Behold I have given thy brother a thousand pieces of silver;") the pathetic story of Joseph and his brethren, and the touching one of Jochabed concealing her beloved infant as long as she could; and then committing him to a frail bark on the river's brink, placing the affectionate Miriam as nature's own sentinel; the oppression of Pharaoh to the descendants of Jacob, and the terrible punishment sent upon him in consequence; the subsequent wanderings of the children of Israel in the wilderness, their wayward spirit that could not always confide in the Lord; the beautiful narrative of Naomi, and the strong attachment of her daughter-in-law, the Moabitess; an account of the youthful David, feeding his father's flocks, and protecting them with his arm from the lion and the bear, yet leaving his pastoral enjoyments and his harp awhile, to prevail with sling and stone over the impious Goliath, are all calculated to elicit interest. Should these pleasing stories be insufficient, she can enlarge as much as she pleases, and never exhaust the supply. The wicked cities found in the land of Canaan, which the Lord gave into the hands of his people; Jericho, whose walls fell down when the people had encompassed it with trumpets of rams' horns, as they were commanded; and a separate account of the Judges and Kings of Israel, will afford matter of conversation for years. One subject, at least, will never end—a Saviour's love! O! who can tell that fountain of love, which saved a sinful world! Not even a mother can speak this, yet her songs of praise and thanksgiving may be ceaseless—

"But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away;
'Tis all that I can do"

Children should witness a self-denying and cheerful spirit in those they love and imitate; since we convey our lessons of piety and gratitude to them, much more efficaciously, by those deeply felt emotions in our own hearts, than by constantly reminding them that they must feel them, or must at least try to feel them—a practice well calculated to make the affections move mechanically, rather than flow spontaneously. Nothing is so persuasive with a child as example. The meek mother, bending in earnest prayer before her Father in heaven, teaches a lesson of reverence which words could never convey, and impresses the sweet signet of religion, never to be effaced. No parent has so sure a guarantee of her child's salvation as the *Christian* parent, of well ordered life and pious conversation, proceeding from a pure heart. Let mothers love their peculiar duties and constitute them their chief enjoyments, rather than mingle so much in the gaities and follies of society; and instead of wishing they were large enough to go to school, and thus be out of their way, they would consider the time allotted them for keeping their children with them, too short for fixing the empire of truth over the heart. Let them, at least, commence aright, and if they are denied the privilege of pursuing these delightful duties, let them commit them into the hands of such, and such only, as shall feel it a solemn and sacred charge. The teacher that would perform these weighty functions in a perfunctory manner, is unworthy the trust; he is not a faithful follower of him who went about doing good.

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In this way, dear sir, permit me to express a belief that the important work of educating children might go on harmoniously and efficiently. There would then be a diminished number of little girls and boys found inhaling the spoiled air, and occupying the non-elastic seats of an uncomfortable school-room; there would be more devotional and home loving and Saviour-loving mothers—more young men worthy an entrance in Bethany College—and more that would seek to be useful here—and more that would find acceptance at last in glory with their Lord. D. H. G.

[The preceding communication from Mrs. G——h, of Benton, Mississippi, on the importance and necessity of beginning well the work of education, is worthy of all consideration—especially from mothers. The world is to be improved by mothers. All great and good men have been the sons of intelligent and virtuous mothers. I say all; for who can count in universal history ten exceptions? Then educate mothers; in other words, educate the daughters well; for the whole motherhood of earth arise from amongst the daughters: I say, educate these betimes in all that befits them to learn; especially imbue their minds with piety and humanity, and the work is done. Oh! that Mississisippi had a thousand teachers like this good sister G——!]

A. C.

HARMONY OF PHRENOLOGY WITH SCRIPTURE:

SHEWN IN A REFUTATION OF THE PHILOSOPHICAL ERRORS CONTAINED IN MR. COMBE'S "CONSTITUTION OF MAN."

BY WILLIAM SCOTT, Esq. Edinburgh: 1836.

When men arrogantly abandon their guide, and wilfully shut their eyes on the light of heaven, it is wisely ordained that their errors should multiply at every step, until their extravagance confutes itself, and the mischief of their principles works its own antidote.

ROBERT HALL.

So far as I have read and examined this work, it makes the same objections to Combe's Constitution of Man which I have been accustomed to make to that work. One or two of these objections I noticed in an introductory lecture, delivered at the opening of Bethany College. I heard of this work since that time, but never obtained a copy of it till favored by brother E. A. Smith of Kentucky with the loan of his; from which I now lay before our readers the preface, with the exception of, to us, an uninteresting paragraph or two. The work is fraught with sound philosophy, good sense, good arguments, and, I think, successfully relieves the *science* of phrenology from some of the fallacies of one of its ablest advocates, and one of the greatest men of the age. I may favor our readers with one or two still more interesting extracts in other numbers. I am rather astonished that the work has not yet been republished in America. I really think the cause of that science, and of revelation and virtue calls for a publication of it, with a few notes.

A. C.

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"I shall shortly state the circumstances which have induced me to come before the public with the present work.

Mr. Combe is now well known, not only in this country, but on the Continent, and in America, as the most able, zealous, and active supporter and propagator of the new Science of Phrenology, or the doctrine founded on the discoveries of Doctors Gall and Spurzheim. In the preface to the Essay which we are now about to consider, he says, that Phrenology appears to him 'to be the clearest, the most complete, and best supported system of human nature which has hitherto been taught,' and that he has 'assumed it as the basis of his work.'

No one certainly could blame Mr. Combe for adopting, in a work on the Constitution of Man, that system of human nature which he believed to be the best, and for making it the basis of his speculations: but not contented with this, he has attacked our divines as guilty of a gross neglect of duty in not at once adopting the same views, and following them out in all their consequences in their instructions to the people.

Against this there appear even at first sight, several very serious and cogent objections; and one of them is, that even supposing it universally admitted, (which is at present very far from being the case,) that phrenology is established on a perfectly solid foundation of facts, and that it affords a clear and perfect view of human nature, our divines are not, and cannot be supposed to be, so conversant with its principles and details, as to be able to teach them to their flocks, or to combine them in any satisfactory way with the doctrines of Christianity. It is only a very few years since Mr. Combe, the chief living cultivator of this science, has adopted the views he now advocates. They have, since that time, undergone various modifications; and as they are now taught and expounded by him, they are only to be found fully stated in Mr. Combe's own writings.

It may farther be mentioned, that not only are our clergy, as a body, necessarily unacquainted with the doctrines of Phrenology, but most of them are even ignorant of the peculiar terms, or technical language, in which these doctrines are conveyed, as generally used by phrenological writers. Taking, then, the most favorable supposition for Mr. Combe, and supposing that they had been inclined generally to approve of his doctrines, it is quite impossible that they could at once begin to model their public instructions upon these doctrines; and on the other hand, however objectionable they might consider them, it is not surprising that they should have hesitated to come forward with any formal answer to, or refutation of, his errors; seeing that, in order to do either of these with any effect, it would first be necessary for them to study a science, and to learn a language, which they have never been taught, and to both of which many of them are entire strangers.

I may here state that, about fifteen years ago, I happened to have my attention turned to the subject of phrenology, and that I have since made it more or less an object of study. Having become convinced of the truth of its general principles, I entered as a member of the Phrenological Society in the year 1822, and thereafter took a considerable share in its proceedings; and finally, was elected to the office of its President, in the year 1825.

Soon after that time, Mr. Combe began to broach those doctrines on human responsibility, and other points, which were afterwards more

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fully developed in his 'Constitution of Man.' These I opposed at the time, but without much effect: and Mr. Combe having, in 1827, printed a small impression of that Essay for private distribution, I also printed a little tract in answer to it, (which was likewise privately distributed,) but without being able to produce any change in his views. At last, finding Mr. Combe determined to persevere in these new doctrines, to introduce them regularly for discussion in the Society, and to support them by articles in the *Phrenological Journal*, I resolved to break off all connection with both; and accordingly, I gave up attending the Society's meetings, as did also several other members who entertained the same opinions of Mr. Combe's views. I also, from that time, ceased from contributing to the *Phrenological Journal*.

In June, 1828, Mr. Combe published his work on the 'Constitution of Man,' nearly in the shape in which it now appears. He acknowledges that, at its first appearance, the book did not sell, as nearly seven years elapsed before another edition was called for. It was not until, by aid of the 'Henderson Bequest,' he was enabled to reduce the price, that it came to have any considerable circulation. Since that time, it appears, many thousand copies of it have been sold, chiefly among the operative classes in our manufacturing towns. It also appears that it has been translated into some foreign languages, and it has been widely circulated in America. I am not surprised at this extensive sale of the essay, as, along with many errors, it contains much that is both instructive and amusing. It contains an account of the interesting discoveries of Gall and Spurzheim, together with other matter well adapted to the class of readers for whom it seems principally intended. This, with the extraordinary cheapness of the work, may account for its extensive sale.

Although, during the first seven years after its publication, I did not consider an answer called for, seeing that it seemed to have excited little attention; the case was altered after it appeared that the sale of it increased to many thousands, among a class of readers not the best fitted to detect its fallacies; and that it was circulated chiefly in those places where the population had far outgrown the means of proper church accommodation; and where, of course, it was offered to the people not along with, but in lieu of, religious instruction. It was then pressed upon me by several friends, that the work ought to be answered, and that I ought to undertake the task, as I understood the subject of phrenology, as maintained and taught by Mr. Combe, and was able to address him in his own language; and that as I had already studied his book with the view of answering it, the labor was already half performed.

These reasons may perhaps be held sufficient to account for my engaging in the present undertaking.

Mr. Combe's work takes so wide a range, embraces or touches so vast a variety of subjects, and contains so great a multitude of errors, that in order to answer it completely—to separate the chaff from the wheat—and, admitting what may be true, to expose and refute all that is erroneous,—it would be necessary to write, not a book, but a library. He says in his preface, that it is his wish to avoid controversy. He takes a strange method to avoid it, seeing that he has, in the course of his speculations, not merely declared war against most, if not all,

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of our secular institutions, but has openly attacked the clergy, and denounced as erroneous almost every article of faith, with regard to the past and present condition of the human race, which is generally held by them on the authority of Scripture.

I shall here mention some of the points on which Mr. Combe attacks the doctrines of our divines:

There are, first, the doctrines of the original perfection of Man,—the fall,—and the consequent depravity of our nature. Here are three most important points, lying at the foundation of the whole scheme of the Christian faith, which Mr. Combe denounces as errors, on grounds the most frivolous, false, and unphilosophical.

We have next an objection to the paradisaical state of our first parents before the fall, founded on a mere fancy which he has adopted, that certain of the faculties of man are adapted to a world in which pain, danger, and death are elements in his condition, and, therefore, he imagines, would be unsuited to a state from which these were excluded.

Then we have an objection to the theological doctrine that death was brought upon man as the punishment of sin, founded on the assumption that death is inseparable from the nature of an organized being, and that, therefore, it must have been an original institution of the Creator.

We have an objection to the belief, (founded on a passage in Genesis,) that the pains of child-birth were part of the punishment inflicted on woman at the fall. Mr. Combe maintains that the pains alluded to are not an institution of the Creator at all, but are caused by a disobedience of some unknown natural laws.

With regard to the natural laws themselves, (which are at present universally disobeyed, for this, among other reasons, that nobody knows what they are;) Mr. Combe's system proceeds on a principle directly opposite to that of Christianity. That system aims at improving the moral nature of man in the *first place*, holding that, if this were attained, all other improvements would unecessarily follow. Mr. C., on the contrary, maintains that, in order to improve the moral nature of man, we must first improve his physical condition; and, accordingly, he directs our attention almost exclusively to the petty details of diet, clothing, exercise, &c., 'what we shall eat, and what we shall drink, and wherewithal we shall be clothed.'

In regard to another important point, his system is the reverse of that recommended in Scripture. We are there directed 'to set our affections on things above, and not on things that are on the earth.' Mr. Combe, on the contrary, in his Essay, (intended, it will be observed, as a practical manual of conduct, for the use chiefly of the lower classes,) omits all consideration of a future state, and rests all the motives to good conduct on the consequences of that conduct in the present life.

With respect to revelation, as Mr. Combe's system is not founded on it, he had no occasion to speak of it at all. He has done so, however, and has written an entire chapter on the Connection between Science and Scripture. In this, and throughout his book, though he seems to admit the reality of revelation, it is perfectly clear that he entertains no confidence in its power and efficacy as an instrument for the improvement of the human race. Indeed, he seems to consider it as little entitled to attention in any respect, as he represents it as being

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so obscure, or so corrupted in the text, that no positive reliance can be placed on any thing it contains.

He labors to show that his system is in harmony with the precepts of Christianity; and yet he most inconsistently declares, that these precepts are 'scarcely more suited to human nature and circumstances in this world, than the command to fly would be to the nature of the horse!'

Lastly, he states views with regard to a special providence, and the efficacy and uses of prayer, which are totally at variance with the doctrines of every Christian church.

The above may serve as a specimen,—but it is quite clear that we are yet merely on the threshold,—that Mr. Combe has but just *broken ground* before the walls of our Zion, and that he already contemplates still greater triumphs. Indeed, he has not left it to inference, but has openly declared his aim to be nothing less than to plant the standard of phrenology on the very pinnacle of the Temple, and to make our pulpits resound with the preaching of—'The Natural Laws!' He loudly accuses our divines as blind guides, because they have not already adopted these in their instructions to their flocks, instead of the clear and simple morality, and the sublime and consoling doctrines, of the Gospel.

Let it be observed, that in entering upon my present undertaking, I do not come forward for the purpose of defending Christianity, which I look upon as far removed above any risk of injury from such attacks,—but to vindicate Phrenology from the reproach which has been brought upon it by some of its supporters, and by none more than Mr. Combe, of its being hostile to, or incompatible with, Christianity. Believing, as I do, that phrenology has a foundation in nature, that its general principles are true, and that it must ultimately lead to highly important results, I am anxious to relieve the minds of those who have conceived a prejudice against it (an extremely natural one under the circumstances) from the idea that it leads to doctrines of a dangerous and anti-christian tendency; and I hope to be able to show, not only that there is no inconsistency between it and any doctrine of Scripture, but that, as far as the two subjects admit of being compared, there exists a perfect harmony and correspondence between them.

* * * *

Mr. Combe refers also to another eminent pillar of the church.—'Farther,' he says, 'Dr. Chalmers published his Bridgewater Treatise several years after my work had appeared; and although the subjects in his book and mine are closely analogous, he has stated no objections whatever to my views, which is quite inconceivable if he had regarded them as dangerous and unfounded in nature, and been prepared to refute them.' With submission, the circumstances here referred to lead to a conclusion the very opposite of that which is here stated by Mr. Combe. It being the case that Dr. Chalmers published a book, a very few years after the publication of this work of Mr. Combe's, and on a subject, as he says, very closely analogous, is it conceivable that Dr. Chalmers would have entirely omitted all mention of that work if he had *approved* of the doctrines which it contained? Knowing the high character of Dr. Chalmers, and how much he must be above any feeling of jealousy in a matter of this kind, I say it is inconceivable that he should

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not, in such circumstances, have taken some notice of Mr. Combe's book, if he had considered it to be deserving of a *favorable* notice.

Lastly, Mr. Combe has in this letter referred to the announcement of my intended publication; as to which he says,—'I can hardly anticipate that Mr. Scott will consider himself called on to supply the supposed omission of the two learned Doctors in Divinity above named. If, however, I shall be mistaken in this, and if Mr. Scott shall make any attempt to show that my work contains doctrines inconsistent with sound Christianity, it will be sufficient for me to remind you and the public that Mr. Scott is a layman, that he enjoys no reputation for theological learning, and that his opinions, therefore, are not of authority to decide the question.'

What Mr. Combe has here stated of me is all literally and strictly true. It is true I am a layman, as Mr. Combe himself is, and that I enjoy no reputation for theological learning. I never heard, and do not now understand, that Mr. Combe enjoys any reputation for theological learning, and, therefore, so far as mere authority goes, his opinion will probably not have greater weight than mine. I may also observe, that if Mr. Combe, a layman, has written any thing erroneous in reference to Christianity, there can be no objection to his being answered by a layman. Still less can there be any objection to such an answer coming from me, when it is recollected that his attacks against the teachers of our religion are professedly founded on the doctrines of phrenology, which doctrines circumstances had led me to make a subject of study; and therefore, I may be supposed better prepared to meet him on this particular ground than those who are comparatively strangers to these doctrines.

I have nothing more to add here, except to express my gratitude to those friends who have favored me with their advice, encouragement, and assistance, during the progress of my little work. To one of these my acknowledgments are particularly due, without whose assistance I should hardly have been able to finish my undertaking, even in the imperfect manner in which, I am well aware, some parts of it have been executed.

EDINBURGH, *August*, 1836.

IMMERSION.

"IMMERSION, THE ONLY BAPTISM; OR, A REVIEW OF DR. SAMUEL MILLER'S DISCOURSES ON THE MODE OF BAPTISM—By *James Henshall*. Richmond: 1843."

"BAPTISM has now become a watchword for controversy. The name of the number of works on the subject is Legion. It is customary for writers to apologize to the public for asking attention to a subject so vexed in controversy, so exciting to the feelings, and so productive of alienation in its discussion. This is a fastidiousness uncalled for by facts; for, in truth, as long as men differ so widely on the subject, controversy will never cease, ought never to cease. The only things to be dreaded in controversy are the unfairness and the bad temper with which it is too often conducted. This, however, can only be overcome by controversy.

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The Catholics and Protestants of these times controvert each other's creeds with far less acrimony than formerly. The Christian and the Deist canvass the arguments in favor of revelation and Christianity without that array of epithets which heretofore characterized the controversy. The Baptists and the Pedobaptists, after all their paper wars and pulpit skirmishes, are obliged, by the growing liberality of the age, to dismiss much of the rigor, prejudice, and bitterness of the days of John Bunyan and Dr. Daniel Featly.

"Prove all things, hold fast that which is good," is a divine injunction, which error and ignorance alone have taught men to disregard. The candid inquirer after truth may look into the controversy on baptism, both as to the mode, the meaning, and the subject, without fearing the result. It is a just ground of suspicion as to any cause, to see its friends, either secretly or openly, opposed to a full, fair, and free investigation of all subjects about which men candidly and honestly differ. As long as men differ upon the great and fundamental doctrines of *faith* and *duty*, let the door of examination stand wide open, turn back the shutters of error, and clean the windows of truth, that the sunbeams of revelation may shine through them.

The language of controversy is now familiar, and therefore the man in the wrong may *appear* just as fluent, as close in his reasoning, as keen in his satire, and as correct in his criticisms, as the man in the right. Judgment is therefore necessary in the inquirer. If I have been too severe on Dr. Miller in any case, the reader will please attribute it to *me;* for I can assure him that my subject did not require it. If truth and justice do not call for each reflection I have made on the Doctor's reasonings, the reader can charge it to my temperament, and learn the necessity of more mutual forbearance and candor, and more sympathy for the weakness of our common nature."—*Preface.*

I merely quote the *title*, *preamble*, and *commencement* of a tract of 24 large octavo pages, from the pen of our intelligent, sensible, and indefatigable brother Henshall, of Richmond, Va., to introduce it to such of our readers as desire a brief, vigorous, and solid refutation of the most feeble, vulnerable, and uncandid book on baptism ever written by so great a man as "Rev. Samuel Miller, D. D., Prof. of Ecc. History, Theological Seminary, Princeton." I have had it on my shelf, and a dozen like it, though somewhat more respectable, candid, learned, and feasible than this outrageous production, waiting for a general jail delivery, which favor may perhaps be granted them sometime in November next.

A. C.

ASPECTS OF METHODISM—*No. V.*

It already appears, from the perpetual buzz in my ears, that I have greatly sinned against the spirit and genius of Episcopal Methodism, in presuming to question its doctrinal infallibility and its sinless perfection. Their Christian Advocates, North, South, East, West, and

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Central, have been pouring upon me the unmitigated vials of their holy indignation for presuming to institute a series of observations on the aspects of their party, and the genius of their system.

How exceedingly intolerant these good Methodists would seem to be! Assuming to themselves the divine right of placing me upon a pillory for some ten years and more, and of bespattering me with the foulest aspersions and misrepresentations—I bearing it with scarcely a note of murmur or dissatisfaction, patiently waiting till the tempest would subside, till some friendly calm would supervene, that I might benevolently lift up my feeble voice, to show their transgressions and to admonish them of their sins. They refuse me the respite of a single moon. No sooner do I set about the painful, though useful task, of opening to them my convictions of their errors, both of theory and of practice, than they seize me with the zeal of a Torquemado, and cast me into the fiery furnace of their hottest displeasure. In the midst of their burning indignation, I shall endeavor to possess my soul in patience, and in the most faithful and conscientious manner deliver myself upon the radical and grievous errors of the system. My only resentment of the wrongs which they offer, will be a more benovelent effort on my part to develope the spirit and tendency of the system.

I shall, therefore, at present, note a few of the attributes of that Holy Ghost with which their prayers and their sermons are so redundant.

I.—Their Holy Ghost differs from the Holy Spirit of the Scriptures in its *animalism*. The specifications under this head are the following:

1*st*. It is exceedingly vociferous and turbulent. It occasionally roars like a lion and screams like a panther. It seems rather to get into the lungs of the preacher than into his heart, and to reside in his throat rather than in his soul —Hence the rupture of so many lungs, and the laceration of so many bronchial vessels. Not one of the twelve Apostles died of bronchitis.—Hence I infer that the Holy Spirit of Paul essentially differed from the Holy Ghost of the Methodist martyrs. It has much to do with the nose also. It sometimes becomes a spiritual polypus, and again it snuffs the wind and whistles as through a squeaking reed.

2*d*. It is greatly under the power of music: nor is it fastidious whether it be the cornet, the sackbut, dulcimer, or psaltery. I have witnessed a hundred screams of agony and a hundred shouts of glory hushed by one blast of a conch shell, a ram's-horn, or a tin trumpet. No animal is so much under the power of sound as this spirit of Methodism. Orpheus tamed the forests and charmed all manner of ravenous beasts with his lyre, but a Methodist trumpet, blown by a

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preacher full of Arminian faith, has often dispossessed this mystic ghost, or awed it into a silent unmurmuring acquiescence.

3*d*. It is also quite subject to the power of friction. A very spiritual Methodist, if he has a large fleshy hand, by five minutes continued friction, or by some strong claps of the palms upon each other, or alternately on the Bible or pulpit, can strike out, not only a few sparks, but even a glorious blaze, which will both illuminate and warm a whole house full of saints and sinners.

4*th*. It is a very declamatory spirit. When excited, it speaks without reason, argument, or other connexion than the mere noise of words. It is just as efficacious in speaking nonsense, as if it uttered the words of truth and soberness. It converts more persons by an anecdote, a shout, a denunciation; or by the word "*damnation*," at the top of the voice, or by "*hell-fire*," uttered in the midst of great animal excitement, than by all the gospel facts or arguments from Genesis to the Apocalypse.

5*th*. It is exceedingly proud and overbearing. It is, indeed, the spirit of power, or of the love of power.—Hence its peculiar love of legislation; not in Conference only, but even in a single camp meeting. The trees around, like lettered pillars, are often inscribed with the twelve tables of a camp code. The ten Sinaic precepts would not make a decent preamble to one great camp regulation. Where the Methodist law abounds the offence generally superabounds. There are probably more wrangles by day and debauches by night within one mile of a camp of the usual size, than occurred in the whole nation of Israel at seven feasts of tabernacles; or than happen at all the other big meetings of a commonwealth as large as Scotland or Massachusetts. It legislates men, women and boys into unthought of and unpremeditated mischief. I have frequently seen twice the number of people assemble at other meetings without one act of legislation on the part of the managers, continue for days, and adjourn without one riotous or unlawful act; while one of these law panoplied encampments is a scene of any thing rather than decent order or Christian decorum. This may be resolved into the natural pride of a fleshly heart, seeking homage, or rather exacting reverence, from those from whom it could not be expected but by force.

6*th*. It is also a vengeful spirit. Denunciatory and condemnatory in the superlative degree, nothing more bitter, more retaliatory, is ever heard or read from the most partizan and violent politician than from the pulpit and the press of the truly inspired Methodist. Of this, alas! we have too many infallible proofs. These will frequently call for our notice in the sequel.

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7th. It is a wrestling and fighting spirit. Methodist preachers are sometimes so inspired with the spirit of their religion as to use the arm of flesh to sustain themselves against their adversaries. By good Arminian knocks they war against the orthodox, and sometimes open the eye of the understanding by closing the outward visuals. Every good bruise is an effectual argument; and hence those once thoroughly in the system sometimes delight to carry conviction by the senses to the souls of those whom they cannot otherwise assail. Hence, in maintaining the camp-meeting policy, they have need of the flesh as well as of the spirit. In wrestling with flesh and blood they are frequently triumphant.

Some of the newspapers recently noticed a singular conversion. I know nothing of the truth or falsehood of it. It is, however, going the round of the political press. It was that of the conversion of a blacksmith in the south, by the fists of an overgrown preacher.. It agrees very well indeed with this attribute of the spirit of Methodism.

This bravado spirit is neither timid nor weak. It is a powerful spirit, and needs other weapons than love. Good muscular strength is quite expedient when men have to wrestle with flesh and blood. This disagreeable part of the worship is often imposed on zealous and athletic preachers of this peculiar order, merely because of the great amount of animalism in the present system of popular Methodism.

These attributes of the spirit of the system are not to be confounded with the spirit of the Christian portion of that community. Amongst these, I have before observed, are many in whom the spirit of Christ triumphs over the spirit of the system. Methodism and Christianity are very different institutions, as the sequel will no doubt abundantly prove. Hence, the higher the standing of a Methodist with the party, whether minister or layman, the lower his stature in the ranks of Christianity. A genuine Methodist and a true Christian form a very remarkable contrast.

Every system has its spirit, which is as essential to it as the human soul to the human body. In forming a just and correct view of any professor of religion, three things are to be taken into the account:—the spirit of the man, the spirit of his party, and the spirit of Christ. If he be indeed a Christian, the spirit of Christ is predominant, but not so predominant as always to annihilate the spirit of the sectary, or that of the man.

The spirit of Methodism must, therefore, be analyzed, so far as it may be necessary to comprehend the proper moral character of the institution. If, indeed, the seven attributes of that spirit already noted are not suppositious but genuine, then it will appear that it is essentially a fleshly and wordly spirit. That it should be so, is the most natural

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conclusion to which we can possibly come from a just estimate of the case. One good, relevant and sufficient reason for this is found in the fact that Methodism begins with the flesh. It takes into its bosom unregenerate, unconverted persons. Indeed it begins with men in the flesh. Hence we so often see the Methodist laboring to convert his class, and hear the preacher complaining of the great numbers of unconverted persons in his church.

Now we have only to examine the facts which universal history furnishes to come to the conclusion,—that any corruption of Christianity, engrafted upon a fleshly stock, produces the most sour and bitter fruit in the world. Hence the mystery of the pride, cruelty, tyranny and oppression of Popery. Men in the flesh, subjected to the papal system, unless men of the purest milk of human kindness, like St. Pierre, become, when circumstances call for it, the most proscriptive, denunciatory and intolerant of mankind, and are always proud, pharisaic and self-consequential. So in the case before us. Multitudes are drawn into the class by all manner of fleshly policies and appliances: sometimes terrified, sometimes allured, sometimes dragged into the altar, and made to assume some concern for themselves; but without intelligence, without faith, hope or love—hence a mere mass of flesh and human passion, imagining they have got religion, become Methodists.

These seem to be the great majority of the party, and from amongst these their leaders and sectarian chiefs frequently spring. Spiritual pride, religious carnality, and a zeal not according to knowledge, with some fondness for excitement and for the tumults of passion, eminently qualify a man for a *Methodist* minister. Hence a Christian minister, amongst the Methodists, is popular only amongst the more intellectual, moral and spiritually minded portion of the community. But the storming declaimer, who rubs his inspiration out of his hands, who converts by a stentorian pitch of voice, who, like some of my acquaintance, can wrestle well with flesh and blood,—can knock a sinner down with the fist of holiness, or whip him into the fold with the scourge of righteousness, who can, if the case repuire it, like Rev. Mr. Brownlee, of East Tennessee, carry a pistol into the pulpit, or camp-meeting; and who, if assaulted by a refractory sinner, can accommodate him with a little powder and lead, if needs be, will always take best with the great majority, because they can fathom his devotion, and sympathize with his holy spirit more, in all its finer and more eisoretic developements. Such men will always be the great revivalists of the party. They have more anecdote, more incident, more fire and flood and tempest in their preaching; and nine-tenths of mankind are fond of great explosions of

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passion and zeal, and most admire those who praise the whirlwind and rejoice in the storm.

I wish, however, to invite the attention of my more conscientious friends among the Methodists to the door of the church, to their initiatory rite. It is not baptism, nor rantism, infant, adult or middle; it is not sacraments nor creeds. It is not the relation of a Christian experience, but a mere vague, indistinct, inexplicable desire to go to heaven—to elysium, and not to hell. Every one that comes up to weep or beat upon his breast, or only say, I am a sinner, and wish to escape damnation, and will write down his name as a *seeker*, is admitted within the pale of the Methodist sanctuary. Hence such swarms of mere refugees, crowding, not only the outer court, but the altar and the sanctuary, must create an atmosphere and diffuse an odor not as sweet as that of Lebanon or Carmel, not so salutary as the breath of Eden, nor so refreshing as the dew of Hermon. But I must leave the subject at present for further development. Meantime, I intend no notice of those abusive spirits who have been at their work of slander for many years. There is one gentleman, and a Methodist of the inner temple, no friend of the animalism of the party, who, in the "Pittsburg Christian Advocate." has commenced a defence of Methodism, for whom I entertain much respect and esteem. Should he undertake a special defence of the denomination, on the spirit of the system and the causes of it herein set forth, I may, when I have got up with the one hundred defamatory productions on hand, pay a special attention to him. Till then, he will accept of my respects, and be assured of my most benevolent regards.

A. C.

ELD. J. YOUNG vs. CREEDS.

Eld. John Young, a well educated Baptist minister, recently from London, located during the winter and spring at Trenton, New Jersey, and took charge of the Baptist church of that city. The use of creeds came up during his ministry there, which ultimately called for a sermon from him on that subject. It was afterwards ordered to be printed. We have perused a copy of it, and extract for the gratification of our readers the following paragraphs:

"I only propose not to build upon human creeds, but upon a divine basis. The church of God is not a human structure, but a spiritual building raised by God; its foundation, then, must be the holy mountain, the essential truths of Christianity, which are developed as the bond of faith of the original apostolical churches. When Peter arises on the day of Pentecost to unfold to the assembly the principles of the

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gospel of Christ, after making some introductory remarks to open up to them the meaning of the strange sight which their eyes beheld, he calls the attention of the whole assembled Jews to his exposition of Christian doctrine, by saying, in the 22d verse, "Ye men of Israel, hear these words." He then proceeds on to the close of the 30th verse, opening the Christian covenant Again, in the house of Cornelius, Acts, 10th chapter, from the 36th to the 44th verse, he lays down for their belief the same great fundamental facts. The grammatical construction of the words are in the two cases slighly different, but a glance at the passages will satisfy any inquirer that the truths are the same. These truths I shall lay before you, without detaining you by mentioning the reasoning by which the Apostle pauses to prove some of his propositions. Comparing the two passages, we shall use the same words as the Apostle, but separate the truths, and number them as distinct propositions.

1. God sent his word to the children of Israel.
2. God anointed Jesus of Nazareth, who went about doing good, and was approved among the Jews by the miracles which he wrought.
3. He was, by the wicked hands of the Jews, crucified and slain.
4. God raised him up the third day and showed him openly.
5. The Apostles were the chosen witnesses of these great events.
6. He is by the right hand of God exalted as Lord and Christ, and ordained to be the Judge of the quick and dead.
7. All the prophets give witness to him, that through his name is remission of sins.
8. This remission is to all who believe in him.

Such are the primitive articles of the Christian religion, differing in the two passages only in this, that among the Jews he produces more proofs of his position from their own writings; among the Gentiles, he starts with one proposition earlier as a basis, wz: that God had given a revelation or prophetic announcement of the Messiah previously to the Jews, and to them he makes more clear the import of Jesus being Lord and Christ, viz: that there is remission of sin, through him, to all believers. The solemn belief of these truths, then, together with repentance and baptism, is the door of admission which Peter opened into the first Christian churches.

And simple as these truths seem, they do form in reality the very cream and essence, sum and substance of the New Testament. The four gospels unfold the life, miracles, death, and resurrection of Jesus of Nazareth; the book of Acts lays open his glorification, and the witness of his Apostles for his name; the Epistles proclaim the terms of remission of sins, and justification, through faith in him; and the Revelation of John leaves us amid the awful scenes of a coming judgment. O ye theorizing theologians, who cry out continually of the necessity of transmuting the divine oracles into your human creeds, of melting God's word in the crucible of human reason, and forming it anew into systematic order; where have you been slumbering, that you never learned that God had condensed his plan of redemption into a few sentences, and hung it all upon a few simple facts? These truths are presented to us by Peter in an order as scientific as the propositions of Euclid, each depending upon the foregoing ones, and all combined together to form that glorious scheme of mercy by which God saves fallen

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man. The reception of these great truths in apostolic times may have been generally expressed by the words, I believe; or, Jesus Christ of Nazareth is the Son of God. If this be borne in mind, it will serve to make clear some passages of Scripture which, on any other principle, are perfectly inexplicable. In 1 Cor. xii. 13, Paul says that no man can say that Jesus Christ is the Lord but by the Holy Ghost Certainly any man can call Christ the Lord, and yet be destitute of the Holy Ghost; but he means that no man can make a Christian profession, with a full understanding of these essential truths, and a firm faith in them, but by the mighty power of God. Thus this sentence agrees beautifully with Romans x. 9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." In a like way is the phrase, confession of Christ, frequently employed by John, in his Epistles, thus: John iv. 3, "Hereby know ye the spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God;" 15th verse, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him; v. 1, "Whosoever believeth that Jesus is the Christ is born of God."

These great truths, developed by Peter, were often expressed in set phrase by, Jesus is the Christ. Whosoever then believed them in the heart, confessed them with the mouth, and obeyed accordingly, was a converted person, and received as a member into the primitive churches. I defy mortal man to show that a belief of a single theoretic truth, no matter of what importance, was ever made essentially necessary to admittance into the kingdom of the Lord Jesus. By what authority, then, have we departed from the law of his house, as expounded by his apostles, and entangled a Christian profession with hundreds of other vain and absurd requirements? Beside this beautifully simple exposition of Christianity given by Peter, we feel very strongly tempted to place a human confession of faith, and shall select for this purpose the Philadelphia Baptist Confession. Peter's propositions are about eight or nine; the Philadelphia Confession has thirty-four chapters, in about one hundred and sixty-two sections, and containing at least five or six hundred distinct propositions. This is difference with a vengeance; but the preponderance of excellence must no doubt be in favor of the human confession, as it is so enormously larger than Peter's and infinitely more mysterious. If the object be to puzzle a young convert, the Philadelphia Confession answers much the better purpose, as it will be almost impossible for him to understand it all; or if it be desirable to promote hypocrisy, by inducing him to assent to what he never studied, this also will be often found to be the effect produced.

Every church which makes use of a human confession of faith should reflect, that in such a use this confession becomes as needful to her as the Bible itself. When the church is receiving accessions, the confession is wanted; when she is forming new churches, by sending out branches, she needs a new edition printed of a confession; when she sends her missionaries to form churches in heathen lands, his bark must be laden with the confession,—he cannot form a church, he cannot introduce a member, without it. On the principles I am combating, the confession of faith is as necessary to be circulated as the Bible.

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God has made his Bible necessary; he has given to his church the living oracles, the word of the testimony; he has appointed the preacher, (how shall they hear without a preacher!) but to construct and build confessions he has not commanded; yet if the church still must use them, verily they must be formed, and they must be spread far and wide to the ends of the earth. To promote, then, this important object, I would humbly move, that in all future editions of the Bible, the Philadelphia Confession of Faith be found nicely appended thereto, like David's Psalms; thus all the necessary requisities for church building and opening will be at hand. God's holy book is supposed not to answer the purpose; by no means, then, should the key of the confession be left behind, lest the kingdom of heaven should remain shut upon both saint and sinner. *Query*, If a copy of God's word should chance to fall among the people in some remote district of China, where there was no Philadelphia Confession, and if the people, believing the truths of God's book, should meet together as a church of Jesus, and attend to his ordinances, would that simple church, not learned in human creeds, be a regular Baptist church, and could its members hold communion with the Baptist church of Trenton and Lamberton?

There has been put into my hands another confession, published in Burlington, and used, I presume, as the confession of the Baptist church in that place. It is better, and more suitable a thousand fold than the Philadelphia one, as it is short and comparatively simple, containing only nine sections, instead of 162. I do not know that I would have much objection to sign it, and send it to any friend as a mere exposition of my religious opinions; but I could not, I dare not, use such a book as a test of membership in a church of Jesus Christ. I might believe it, but I have no authority to hang it as a yoke on the necks of other disciples; it pledges the members to the doctrine of the saints' necessary perseverance; that, perhaps, I may believe myself, but there are many true Christians in the world who believe it not; and how dare I keep out from Christ's ordinances his blood-bought people, because, forsooth, they are unable to embrace a metaphysical dogma of a human creed.

A position was laid down, a short time ago, which seems to me to have a close bearing on this subject, and thus to demand a passing notice. An aged deacon, I think it was, assured us that the faith and order of this church was established a great many years ago, when the church was constituted and embodied in the covenant; and that the people who depart in any way from that faith and order, though they should be almost the whole members, were no longer the church; and that those who remain attached to this human creed, though only six persons, will remain "the church." I regret that our brother laid down that position; he will speedily regret himself, as he will soon find out that when announcing that principle with such ingenuity and emphasis, he was in reality digging the grave and ringing the funeral knell for the final interment of his favorite church covenant. He proves that those who depart from the original constitution of this church are no longer the church: by that I will prove that this church, having cast off and disused entirely the articles of faith on which Christianity was originally based by Peter, can no longer be a church of Christ; it may

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be *our* church or *your* church, but. *if that principle be true*, it cannot be an apostolic church. Let me try the proof.

1. Peter required belief in eight or nine great fundamental truths; you require five or six hundred; great and small.

2. I will suppose the three thousand who were baptized on that occasion in Jerusalem alone, all who were baptized in the house of Cornelius, the eunuch, Lydia, and the jailer's household, all presented themselves, not to Peter, but marshalled in array, good five hundred persons, before the Baptist church of Trenton and Lamberton. How shall they be admitted? Peter's key could admit them by their reception of Christ crucified and repentance. Not so you: to you they must relate when they felt *very bad*, and when and how they got better. Next, forth comes the Philadelphia Confession; that they knew not, they never saw it: their baptism must then be postponed, at least for three months, till they have time to study it; less time could not enable them to get well acquainted with all its intricacies. Then you speak to them of the temperance pledge, and ask them if they agree to it: with that they seem to be confounded, never having heard Peter mention it; you consequently furnish them with a bundle of temperance tracts to prepare them for taking the pledge. Imagine them returning to Peter, bearing the Philadelphia creed and the temperance tracts, rather disappointed. They ask that aged saint to look about him for his key, assuring him that the church at Trenton have found his key, and have therewith locked the door. No! exclaims Peter, my key I have; theirs is forged.

Christian brethren of this church, by your constitution you would be compelled to reject the persons whom Peter admitted, and indeed, the members of the church at Antioch received by Paul; in fine, you must reject all the members of all the apostolic churches, till they would study your creeds, and assent to them. What further proof need I that you have departed from the original constitution of Christian churches and cannot be an apostolic church."

The discourse will well repay a careful perusal of it from those desiring either light or confirmation on this subject. It, together with his able discourses on such subjects greatly excited the citizens of Trenton, as we learn from the following extract from the "Sheet Anchor."

PUBLIC MEETING AT THE CITY HALL.

An unusually large and crowded audience assembled at the City Hall, in the city of Trenton, on Tuesday evening the 8th instant, to express their sentiments in relation to the withdrawal of the Rev. Mr. Young from the Trenton and Lamberton Baptist church. David Brister was called to the chair, and F. S. Mills appointed Secretary.

On motion, the chair appointed William Boswell, Benj. Moorhouse, George Wilson. James Erwin, and F. S. Mills, a committee, who reported the following preamble and resolutions:

Whereas, we have learned with extreme regret that, owing to a misunderstanding, touching the subject of church government, between the Rev. John Young and some of the deacons and members of the Trenton and Lamberton Baptist Church, the Rev. Mr. Young has been induced, from convictions of duty, to tender his resignation, and con-

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templates leaving this city;—and whereas the Christian virtues and exemplary conduct, the liberal and scriptural views shadowed forth in his preaching, have endeared him to this community, as an efficient, talented coadjutor in the great cause of Christianity, tending to render more plain the powerful and sublime truths of religion, and to dissipate from the mind the mists and ambiguities occasioned by the "traditions of men"—therefore,

Resolved, That we regret most sincerely the circumstances that have induced this step, and shall feel deeply the loss of his valuable services from among us, as a Christian minister.

Resolved, That we have not only the recommendations of numerous distinguished men in England and in our own country, of the high moral integrity, virtue and Christian character of the Rev. Mr. Young; but, in corroboration of these high testimonials, we have the best of all evidence, that of our own judgments, after hearing and seeing the man.

Resolved, That, while we regret the circumstances which left him no alternative but to pursue this course, we admire the high conscientious motives that prompted it; and it affords but another evidence, to the many before us, of his independence and inflexible integrity.

Resolved, That the Rev. Mr. Young has our heartfelt thanks for the services he has rendered this community, as a faithful and fearless scriptural preacher; and the only return we can make, is to invoke upon him the blessings of Him who is "no respecter of persons," but under the shadow of whose wings *all* will be protected who truly believe on the Lord Jesus Christ: and wherever his lot may be cast, may that gospel which he has so effectually preached to others, be the pillar of fire by night and the cloud by day, to guide him safely through the world!

Resolved, That the Rev. Mr. Young express to this meeting, whether, if sufficient support can be raised, he will remain in this city.

Resolved, That, in the spirit manifested by this large and respectable assembly, we have assurances of the determination of the people to sustain correct religious principles, and to maintain in their original purity the fundamental doctrines of the Bible.

These resolutions were unanimously adopted. Mr. Young rose to reply to the invitation in one of the resolutions. He said, he hoped he would be excused from talking much—he felt overpowered, and thought silence much more becoming. It would afford him great pleasure to remain in this city, and he should do so if he could be released from a previous engagement. As regards the matter of support, he had no fears of that—he was not at all careful on that subject.

DAVID BRISTER, *Chairman.*

FRANKLIN S. MILLS, *Sec'y.*

Having formed a favorable acquaintance with Elder Young, both as a gentleman, a Christian minister and a scholar, while in Philadelphia last winter, and having seen some of his testimonials from respectable sources in England, I am happy to say that he is now with us, and engaged in teaching in our primary department of Bethany College, and occasionally edifying the church as a teacher of the faith.

A. C.

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BETHANY COLLEGE.

BETHANY COLLEGE has commenced her third session, and, as we think, under the most propitious circumstances. We have reduced the number of Students for the sake of gaining the character and standing contemplated and proposed from the beginning. No less than thirteen were dismissed during the last session, and at the close of it nearly the same number proscribed from immediately returning. Of those dismissed, a majority might have been endured in most Colleges; and of those proscribed, perhaps all would have been retained. Of the latter, indeed, some were proscribed for the simple sin of indolence and idleness. We have, then, a much more select class, and consequently a very agreeable and pleasant time One month has passed without a single reproof, and good order reigns every where.

The Faculty have, without a murmur, submitted to the retrenchments and encountered the difficulties attendant upon this sacrifice for the purpose of securing that high moral decorum which it is the aim and supreme object of us all to secure and to maintain in this College. So many wild and ungovernable spirits being convened at our commencement, imposed on us a labor and travail of no ordinary character. We tried the project of reforming, but succeeded only in a few cases. Expulsion, dismission, and proscription are always unfortunate affairs: unfortunate, not merely because of the mere loss of Students, but because of the occasional dissatisfaction of parents, who are generally disposed to believe their children, and in some way—by some portentous *but*, to censure where it is not due: unfortunate also, because the excluded too often inculpate others for the sake of exculpating themselves, and charge to false or feigned causes their own obliquities. A young institution has therefore to endure that species of underhand implication, censure, and injury, as a portion of the price by which it gains a useful reputation, and as a part of the reward with which too often the inconsiderate and unthankful repay it for the faithful and virtuous discharge of important trusts and duties

None of these facts in human nature and in the history of Colleges are either unknown or unappreciated by us. We therefore cheerfully undertake the great and good work of perfecting our begun Institution with every thing that literature, science, and moral excellence can confer upon it. We have now a very promising class of young men, who are greatly devoted to intellectual, moral, and religious improvement. They have the ascendancy in this Institution, and we as a Faculty are determined they shall retain it at any sacrifice which the exigency may require at our hands; believing, as we do, that it is not only right in itself, but that it must ultimately command the most extended patronage, and secure to us all the largest field of usefulness.

The gratification of doing good is the most exquisite and refined of all earthly enjoyments. No one not possessed of a generous mind, could ever taste the pleasure which a sensitive and benevolent heart realizes and enjoys in such a treat as was furnished us the other day in the following extract of a letter, written by a gentleman in Kentucky, who happened to descend the Ohio in company with some forty Students who were returning home at the close of last session. The extract was handed us the other day by brother Ephraim A. Smith, of Kentucky, on his way from the East, and is in the words following, to wit:—

"There were nearly forty Students aboard the boat, going down the river; and I must say to their honor, that they remembered the admonition given them by brother Campbell in his short address delivered on the 4th of July—that 'there is no vacation in the school of virtue' &c See Mill. Harb., page 369, vol. 7, new series.

"There was a Preacher aboard, a man of respectable talents and very genteel appearance, who had been to the General Assembly, held perhaps in Philadelphia. He made numerous inquiries of me in reference to Bethany College. After I had informed him that I was not a Student, he remarked that the Students certainly surpassed any that he had ever seen for good behaviour. I was gratified to think that their exemplary conduct elicited the remark from that source."

To be able to communicate instructions in science and literature, accompanied with the elevation of moral character—to secure good education and good moral and religious behaviour in youth, in the morning of life—is, to a benevolent mind, the most exquisite

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pleasure, because it is to lay a solid foundation of extended usefulness for years to come—to create a fountain of the choicest and most valuable influences to bless the world temporally, spiritually, and eternally,—the streams of which may reach down through many generations, and become an enduring excellency of eternal renown. In this great work we are much interested, amidst indeed some discouragements, principally from the apparent apathy and great indifference of many from whom we expected more interest and more encouragement in an undertaking of such magnitude, of so great importance to the world, and especially to our own immediate community. Still we are rather disposed to apologize for this neglect, rather than to censure it; because few are prepared adequately to appreciate the value of education in that enlarged sense in which we are endeavoring to present it to the consideration and patronage of society. The church and the world have never yet been fully instructed on this subject.

Our Primary and Preparatory Institution has commenced at the new Family Mansion, under the superintendence of Mr. Young, before mentioned, and under my own frequent visitations. The instruction here is elementary and radical, and shall be thorough. The circumstances are most favorable. But few Students are as yet in attendance. A considerable addition to the present number, can, in that department, be very comfortably and advantageously accommodated. They can be received there at any time during the session, and classed according to their age and state of improvement.

To those desirous of a merely English classical and scientific education, or to those intended for a full collegiate course of instruction, this Preparatory School is properly adapted, and will be of equal importance. Members far advanced in it can also attend some classes in College while perfecting their English studies.

We are now in much more favorable circumstances than ever before for carrying out the designs of Bethany College. We have got suitable buildings—for the present a well selected infant library—a considerable apparatus, philosophical and chemical—five Professors—two literary societies—and, for our age, as many conveniences and advantages as are usually found in literary institutions, with a fixed purpose to make all minister to the highest and best ends of human destiny. We only want a good stock of the proper materials to work upon.

A. C.

MUSEUM OF BETHANY COLLEGE.

It being highly important that every Institution of learning should have ample means of illustrating, in the most striking and interesting manner, the various subjects embraced in the course of study, no donations will be more acceptable to Bethany College, than articles of apparatus chemical and philosophical; useful books upon the branches of human learning, and particularly natural curiosities and specimens of minerals, of plants, of birds and other animals properly prepared—in short, of any thing which appertains to the different departments of Natural History.

In addition to much valuable chemical and philosophical apparatus presented by P. S. Fall, of Kentucky, we have received also from him some rare and useful books, as well as sundry specimens of minerals. We have also to acknowledge the receipt recently of some interesting specimens from the marl beds of Eastern Virginia, contributed by John Richards, of King & Queen county; and of a box of curiosities kindly collected and forwarded by J. W. Parrish, of Woodford county, Ky., from the Mammoth Cave, through the permission politely granted by its owner Dr. Croghan. It appears that further explorations and discoveries have lately been made in this most remarkable cavern, and that it has become a place of extensive resort; Dr. Croghan having built a large mansion near by for the accommodation of visiters, who are supplied by him with guides, boats, and all things necessary for the examination of the cave. Among the specimens sent by J. W. Parrish, we have one of the eyeless fishes, stalactites, incrustations from the walls of a newly discovered apartment, some native sulphate of soda or glauber salt, selenite and fibrous gypsum.

R. R.

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NEWS FROM THE CHURCHES.

Grand View, Edgar county, Illinois, July 10, 1843.

When first I moved here, thirteen years ago, there was no church here of the ancient order. Soon after my arrival five of us congregated together to worship God. We soon increased our number. Brother F. Short cast his lot with us, and the church increased and branched off until there are five or six churches in the neighborhood, respectable for numbers and piety, and are enabled to compensate preaching brethren possessed of talent and piety to labor among us, and are now seeing the fruit of our labors in the daily additions to the church of Christ.

HENRY G. SMITH.

Victory, New York, August 17, 1843.

The good cause is advancing in Tully. Six years ago, about this time, I first visited that town. There was not then a disciple in it. Now there is a congregation of nearly eighty members. They have just finished a house of worship, 35 by 45 feet, in which they have shown a liberality, perseverance, and devotion to the cause that ought to shame many other congregations that possess much more of the goods of this world than they, and still refuse to sanctify any of them to the salvation of the world and the glory of Christ.

I have within a few days immersed four in that church, and three in Tyre. On the whole, most of the churches are doing as well as can be expected.

J. MILTON BARTLETT.

Decatur, Illinois, July 12, 1843.

I will just say that we have glorious times even in Decatur. We commenced a protracted meeting here on the 5th instant, and it is yet progressing. We have had, (including some who have been standing aloof,) twenty eight additions. We have brethren J. Hostetter and B. Henry to labor with us. Several from the Methodists are included in the above number. The gospel, properly wielded, is mighty in putting down the strong hold of sectarianism. May the Lord be with us in all our efforts.

J. W. TYLER.

Scipio, Indiana, August 24, 1843.

I have been at a meeting at Ebenezer, Jackson county, Indiana, commencing on the 18th and closing on the 23d, where brother James Challen and brother John B. New were the speakers. Twenty eight were added to the faithful during the meeting—one from the Baptists, three from the United Brethren, one Universalist, and twenty-three from the kingdom of Satan. A good impression is made there, and seed sown there that must produce fruit. Twenty five were baptized of this number.

WM. C. BRAMWELL.

Georgetown, Kentucky, August 23, 1843.

REPORT NO. 7.

To the Congregations of the Lord at Dry Run and in Georgetown, Scott county, Ky., composing the co operation for the proclamation of the gospel to the destitute.

Your Evangelist most affectionately reports. That he has just completed a tour of 15 days, in Bath county, Ky. at Owingsville and White Oak. The time was divided between those places. The meeting was commenced at Owingsville, at the close of a most exciting political contest, and we failed to succeed, owing, it is presumed, to the high political fever which had possessed the minds of the people. The brethren manifested great interest and anxiety for the success of the good cause, and, we trust, were much benefited.—Brother M'Cormick, a most valuable, amiable, and intelligent Evangelist at White Oak, solicited an effort at that point, and I yielded to his request. We labored hard and the saints were made to rejoice in the conversion of their friends and relatives. We gained 24 additions, and conciliated the good feelings of all, so far as we could ascertain. I was compelled to leave for an appointment at Lancaster, otherwise we could have gained probably 50 or 100 more. We had a specimen of the powers of two young Evangelist brethren, Cox and Havens, and they bid fair to be of great service to the cause. They merit the encouragement of the brethren. We hope some able Evangelist will aid brother M'Cormick on the same field of labor. There never was a better prospect for doing good.

JOHN T. JOHNSON.

Merryville, Todd county, Kentucky, July 22, 1843.

The cause of primitive Christianity is progressing rapidly in the Green River country. Since my arrival in this country, (that is, within the last twelve months,) there have been additions to the following churches:—Salem, Christian county, 65—10 from the Baptists, one from the Methodists, and 54 from the world. There have also been some ten additions of immersed believers, who had been living without the privileges of the Lord's house. At Zion, Todd county, 43—6 from the Baptists, and 37 from the world. Liberty, Christian county, 13 immersions. Mount Gilead, Todd county, principally under the labors of brother Rice, 30 additions, several from the Baptists, including the deacon of their church. At Heysburg, Todd county, 12. At Berea, Logan county, 16. At Russellville, 10. At Cadiz, Trigg county, 40—4 from the Methodists, 2 from the Cumberland Presbyterians, under the labors of brethren Elley and Anderson. At Clarksville, Tennessee, a church of some eighteen members, have been gathered together, who are keeping the ordinances as they were delivered to us from the beginning. During a recent

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visit to Nashville and Murfreesborough, in company with brother E A. Smith, we had 26 additions. There have been some 12 additions to the church at Elkton.

I have only mentioned the success of the cause at those places which I have had the privilege of visiting. Within the boundary of the labors of brethren Rice, Elley, Day, and Anderson, (who have severally assisted at several places mentioned above,) the cause has been equally successful. Never were there brighter prospects before us. The season of protracted effort has scarcely commenced. We have had some seven protracted meetings since the middle of May, all of which have been successful, and together have resulted in 99 additions under the labors of brethren Rice, S. E. Jones, Day, and myself. May the Lord preserve and prosper his people!

J. B. FERGUSON.

Poon County, Missouri, September 6, 1843.

I attended a three days' meeting at Union, in Callaway county, embracing the second Lord's day in August, with brother James Coons. We had twelve additions. On the third Lord's day I was in Columbia: one confession and baptism there. On the fourth Lord's day I joined for Alexander, at a big meeting near Paris, in Monroe. It was truly a *big* meeting; for I think it was the largest congregation I ever saw in the county. Up to Tuesday evening we had gained twenty-seven volunteers for the Lord. Brother Thomas coming on Tuesday, I left him and brother Alexander to conduct the meeting, and I returned home Brethren Alexander and Sidenor had a short time before gained seventeen at Elk Fork, (I think,) and brother Thomas nine in Paris and three at Huntsville. In Monroe county the Bible cause is entirely in the ascendant, as it would be every where, with such brethren and teachers as they have there—*each* nobly doing their duty in their respective spheres. Last first day I was confined at home by severe indisposition.

T. M. ALLEN.

Harrisburg, Pennsylvania, September 16, 1843.

I have just returned from a visit to Centre and Clinton counties. The Disciples are getting along finely. Our excellent brother Lowel, from the state of New York, was there on a visit. He intends to spend five weeks. Fifty-five had turned to the Lord before I left, and prospects good for more. There was great joy among the brethren.

N J. MITCHELL.

Shenandoah Valley, Virginia, September 15, 1843.

I have immersed fourteen persons since I left Bethany.

PETER AINSLEY.

Greensburg, Indiana, September 19, 1843.

I returned home last night from Rising Sun, where I gave nineteen discourses and gained sixteen additions—thirteen by immersion and three from the Methodists. The meeting lasted eight days. I attended a meeting of six days, embracing the third Lord's day in last month, at Ebenezer Church, Jackson county, with brother J. Challen. We gained twenty-eight.

J B. NEW.

Hopkinsville, Kentucky, September 14, 1843.

The cause of "Bible Christianity" has been rapidly gaining strength south of Green River during the last two years. Within the range of my labors, since September, 1841, about 500 additions have been made, and more than 100 of that number have been gained from the parties on the principle of 'Christian union' upon the one foundation, 'the Apostles and Prophets, Jesus Christ himself being the chief corner stone.'

All the meetings held by the brethren this summer, save two or three, have been very successful. New congregations have sprung up, and the zeal and industry of the brethren have evidently increased. Many of the churches are regularly assembling on every Lord's day. They sustain their Evangelists and send them forth to sound the word of God. I have not seen a more favorable time for a rich harvest; yet I very much regret that, so far as I am concerned, I shall be compelled, at least for a time, to leave the field of labor

I rejoice to say that the church here determined to do all in her power in order to advance the cause; and seeing the great want of laborers, have determined to ask the co-operation of the congregations around her in order to raise a fund for the education of such brethren among us who have natural talents, piety, and a desire to preach the word; but, for the want of means, are unable to educate themselves. Seven congregations have unanimously united in the work, and we trust that the Lord will bless the effort to his glory, and that we shall soon have talented brethren prepared for much future usefulness. Some good brethren are alarmed at the effort, lest some evil grow out of it; but I trust that their fears will soon be dissipated, and that they also will unite in the co-operation. As the truth triumphs, our friends of the different parties grow mad, and more particularly so since in many instances the 'mourning bench' is wholly unavailing in the work of conversion. I sincerely trust that the time will soon come when no sensible man or woman will be found willing to crouch down upon a pile of straw in an altar, in order to obtain pardon. In our region it has received a deadly wound, and consequently the wheels of sectarianism are much clogged.

GEO. W. ELLEY.

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Palmyra, Missouri, August 9, 1843.

We have received sixteen persons since brother Johnson visited us, at different places. Brother Thomas M. Selm, from the Mississippi river, has lately visited us, and two made confession during his stay with us in this place.

I beg leave to name one of the customs of the first and original Christians, which I fear some of our brethren have neglected; namely, one mentioned by C. Pliny, to the Emperor Trajan—that the Christians of his time were accustomed on a stated day to assemble *before sunrise* and join together in singing hymns to Christ as a duty. Do any of our brethren meet together for these exercises *before sunrise*? This can be done conveniently in the towns and villages; and it is certainly acceptable to God, and profitable to us, to do so. Our congregations here observe it. This was one of the crimes for which the old Christians suffered martyrdom. The old Christians also intermarried with one another, and not with the world. They were expelled for marrying any other person than a Christian. Whosoever violates this law of primitive Christianity will be sure to suffer the penalty, whether he is expelled or not. J. CREATH, Jr.

Virginia, August 16, 1843.

"THE BAPTIST CHURCH OF CHRIST."

What does the above caption mean? Why, if there is any meaning in language, it means that there is an anti-Baptist church of Christ. All of our terms have their opposites. There can be no white if there is no black, no up if there is no down, no darkness if no light, no lie if no truth, and no "Baptist church of Christ" if no anti-Baptist church of Christ. So it amounts to this, that Christ has two churches—one composed of baptizers, and one that does not baptize. But again, the word *baptist*, as every school-boy knows, means one who baptizes: and who ever heard of a church of Christ's where male and female, black and white, all baptized? Such a church is not found in God's Book; and if found any where else, it is not Christ's church. I have said this much to make it as plain as A, B, C, that the name of "Baptist Church of Christ" is purely sectarian, and one of the fruits of the flesh; also, a stumbling-block in the way of union. I do wish that all who profess to know God, would fear him, and cast all their human lumber to the "moles and the bats." Will our "Baptist" friends look at this thing, and let all the world know that they are determined to do what they say? They say they have the Bible alone for their rule of faith and practice. Why tell the world these things, and at the same time stitch on the unscriptural and sectarian name of "Baptist Church of Christ." Thereby learning all their members to tell an untruth when they say they are Baptists, when they never baptized any person in their lives. I was once a member of this "Baptist Church of Christ;" but God by his word taught me that Christ had no such a church, and I no longer conferred with flesh and blood, but came out of this "Baptist Church of Christ," and joined "the Church of God." As I learned the language of Ashdod while I was in this sectarian church, and am now learning the language of Canaan, I will subscribe myself

A CANAANITE.

CO-OPERATION MEETING.

The Annual Co-operation Meeting for this neighborhood was held at Smithfield, Ohio, on Friday the 25th September, at which the following churches were represented:—

West Liberty, Beelor's Station, Wheeling, Bethany, Wellsburg, and Holliday's Cove, Virginia. West Alexander, Ten Mile, Muddy Creek, Fredericktown, Red Stone, Peter's Creek, Pigeon Creek, and Washington, Pennsylvania. Belle-Air, Portland, Steubenville, Smithfield, Cadiz, Georgetown, and Nottingham, Ohio—numbering in all, 1627 members. Additions last year to these churches, 485.

Arrangements were entered into so as to keep brethren G. Lucy, Wesley Lamphear, and one or two other Evangelists constantly in the field during next year.

The next Annual Meeting to be held at Holliday's Cove, on the 4th Friday of September, 1844, at 2 o'clock. *JOEL F. MARTIN*, President.

W. F. M. ARNY, Secretary.

THE BRITISH BIBLE SOCIETY lately presented to the Royal Library a collection of Bibles in 82 different languages, consisting of 119 volumes.

☞ We are pleased to learn that the Hon. HENRY CLAY has consented to be President Moderator at the contemplated discussion, to commence in Lexington, Ky., on the 15th of next month. A. C.

RUSSIAN FABLE.

A POPULAR Russian fable represents an author and a thief in hell. The man of letters is enduring tenfold greater torment than the light-fingered hero. The author reproaches Satan with his partiality; but the latter justifies himself thus:—"You are a much greater sinner than the thief: his sins have died with him, but yours survive for centuries." There is more of *fact* than of *fable* in all this.

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THE WANTS OF MAN.

"Man wants but little here below,
Nor wants that little long."

"Man wants but little here below,
Nor wants that little long,"
'Tis not with *me* exactly so—
But 'tis so in the song.
My wants are many, and if told
Would muster many a score;
And were each wish a mint of gold,
I still should long for more.

What first I want is daily bread,
And canvass backs and wine;
And all the realms of nature spread
Before me when I dine.
Four courses scarcely can provide
My appetite to quell,
With four choice cooks from France beside,
To dress my dinner well.

What next I want at heavy cost,
Is elegant attire;
Black sable furs for winter's frost,
And silks for summer's fire,
And Cashmere shawls and Brussels lace
My bosom's front to deck—
And diamond rings my hands to grace
And rubies for my neck.

And then I want a mansion fair,
A dwelling-house, in style,
Four stories high, for wholesome air,
A massive marble pile:
With halls for banquets and for balls,
All furnished rich and fine;
With stabled studs in fifty stalls,
And cellars for my wine.

I want a garden and a park
My dwelling to surround,
A thousand acres, (bless the mark,)
With walls encompassed round,
Where flocks may range, and herds may low;
And kids and lambkins play—
And flowers and fruits commingled grow
All Eden to display.

I want, when summer's foliage falls,
And autumn strips the trees,
A house within the city's walls
For comfort and for ease—
But here, as space is somewhat scant
And acres rather rare,
My house in town I only want
To occupy—a square.

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I want a Steward, Butler, Cooks,
A Coachman, Footman, Grooms;
A library of well bound books,
And picture-garnished rooms;
Corregios, Magdalen, and Night
The Matron of the chair,
Guido's fleet coursers in their flight,
And Claudes at least a pair.

I want a cabinet profuse
Of medals, coins and gems;
A printing press for private use
Of fifty thousand *ems;*
And plants, and minerals and shells,
Worms, insects, fishes, birds,
And every beast on earth that dwells
In solitude or herds.

I want a board of burnished plate,
Of silver and of gold,
Tureens of twenty pounds in weight
With sculpture's richest mould;
Plateaus with chandeliers and lamps,
Plates, dishes, all the same;
And porcelain vases with the stamps
Of Sevres, Angouleme.

And maples of fair glossy stain
Must form my chamber doors,
And carpets of the Wilton grain
Must cover all my floors;
My walls with tapestry bedecked
Must never be outdone,
And damask curtains must protect
Their colors from the sun.

And mirrors of the largest pane
From Venice must be brought,
And sandal wood and bamboo-cane
For chairs and tables bought;
On all the mantel-pieces, clocks,
Of thrice gilt bronze, must stand,
And screens of ebony and box
Invite the stranger's hand.

I want,—(who does not want!)—a wife,
Affectionate and fair,
To solace all the woes of life,
And all its joys to share:
Of temper sweet—of yielding will,
Of firm, yet placid mind;
With all my faults to love me still,
With sentiment refined.

And as Time's car incessant runs
And fortune fills my store,
I want of daughters and of sons
From eight to half a score.

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I want, (alas! can mortal dare
Such bliss on earth to crave)
That all the girls be chaste and fair,
The boys all wise and brave.

And when my bosom's darling sings
With melody divine,
A pedal harp of many strings
Must with her voice combine;
A piano exquisitely wrought,
Must open stand, apart,
That all my daughters may be taught,
To win the stranger's heart.

My wife and daughters will desire
Refreshment from perfumes,
Cosmetics for the skin require
And artificial blooms.
The Civet fragrance shall dispense,
And treasured sweets return;
Cologne revive the flagging sense,
And smoking amber burn.

And when, at night, my weary head
Begins to droop and dose,
A southern chamber holds my bed,
For nature's soft repose;
With blankets, counterpanes and sheets,
Mattrass and bed of down,
And comfortables for my feet,
And pillows for my crown.

I want a warm and faithful friend
To cheer the adverse hour,
Who ne'er to flatter will descend
Nor bend the knee to power;
A friend to chide me when I'm wrong,
My inmost soul to see;
And that my friendship prove as strong
For him, as his for me.

I want a kind and tender heart,
For others' wants to feel;
A soul secure from fortune's dart,
And bosom armed with steel;
To bear divine chastisement's rod
And mingling in my plan,
Submission to the will of God
With charity to man.

I want a keen, observing eye,
An ever listening ear,
The truth through all disguise to spy,
And wisdom's voice to hear;
A tongue to speak at virtue's need
In Heaven's sublimest strain;

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And lips the cause of man to plead,
And never plead in vain.

I want uninterrupted health
Throughout my long career,
And streams of neverfailing wealth
To scatter far and near,
The destitute to clothe and feed,
Free bounty to bestow,
Supply the helpless orphan's need,
And sooth the widow's wo.

I want the genius to conceive,
The talents to unfold
Designs the vicious to retrieve,
The virtuous to uphold;
Inventive power, combining skill,
A persevering soul,
Of human hearts to mould the will
And reach from Pole to Pole.

I want the seals of power and place,
The ensigns of command;
Charged by the People's unbought grace,
To rule my native land—
Nor crown nor sceptre would I ask
But from my country's will,
By day, by night, to ply the task
Her cup of bliss to fill.

I want the voice of honest praise
To follow me behind,
And to be thought in future days
The friend of human kind,
That after ages as they rise
Exulting may proclaim,
In choral union to the skies,
Their blessings on my name.

These are the wants of mortal man,
I cannot want them long—
For life itself is but a span
And earthly bliss a song.
My last great want, absorbing all,
Is, when beneath the sod,
And summoned to my final care,
The *mercy of my God!*

And oh! while circles in my veins
Of life the purple stream,
And yet a fragment small remains
Of nature's transient dream;
My soul in humble hope unscared,
Forget not thou to pray,
That this thy *want* may be prepared,
To meet the Judgment-day.

[J. Q. ADAMS.

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. VII. BETHANY, VA., *NOVEMBER*, 1843. No. XI.

NATURAL RELIGION—*No. II.*

IN the last Harbinger (August number) I published an Address delivered in the Oratory of Princeton Theological School, in 1836, by J. S., one of the Students; and promised in this number to publish the observations and criticisms of Dr. A. on it. That address was delivered in refutation of what is usually called Natural Religion, from Hebs. ii. 3. The design of it was to obtain the criticisms and reasons of that good and great man on the reasoning in that discourse. These I now decline to publish at the instance of a friend who feels great solicitude lest some injury might be done by it. Of this I cannot see any possibility, as the remarks and criticisms are in strict accordance with the Christian moderation and good sense of that excellent Professor, and are respectful to the speaker. That young man, now gone to his rest, was possessed of a very high order of mind; was a sincere Christian, and a bold and logical investigator of truth. He loved his church and the word of God, and desired to see what could be said in favor of natural religion in opposition to the arguments against it. These arguments speak for themselves as exhibited in the former Harbinger, and challenge investigation. They cannot be understood, in my humble opinion, without producing a conviction of their truth.

Doctor Alexander has said many excellent things in his volume, entitled. "Brief Outlines of the Evidence of the Christian Religion," on the right use of reason in religion. But he seems not to have considered that no man can reason on the subject of religion or on divine spiritual subjects without revealed language or supernatural revelation; because, without these, there are no ideas or propositions to be reasoned about in reference to it. In this case language is the means of our ideas and thoughts, and must have been prior to reason, as it is the instrument of it. Natural religionists assert that the natural knowledge of God is the foundation of that which is revealed; so that where the being of God and his natural perfections are not first known by the light of nature, revelation itself can signify nothing. Some say that it is ridiculous, in all respects ridiculous, to prove these natural things by revelation. They assert, moreover, that Atheism finds its refutation alone in natural religion. Hence the opinion has existed

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for several centuries, that the scriptures are the only *rule* of faith, while it has been, and is understood, that faith itself is produced either by nature or is the immediate gift of God without the scriptures. In opposition to this, I assert that the scriptures are the *only means* of faith in religion, as they alone make known by their nouns, verbs, and adjectives, the objects of faith and the evidence by which they must be believed: "faith is the substance of things *hoped* for—the evidence of things *not seen*." How comes it that a revelation from God, consisting in supernatural words and works, shall be thought useless and ridiculous in teaching spiritual things; while the word of God, the history of religion, the tradition of nations, and universal experience prove them to have been the exclusive means of religious knowledge in the fallen state of man. The impossibility of its having been otherwise, will appear from the following considerations in connexion with the arguments in the discourse:—

The *existence of God*, without the knowledge of which there is no religion, is, viewed in every aspect, *the greatest mystery in the universe*. The next greatest is the fact of the creation of the heavens and the earth out of nothing. Examine these two ideas. God the Creator has naturally no sensible or perceived existence or connexion with nature or mind; and creation, as above explained, is the origination of something from nothing. These are *objects of faith*, in the scripture use of the term, and are known alone by revelation. This informs us that God is, that he is a spirit, incorporeal and immaterial. He is not embodied in matter, and has no lodgment in a bodily structure possessed of animal life as the human mind is. God has no perceived natural existence or connexion with time, or matter, or sense, or motion; and none with space, or form or proportion, quantity or quality. He is wholly independent and separate from all these, and exists in himself in an essential and eternal nature of his own, which, in comparison with all others in the universe, is *unique*. He is present at the same moment in every point of illimitable space, without excluding any of his creatures from the space they occupy, and without disturbing the regular order of nature; and without interrupting or interfering with the established constitutional faculties and susceptibilities of the mind, or with the means by which it is capable of being affected through the senses in acquiring ideas and knowledge. He superintends the whole without being naturally known. If God exists, his existence cannot be apprehended by natural phenomena, or by the consciousness of the mind produced by its natural states and operations. It is thus that the *existence* of God without revelation is involved in an abyss of darkness to the fallen state of man that is utterly impenetrable by human science without revelation. But when he is revealed as the creator and supporter of all things, and is invested in the view of the mind with his perfections by his own revelations and supernatural works as revealed in the Bible, his existence casts a clearness on every question, accounts for every depth, and renders the whole mystery as perfectly plain as it was otherwise perfectly unintelligible and *unknowable*, while itself remains, *beyond the revelation*, in impenetrable obscurity; for I repeat, that it is revelation that makes his existence known, and associates him by verbal manifestation with the heavens and the earth as their creator. It was by this revelation and

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manifestation that enabled David to say, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art Jehovah"—"The heavens declare the glory of God, and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge."

The same difficulties lie in the way of learning the fact of the creation of the universe from nothing without revelation, which Deists and Natural Religionists affect to do with as much ease as to discover the sun in the heavens. After the fact of creation is revealed we know nothing of the *modus operandi* of Deity in effecting it

The existence of God and the fact of creation are objects of faith in the scripture use of the terms, and are as difficult to be believed as are any truths or propositions in the Christian religion, and rest upon the same supernatural revelation and testimony. The heavens and the earth were created by God the Word who taught man to speak and supplied him with language; he is the effulgence of the Father's glory and the express image of his person; and, in his mediatorial character, is the light of the world, the Prince of life, the author and finisher of our faith.

Have our natural religionists and Deists discovered that, by Jesus Christ the Son of God, were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were made by him and for him: and he is before all things, and by him all things consist. If they have discovered any thing that is true by the light of nature, in regard to God and creation, they have discovered these things.

Atheism is refuted by the existence of the scriptural ideas of God, as darkness is dispelled by the existence and influence of light.

The existence of the Bible cannot be accounted for but upon the fact of its supernatural and divine origin, and it is the mould of the Christian character.

It may be asked, if what I have said be true, how did natural religion or Deism get into the world and become so thoroughly established in high places in Christendom? To this I answer, that natural religion has never been known but in Christendom, and it is a strange plagiarism from revelation. It is a weed, though most fatal to Christianity, grows in a Christian soil alone. Natural Religion, as it is called, belonged to man's primeval, sinless, pure estate, and has been borrowed from Moses' account of it in the two first chapters of Genesis. That religion, if such it may be called, was co-eval and formed a part of the estate in which man was made when he sustained the image and likeness of God.

And our philosophers, without paying any attention to Adam's sin, by which it was lost, both for himself and them, have transplanted it into the corrupt, sinful, carnal, atheistical state of man, and claim for it all the nature and qualities of an indigenous growth in the heart of the natural carnal man!

This natural religion, from its description and character, which is so learnedly taught and philosophically explained in Calvin's Institutes and in our theological schools and pulpits, would seem to belong to a very pure and holy condition of man, not in any degree analogous to

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the fallen state of our race. It is altogether unlike the religion of the Patriarchs, Jews, Christians, or Pagans. It has no expiatory sacrifice, knows no sin, grace, or Saviour; no atonement, Priest, or Mediator; no altar, ordinances, or worship; and no revelation or Bible but nature! Surely it must have belonged to another state of man!

Dr. A. remarks in his "Brief Outlines," &c. that "the first English Deists extolled to the skies natural religion as a system which contained all that man had any need to know, as being simple and intelligible to the meanest capacity." But, strange to tell, scarcely any two of them are agreed as to what natural religion is; and the same discordance has existed among their successors. They are not agreed even in those points which are most essential in religion and most necessary to be settled before any religious worship can be instituted. Natural religion is essentially defective as a religion for sinners, which all men feel themselves to be. It informs us of no atonement, and makes no provision for the pardon of sin. If Deism or Natural Religion be the true religion, why has piety never flourished amongst its professors? Why have they not been the most zealous and consistent worshippers of God? Does not truth promote piety? And will it not even be the case that they who hold the truth will love God most ardently and serve him most faithfully?

But what is the fact in regard to this class of men? Have they ever been distinguished for their spirit of devotion? Have they produced numerous instances of exemplary piety? It is so much the reverse, that even asking such reasonable questions has the appearance of ridicule. And when people hear the words "pious Deists," they have the same sort of feeling as when mention is made of an honest thief, or a sober drunkard. There is no slander in making this statement, for Deists do not affect to be pious: they have no love for devotion. Believe me, the contest is not between one religion and another: it is between one religion and no religion. Again, "An African Prince who was brought to England and resided there some time, being asked what he thought of the Bible, answered that he believed it to be from God, for he found all the good people in favor of it, and all the bad people against it," ib. 39.

In reviewing the whole subject of Natural Religion or Deism as investigated, I ask, Does it not appear true that it is a system which, however it may have suited the primitive pure estate of man, has no place in his present fallen condition, intellectually or morally? Then I would earnestly and affectionately inquire, What good does it do? It regards man as in a condition wholly different from his real one. It is a direct contradiction to the scriptures, and is the strong hold of infidelity. It supersedes or renders the Bible and the gospel of the grace of God of no effect to the extent it operates. It denies the fact that through faith or revelation we know that the worlds were framed by the word of God, and that God is an object of faith; and, according to it, the death and mediation of Jesus Christ are not concerned in the communications of religion by God to mankind? The perverting and corrupting effects of this natural religion upon the human mind in rendering the word of the gospel incredible and useless, and in denying to it its essential nature and character as the word of God, have prompted to a system or theory of divine operation in the conversion of sinners wide-

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ly different from the apostolic views and history on that subject. The process of conversion amongst the first Christians was a very simple one. It consisted in an utter abandonment of Judaism and heathenism, and an entire submission to those new truths which came to them by the revelations of God through the gospel. and in that way alone.—Jesus Christ and him crucified, as Prince and Saviour, was the constant theme of their preaching. The necessity, then, of antecedent regeneration by the immediate or direct power of God upon the involuntary nature and disposition. as a prerequisite to sinners believing in Jesus Christ, was not taught, or, as far as I know, thought of. No one was ever directed to an anxious seat or invited to come before the congregation to be prayed for in order to believe the truth, and rely upon and submit to Jesus Christ as the Son of God and Saviour. And every attentive hearer was taught in every discourse what he should do to be saved.

The belief of the word of God, revealed by his Spirit and confirmed by miracles in reference to Christ and his salvation, was the faith of the gospel. The theories and speculations about human depravity and divine operations which occupy the time and talents for the most part of our public teachers, were not then known. And the difficulties thrown in the way by these theories did not then exist. Man was regarded as totally lost, and could only be saved by grace through faith.

It gives me great pleasure to know that one College has risen up in Christendom, whose whole system of theology and morals is found in the word of God, and that no Deism or scepticism can result from education there. That is the first public institution that has honored the *word of God* as the only *means* of faith in religion, as far as I am informed. The Bible is the only book in which we can learn the true science of God and of man, and the true principles of morality. At the same time that it imparts all this knowledge, it communicates by the gospel purity of heart and the moral qualifications for a virtuous and holy life through the influence of the blood of atonement and the grace of God. These operate through faith in Jesus Christ and obedience to him according to the gospel of truth. I trust that the College at Bethany will boldly carry out these principles. This will be reformation indeed. And that the friends of the Institution who desire their sons and daughters to be educated *for both worlds* will be greatly increased.

JAMES FISHBACK.

THORNTON STRINGFELLOW ON BAPTISM.

LOCUST GROVE, *near Stevensburg—Culpepper—Va.*
September 20, 1843.

Brother Campbell—

I OPINE, that you would not, intentionally, do an act of injustice, or knowingly, misrepresent the humblest individual, that you think proper to notice, in your editorial character.

I feel so conscious, that you have done me injustice, that I am persuaded, when I point you to it, that you will be able to see it; and un-

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less I have mistaken your character, I think, that knowing you have done it, will be sufficient to dispose you to correct it.

I wrote an essay, (which was published in the Herald of January the 19th and 26th,) to prove, that baptism was not the established medium of remission under the gospel. In the progress of my remarks, I stated, that *faith* was the medium—but defined the *faith alluded to*, to be a principle, which could only prove its *existence to the church on earth*, by *obedience* to the will of Christ.

Baptism I regarded as an act of *obedience*, and *submission to it*, as containing precisely *that amount of evidence*, which the church was *required to demand*, in the outset of a profession, *as the proof of faith*. And I stated, that subsequent disobedience (according to the law of the kingdom) would invalidate the evidence which baptism furnished.

From the general character of your remarks, in reference to this essay, (in your May number of the Harbinger,) that portion of your readers, who have not read my essay, could receive but one impression of its doctrinal character.

I do not charge you with saying, to your readers, in so many words, that I had written an essay, to prove, that "justification is by the mere belief, of the bare truth, which belief, has no effect upon the heart or life"—but I do say, *that in my opinion*, what you have written, cannot fail *to be so understood*, by that portion of your readers, who have no other means of knowing what I did write, save this notice of yours, to which I allude.

In a subsequent essay, which I published in the Herald of April the 12th (which I presume you had seen when you penned the above notice) to prove that *faith* was the only qualification for baptism, which an administrator had a right to demand, I defined *faith*, to be, "a *belief* in certain discoveries the mind makes, aided by the Holy Ghost—which *belief*, is *inseparably connected with*, a sanctified state of the *will*, and *affections*. In setting forth what I meant by these terms, I said "The *things discovered* by the mind, (when thus aided,) and believed, (to which I allude,) are precisely these two, viz.—1st. The *divinity* of the *man* Christ Jesus. 2d. The atonement he has made for sin, by his active and passive obedience." I added, "When the belief of these discoveries, is connected (in the subject of them) with an unreserved submission in the will, to the will of Christ; and an unreserved transfer of the affections to him, as King of saints; then, I take it, that we have the constituents of a true *faith*—of that *faith*, that entitles to baptism," and, that has the promise of eternal life

I said, in the same article, that the highest discoverses of truth, of which the mind is capable, *however firmly believed*, are useless in the science of salvation, while moral turpitude predominates in the will, and affections—that true *faith cannot exist* in the absence of moral rectitude, or, a right state of heart, which I defined to be, that of willingness to yield, unlimited, and hearty subjection, to the Saviour.

Now, however partial you may be, to the terms, by which you prefer, to express the same things; and, however objectionable the terms I have used, may be, in your judgment, yet, I cannot think their import is so obscure, as to authorize you, to ascribe to me, an effort to prove, "the justification of a sinner, by the bare belief, of the bare truth, without any deed, or thought, on the part of the sinner;" or to denominate, my system of justification, "the faith alone system."

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The *faith*, which does not prove its existence, by *obedience*, or, the *obedience*, which *begins* in baptism, but turns to *rebellion*, before *death*, is not the *faith*, and *obedience*, which I *connect* with the salvation of a sinner. And, so far as I know the living sentiment of my own denomination, neither is it the *faith*, and *obedience*, which is promulgated, by that denomination, at the present day, as *authorizing* a hope of eternal life.

I *honestly believe*, that in the article alluded to, you have *overrated* my understanding; I *cannot believe*, however, that you were authorized, *by what I have written*, to *impugn my motives*.

A little more of the charity "which thinketh no evil," would, (I am sure you will admit it,) be a valuable acquisition, among good men of the present day.

With feelings of brotherly kindness, which have been cherished since they were first called into existence by a personal acquaintance—with a profound respect for your talents—and a strong desire that time (if nothing else) may soften the asperity of your feelings to a people, who (I think) have strong claims upon your confidence and affection, I remain yours in gospel bonds,

THORNTON STRINGFELLOW.

REPLY TO BROTHER STRINGFELLOW.

BETHANY, October 3, 1843.

BROTHER STRINGFELLOW,

Dear Sir—I INSERT with pleasure your favor of the 20th ult., and very much regret that you should have any occasion, much less justifiable reason, of complaint that your views on that most important point in the Christian system, should, on our pages, have been presented to my readers in any other light than you would choose to have them expressed. At this moment, embarrassed as I am with an extra mass of business, I cannot find leisure to examine what has been said of your views of faith in the number to which you refer; but, always willing and ready to mete out perfect justice to all mankind, especially to my good Baptist brethren, and still more especially to such of them as former acquaintance may have made more dear to me, I seize the first moment after the arrival of your letter, to hand it to my compositor to give to the public. In doing this, I hope that if I have in the hasty perusal of your former writings, or through any inadvertence or mistake, given any color or representation of them which you do not approve, you will, in your own language, and in the luminous exposition before me, set the subject before our readers in the proper light, and eradicate from their minds any false or improper impression.

I have always desired to present to my own mind and to my readers the sentiments and arguments of every person whose standing in society made them worthy of notice, in their full strength and proper character.

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for otherwise to view or represent them, is doing injustice, not only to the person whose views we consider, but to ourselves and others.

While I am conscientiously, according to my measure of biblical and Christian knowledge, constrained to differ in some points from my Baptist brethren, I do not, on that account, either unchristianize them or regard them as my personal enemies. I cherish for many of them a very high esteem and a genuine Christian affection. I think, indeed, they have, as a denomination, neither honored themselves nor me in their treatment of myself and brethren; still I forgive them, and pray that this sin may not be laid to their charge. They did through ignorance and misconception set on foot a system of proscription which has injured themselves much more than us, and I regret to see with what untiring assiduity and bitterness our friend Sands of the Religious Herald has treated myself and brethren—with what one-sided justice he has dealt out to us denunciation and reproach, and shut his columns in our face! I presume, in all this he pleases the party and justifies himself. Still I hope better things of many individuals, and cherish no "asperity of feeling" to any Baptist professor under heaven.

Upon the whole, the hand of the Lord is in all this. We have been placed on favorable ground for a more thorough examination of the Christian religion than any community of the present day. We were released from all obligation to Baptists and Pedobaptists. We were thrown upon the Bible alone and upon our own resources, and the throne of grace. We have had favorable opportunities, more favorable than most of our contemporaries, for coming to a satisfactory conclusion on all the great topics discussed. We have had a sufficient stock of mental independence, less embarrassment from human systems, and were made more reckless of the praise of men; and, I think, some of us have had more, and greater, and better facilities of improvement than our opponents. Besides, we have formed a more powerful nucleus of reformation than any party has ever done in the same time; and, from our position, are now exerting more influence on the Baptist community, and perhaps on some others, than if we had not been thrust out from among them. This is all the Lord's doing, and marvellous in our eyes: for, truly, we deemed ourselves unworthy of such an instrumentality, and made no calculations on such a mighty result.

The parties are beginning to *reason* with us. First they denounced us as "damnable heretics." They would make us Deists, Sceptics, Infidels. They made us deny the Son and the Holy Spirit. We were Unitarian—Universalian—Humanitarian. We denied a change of heart—went for water regeneration—made a Saviour of baptism,—and

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went for a Sandemanian faith, an antinomian virtue, and were opposed to learning—to a gospel ministry—to Bible Societies—to all evangelical or missionary labors, &c. &c. But now our neighboring denominations begin to reason with us. They solicit discussion—they read our periodicals—they will come to hear us; and they say we are changing for the better!! Some of us are changing, and I pray we may all change for the better. We desire union and communion with all our Father's children; but they say it is not time yet. I think, indeed, it is not time yet. Much as I love union, I love truth more. And I believe that truth would be sacrificed by any union we could form with the Baptists or any other party at this time. The only union which I could desire, would be that they would come and preach and teach among us, and allow us to preach among them, and occasionally commune with each other. But they are not yet disposed for this interdenominational intimacy. They fear the consequences. We do not. And yet one might think we had much more to fear than they, for they are four or more to our one in the whole union. Nothing, then, but our consciousness of our having the truth, or our desire to find it, could authorize such an overture on our part.

I see that our views of faith, repentance, and immersion for the remission of sins, are gaining every hour upon a great mass of educated mind in this community. Wherever they are impartially and candidly examined, they find warm and decided advocates from among all parties.

I was much pleased with many points in your essays, and am much pleased with your present communication. True, I think your metaphysics injure your theology, and that you would get along much more comfortably with Paul and his companions by acting less cautiously and more confidingly upon the very words of the Holy Spirit. There is too much theory, and too much love for a systematic arrangement, that closes up in a regular and neat dove-tailed view of a scheme of redemption, made and adapted to the genius of the venerated Mr. Fuller, or some other less qualified system-monger. The sooner the better, my good brother Stringfellow, you can induce your brethren to reconsider their former decrees and conclusions, and to examine the points now in issue; and give us a free and untrammelled hearing upon their pages and in their pulpits, as we have done and will continue to do to them.

You have doubtless heard that the Presbyterians in Kentucky have solicited a discussion on all the points at issue, and that we are to have in next month a full examination of both Baptist and Reform questions, in the presence of a Kentucky population. This is, I trust, another

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good omen. We have nothing to fear, nothing to lose that we desire to maintain. Truth, eternal, immutable, indestructible truth, is our grand object of pursuit. May the Lord make those victorious who have it!

I shall, brother Stringfellow, be always pleased to hear from you on the great subjects of our holy faith. You and I have equal stakes in the New Testament. Eternal life and eternal glory are mighty motives. May the Lord dispose and enable us to seek those honors with a single eye, a pure heart, and clean hands!

Fraternally, in the one good hope, thine, A. C.

RULES OF INTERPRETATION.

A FEW Rules of Interpretation we have long thought would be a desideratum to the junior part of our readers. We have therefore concluded to present them with a few from Ernesti, accompanied with notes from Professor Moses Stuart, of Andover. We commend these to the special attention of our youth in general. A. C.

RULES OF INTERPRETATION.—CHAPTER I.

Introductory Remarks.

1. *What are rules of interpretation?* They are directions or formulas, which explain and define the mode of rightly investigating and perspicuously representing the sense of words, in any particular author.

2. *Origin of these rules.* They are deduced from the nature of language, as above explained; and deduced, not by logical subtleties, but by observation and experience.

3. *Object of rules.* These rules serve not only to assist in finding the sense of words, but also in judging whether any particular sense put upon words be true or false. By them too one may not only be assisted to understand why a particular sense is erroneous, but also why the true one cannot be discovered.

4. *Rules of exegesis connected with the usus loquendi.* We have seen above, that the *sense* of words depends on the *usus loquendi*. Proper rules then for finding the sense, or judging of it, ought to have special respect to the *usus loquendi*, and to show how it is applied to every particular case.

5. *Usus loquendi general and special.* The *usus loquendi*, considered at large, has respect to a language generally; specially concerned, it has respect to some particular writer. To the common usage of words almost every writer adds something that is peculiar to himself; whence arise the *idioms* of particular writers.

6. *Order in which the subject will be pursued.* The natural method of treating the *usus loquendi* will be followed: so that we shall first consider the method, in general, of finding the *usus loquendi* in the dead languages; and then the method of finding it in any particular, but more specially in the writings of the New Testament.

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CHAPTER II.—OF FINDING THE USUS LOQUENDI GENERALLY IN THE DEAD LANGUAGES.

1. *Usus loquendi is known by testimony.* If the *usus loquendi* is mere matter of fact, it may be known, in the dead languages, by the testimony of those who lived when these languages were flourishing and in common use, and who well understood them. This testimony is *direct* or *indirect.* (Morus, p. 74. ii.)

[By the *usus loquendi* is meant, the sense which usage attaches to the words of any language. It is surprising that any attempts should ever have been made to find the sense of words in a dead language, by means different in their nature from those which we employ to find the sense of words in a living language. The meaning of a word must always be a simple *matter of fact;* and of course it is *always* to be established by appropriate and adequate testimony. Yet how very different a course has been pursued, I will not say by many Rabbinic Cabbalistic commentators merely, nor by monks and zealots for the Romish hierarchy, but by many Protestants who have had great influence, and who deserve on many accounts the highest respect. Witness the exegetical principles of Cocceius and his followers; and read, if the statement just made be doubted, many of the articles in Parkhurst's Hebrew Lexicon.]

2. *How to obtain direct testimony.* *Direct testimony* may be obtained, first, from the writers to whom the language investigated was vernacular; either from the same authors whom we interpret, or from their contemporaries. Next, from those who, though foreigners, had learned the language in question.* Thirdly, from scholiasts, glossographies, and versions made while the language was spoken, and by those who were acquainted with it. But these must be severally treated of.

3. *Testimony of cotemporary writers.* The most important aid is afforded by writers of the first class; for their testimony is particularly weighty. This testimony may be drawn from three sources:—1st. From the definitions of words. 2d. From examples and the nature of the subject. 3d. From parallel passages. (Morus, p. 79. v.)

4. *Definitions.* In regard to these, nothing more is necessary than to take good care that the definition be well understood; and to consider how much weight the character of the writer who defines may properly give to it.

5 *Examples and the nature of the subject.* In regard to these, it may be said that a good understanding and considerable practice is necessary to enable one to judge well, and to make proper distinctions. (Morus, p. 81. vii.)

[By *examples* is meant, that the writer who uses a particular word, although he does not directly define it, yet gives in some one or more passages an *example* of what it means, by exhibiting its qualities or showing the operation of it. Thus Paul uses the words *stocheia tou kosmou,* at first, without an explanation. But we have an example of the meaning of it in Gal. iv. 9. Thus *pistis* is illustrated by examples in Heb. xi; and so of many other words.

* Thus the writings of Marcus Antoninus, a Roman Emperor, and of Philo and Josephus, who were Jews, may be used to illustrate the meaning of Greek words, because, although foreigners, they well understand the Greek language.

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The *nature of the subject*, in innumerable places, helps to define which meaning of a word the writer attaches to it, in any particular passage. E. g. *charis* is *pardon of sin, divine benevolence, divine aid, temporal blessings*, &c. Which of these senses it bears in any particular passage, is to be determined from the nature of the subject.]

6. *Comparison of parallel passages.* Great caution is necessary here, in order to find the true sense of those passages which are to be compared and judged of, with a view to throw light on some more obscure place. Unless such caution is used, the object cannot be well accomplished. On this account, the principle in question ought to be *well* understood; especially as all who are skilled in interpretation agree that this principle of exegesis is very broad, and that it applies not only to the scriptures, but to all other books. (Morus, p. 79. viii.)

7. *Parallelism is verbal and real. Verbal*—This occurs when a word is ambiguous and doubtful, because neither the subject nor the context affords matter of illustration; and this same word, or its synonyme, is repeated in a similar passage, with those attributes by which it may be defined, or with some plain adjunct or intelligible comment. (Morus, p. 85. x. xi.)

8. *Real Parallelism.* This means that there is a parallelism of object or sentiment, although the words are not the same; or, to describe it in a manner somewhat different, it occurs when the same thing or sentiment is expressed in other words more perspicuous, or with fuller and more numerous words the meaning of which is plain.

[Real parallelism may respect a *fact* or a *doctrine*, related or taught in different passages. Examples of the former are abundant in the Gospels, which in very numerous instances relate to the same facts. So in the books of Samuel and Kings compared with the Chronicles.

Parallelism of doctrine or sentiment, is where the same principles are taught in both passages. To this head of parallelism belong repetitions of the same composition; e. g. Psalm 14 and 53; Ps. 96 and 1 Chron. 16; Ps. 18 and 2 Sam. 22; some of Jude and 2 Epistle of Peter; with many other such passages. On the faithful, skilful, and diligent comparison of the different parts of scripture which treat of the same doctrine, depends, in a great measure, all our right conclusions in regard to the real doctrines of religion; for in this manner, and this only, are they properly established. Most of the mistakes made about Christian doctrine, are made in consequence of partial exegesis, directed not unfrequently by prejudices previously imbibed. *The student can never feel too deeply the importance of a thorough comparison of all those parts of scripture which pertain to the same subject.*

Besides the verbal and real parallelism considered above, there is another species of parallelism which constitutes one of the principal features of Hebrew poetry. This consists in a correspondence of two parts of a verse with each other, so that words answer to words, and sentiment to sentiment. This runs throughout the books of Job, Psalms, Proverbs, Canticles, and most of the Prophets. See Ps. 1. 2. 19. 119:; Is. 1. 2–5. 40. *et passim.* This style, so predominant in the language of the Old Testament, has passed into many parts of the New, which strictly speaking are not poetical; but which received their hue from the influence that Hebrew poetry had produced on the language of the Jewish nation. See Luke 1: 35. 1: 46, &c. 11: 27;

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and many parts of the Apocalypse, which is a kind of poem. The attentive and experienced observer will find these characteristic idioms of Hebrew poetry, in a greater or less degree, in almost every chapter of the New Testament.

The appropriate method of studying this part of exegesis consists, of course, in attention to Hebrew poetry. How great assistance may be derived from a thorough knowledge of this idiom, one can scarcely imagine, who has not made the experiment. I cannot dwell upon it here, except merely to observe, that the student will be in no great danger of overrating the benefit to be derived from a thorough acquaintance with it; and that he will find the advantages very perspicuously stated by Schleusner, *De parallelismo membrorum egregio interpretationis subsidio.*

As Ernesti has failed to consider the appropriate maxims of exegesis, in regard to the kind of parallelisms now in question, I will add a few considerations that may be useful. In parallelisms of this kind, seek for the principal idea that lies at the ground of both parts of a distich. 2d. Be not anxious to avoid the same sense or meaning in both parts, as though it would be tautological, and unworthy of the sacred writers; for sameness of meaning, in innumerable cases, constitutes the very nature of the idiom or mode of expression. 3d. Inquire whether one member of the parallelism is explanatory; or whether it is added for the sake of ornament; or is a repetition or amplification which results from excited feeling, or from mere custom of speech. This inquiry will enable one to know how much exegetical aid may be derived from it. If one member be explanatory or exegetical of the other, it will comprise synonymous or antithetic words; or one member will be in tropical, and the other in proper language; or one will enumerate species, which belong to the genus mentioned in the other. Instructive on the above subject is Morus, pp. 96–107.

But the student must not fail here to read Lowth's *Lectures on Hebrew Poetry*, or the preface to Lowth's *Commentary on Isaiah*. With much profit may be read, on this very interesting and important branch of a sacred interpreter's knowledge, Herder, *Geist der Heb. Poesie*, B. I. s. 22, &c. De Wette, *Ueber die Psalmen, Einleitung*. Meyer, *Hermeneutik*, B. II. s.]

9. *Parallel passages to be read continuously and frequently.* A good interpreter, must specially attend to those passages of an author which resemble each other, when he finds occasion to doubt in respect to the meaning of any one of them. He should read them over continuously or at short intervals. For in this way, while the passages are fresh in his mind about which he doubts, or with which others are to be compared, he will more easily trace the real resemblances between them. (Morus. p. 107. xviii.)

APHORISMS.

Every man should have a calling to follow, and follow his calling
That friendship will not endure to the end, which is begun for an end.
They will buy the world at too dear a rate, that pay but one sin for it.
It is a sad thing for a man to be taken out of the world by death, before he be taken out of the world by grace.
Inordinate affection brings extraordinary affliction.

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THREE SERMONS BY BISHOP OTEY ON THE CHURCH AND MINISTRY.

These sermons were preached in many places in the very extensive diocese of the Bishop, and, among others, at Little Rock, Ark., at the consecration (or dedication) of the Episcopal house of worship at that place. They have been lately published and made more than before the property of the public.

It is not intended to enter upon a full review of these sermons, but simply to notice some of the positions assumed by the Bishop in what he calls the "union of the body." That a student of the Bible should be convinced that the Lord intended his people to be united, nothing more might be expected; and that the conviction should be strongly impressed that he has but one kingdom (or *ecclesia*,) is equally natural. The Bishop has said some very clever things respecting the unity of the congregation of believers. His strictures on divisions in the church are judicious and well deserved. Surely no one who loves the kingdom of Messiah can but deplore the sad condition into which things have fallen—that, instead of being *one body* with Christ as the head, there are very many separate bodies, conflicting in their interests.

The Bishop hastens to the great object of the sermon, which is to prove that Episcopal "*church*" is the true primitive and apostolical church of Christ. But before entering on this pious and very meritorious task, he draws a line of distinction between the Episcopalians and some divisions of the Christian family. These the Bishop very modestly places as dissenters from this pure primitive stock. He says the Episcopal Church "requires the reception *only* of that which was confessedly acknowledged in the primitive church as Christian faith, of universal belief, and no less universal practice." If the Bishop had stopped here, his position would have been stronger than his subsequent addition of materials left it. He adds, "The Nicene Creed was put forth as embodying the sense and judgment of the church of Christ in the year 325 A. D. Whatever can be shown to be of undoubted belief and practice among the whole body of believers previous to that time, we hold to be obligatory upon [on] us at this day as members of the catholic church of Christ."—'; We call on no man to subscribe to any thing peculiar and distinct from what was thus believed and practised in order to his becoming a Christian. The demand made is, 'Dost thou believe in all the articles of the Christian faith *as* contained in the Apostle's Creed?' and upon the affirmative profession thus made, we baptize in the name of the blessed and adorable Trinity, and receive the subject into the visible church as a member of the

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church of Christ."—"Not so the *self*-styled reformers of this age, who insist upon [an] immersion as indispensable to admission into the fold of Christ." The Bishop proceeds to notice the Presbyterians, Methodists, and Romanists. It being my intention only to notice the Bishop's discourse so far as his bond of union and his retort on his self-styled reformers are concerned, his allusion to the Presbyterians and Methodists will be passed over with one or two remarks.

In his zeal to make out a striking contrast between his catholic apostolic church and the Presbyterians and Methodists, the Bishop has laid hold of the most exceptionable items in their respective systems. His zeal has got the better of his *justice*. The Presbyterians do not require subscription to their dogma on election and reprobation, so called, as a test of membership. They examine the candidate as to his knowledge and piety, upon which alone he is received into the congregation. To the Methodists the Bishop has done a great injustice: He represents them as making internal impressions and illuminations the rule and qualification for membership, when the truth is, they simply require "a desire to flee from the wrath to come." We should "do *justly* as well as love mercy." But the Bishop's very catholic and charitable bond of union and requirement—nothing but the Apostle's creed, "Dost thou believe," &c.; to which he adds the Nicene Creed, with all that was received as true by the whole body of believers during the first three centuries; the Bishop *knows* that the Apostle's creed, so called, has never been generally admitted as genuine and authentic, and that until the fourth century but few comparatively believed it to be the work of the Apostles. Can the Bishop account why no mention is made of such an epitome by Luke, Paul, Peter, or John? And should we admit it to be genuine until the simple adoption of it make an Episcopalian? If the Bishop should give his applicants nothing but the creed and the Bible, he would not be a fourth-rate Episcopalian. Will this creed furnish him with his diocesean bishop, and presbyters with their gowns, prayer-book, and *service*, his feasts and fasts? It was wisdom in the Bishop to add somewhat to his "dost thou believe." His three first centuries and "universal belief and undoubted authority" will very much assist his creed. The Bishop carefully avoids an exclusive appeal to the inspired canon: such an appeal would prove ruinous to his catholic and apostolic church, and succession in the ministry. The New Testament is not only silent respecting very much practised by the Bishop, but strongly condemns it.

How are we to arrive at what was of undoubted authority during the three centuries named by the Bishop. If we are told the Bible gives

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us this universal rule, then why not rely on what is there written? But if we are referred to the Fathers, our reply is, Let the Fathers agree among themselves, and let the Bishop prove that these reputed Fathers wrote all that is ascribed to them before he challenges our belief of what they have said. It is well known that very many of the papistical errors were extant before the fourth century. Even before Paul, and John, and Peter left, there were strong indications of deep corruption in the congregations. This defection from the simplicity of the truth these inspired men strongly inveighed against. It would seem that the candidate is to do no more that adopt the creed; that is, no other dogmas or opinions are to be presented to him. He is now a very good Episcopalian. But he takes good care in his three diocesean sermons to attach a respectable number of incidental matters to his creed as of "undoubted authority," &c.

If the Bishop really desires the union of Christians, (and not to build up a sectarian body,) why not go to the *inspired standard*—why not abide the award of the Holy Twelve? why not build on the foundation of the Apostles and Prophets, Jesus Christ being the chief corner stone, and not on the Nicene Creed? Such a retrograde might restriet the limits of his enormous diocese, and strip him of his cumbrous gown. It would give him a more favorable opinion of "*dissenters*," and bring him and his self-styled Reformers more nearly to approximate.

"Not so the self-styled Reformers of this age, who insist upon [an] immersion," &c. The Bishop either knows, or he does not know, that those for whose benefit this cut was made, require more than mere immersion. They require *faith* and *reformation*—not only a hearty belief, but a belief of the *heart*, that Jesus is the Messiah, the Son of God. Upon such profession they really do immerse the applicant, and then put into his hand God's Book, by which he is to live. If the knew this, what are we to think of his *philippic*? If he did not know it, he should yet learn, and afterwards take back his remark. To insist on immersion seems to be the ground of charge. Does not Bishop Otey *know* that during the whole of his favorite period, that immersion and immersion *alone*, was the *universal practice*. As a Greek scholar does he not *know* that the words used by the Saviour and his Apostles respecting this ordinance, mean to *dip*, to *plunge*, to *immerse*, and primarily and properly they mean nothing else? The kindest personal feelings fail to find an excuse for such palpable disregard to facts as is shown in these sermons. Why did the Bishop not embrace the whole Baptist family in the charge of demanding immersion; for surely they are equally culpable. The Bishop wrote

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for effect; consequently, he availed himself of the *odium theologicum* heaped on his self-styled reformers by a sectarian and bigoted age. Let the Bishop show that Jesus did not command believers to be immersed; and then, and not till then, will his charge be entitled to attention. Let him show that the English sect is not in blood and affinity a descendant of Rome before he charges those who stand aloof from her as dissenters.

It has rarely fallen to my lot to read a production from so high a source, in which there is so much assumed and so little proved. Take from these sermons a set of phrases almost peculiar to them and their learned author, and they are not like to do much good or evil to any one. But the tone in which these words are uttered throw a kind of spell around the meagre assertions of the author—such words as "undoubted belief," and "practice among the whole body of believers"—"it is acknowledged on all hands that the faith was kept pure," &c. &c. These and such high sounding words form the soul of these far-famed sermons. S.

EDUCATION.

The original depravity of man is urged, not only as the reason of failure in any permanent advancement in society, but as a sort of fatality—binding, as a spell, his energies, with a power utterly beyond his control. Yet to the eye, both of enlightened philosophy and religion, whilst it is evident that by nature man is powerfully and primarily prone to evil, it is equally manifest that he is endowed with faculties conservative and antagonistic, and with an organization susceptible of any impression that the plastic hand of the parent or instructor may make upon it; in short, that man is a creature capable of appreciating and being influenced by motive. Were it not for this wise and benevolent disposition of faculties and powers given us by the heavenly Father, the exactions of religion would be unreasonable, and the punishments and penalties visited by society upon outrage and crime, the consummation of injustice. No freedom—no responsibility, is an aphorism drawn from the purest fountain of philosophy and sanctioned by God in all his dealings with the human family. But as the worst propensities are developed first, so if they be not properly checked and controlled they will maintain the ascendancy, and thus the goodness of God, in the gift of higher and nobler powers, will have been lavished upon man in vain. The admission and clear apprehension of a single truth sometimes gives an impetus, which revolutionizes society; and

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if there be any principle in human nature, hitherto unexperimented upon, to which more than all other we may look with hope, for the general amelioration of humanity, it is, that man's character is *formative*,—that his powers, intellectual, moral and physical, are as perfectly subject to those entrusted with his early education, as the clay to the potter. He may make vessels to honor or dishonor, at will. If this be generally so,—and who that has witnessed the moral degradation into which parental indulgence and neglect have so often plunged most promising youths—and seen on the other hand, the noble and exalted standing to which judicious and watchful discipline has elevated beings, apparently stamped with the lineaments of weakness and obscurity, can doubt for a moment its almost universality,—but if it be generally so, is it not reasonable to hope, that when it shall be fully realized by the great mass of the community, so as to lead to effort and action, it will prove the long looked-for lever by which a world may be lifted from the pits of degradation and misery to an elevation high and noble, as its origin and destiny warrant it to claim.

We are persuaded that the claims of a generally diffused and thorough education, not abstract, scholastic or metaphysical, but moral, practical, religious,—in consonance with the genius of human nature, or, which is the same thing, common sense,—are not sufficiently considered, and we fear will not be till another revolution shall convulse society and sober ambition of its present wild and maddening intoxication. The education of a few is carried in the present age to a higher degree of perfection than ever before in the world's history.—the philosophy of government and the true cements of society are better understood, and thus the conviction is partially spreading that the mind and not the body should be the object of the legislator's solicitude. But this conviction is only partial, and the number at present who are sufficiently skilled in the precepts of an inductive philosophy to satisfy themselves of the true cause of civil and social instability, so few, that we fear other arguments than those drawn from the experience of the past,—apparently vague and inconclusive to the mass, or a careful analysis of the elements, repulsive and attractive, which are found in all political associations, must be waited for, before any very beneficial or radical change can be effected. In this we will but act as philosophers—as political chemists—waiting the development of affinities and incompatibles by experiment,—with this fatal difference however, that we make experiments to prove results, that have been before ascertained, instead of admitting them without further trial, and reasoning and acting upon them as substantial verities.

We doubt, indeed, whither the real condition of the world with re-

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spect to the subject of education is known, and it cannot be therefore that the people are alive to its claims. "Let us take any monarchy you please;—let us suppose that it contains ten millions of inhabitants; from these ten millions let us discount, first, the laborers, the manufacturers, the artisans, the soldiers, and there will remain about fifty-thousand persons, men and women; from these let us discount twenty-five thousand for the female sex, the rest will compose the nobility and gentry, and the respectable citizens; of these let us examine how many will be incapable of application, how many imbecile, how many pusillanimous, how many dissipated,—and from this calculation it will result, that out of what is called a civilized nation of nearly ten millions, you will hardly find a thousand well-informed persons, and even among them what inequality with regard to genius! If eight-tenths of the nation, toiling for their subsistence, never read—if another tenth are incapable of application, from frivolity, or dissipation, or imbecility —it results that the small share of good sense of which our species is capable, can only reside in a small fraction of a nation." So wrote, seventy-three years ago, one of the most philosophic monarchs of Europe; and so with very slight modifications, we may write now. We have been living in a pleasant though ruinous delusion. The subject has been agitated, the community have been excited, and by the impulse of the moment, systems, sometimes extensive, sometimes limited to individual efforts, but always crude and imperfect, have been projected, and the public have fondly hoped that improvement, broad and extensive, is going on throughout civilized society. How lamentably vain the hope, we need only look at the conditions of the most enlightened portions of the globe to perceive. Look at England, France and America,—our own unrivalled republic whose fundamental thought is, the intelligence of the people; what is the moral and intellectual condition of them all! There is not a wider chasm between the penury of the miserable serf and the gorgeous opulence of the haughty nobleman, than between the moral and intellectual condition of the rich and the poor.

It is true, all of these nations have their systems, and they boast of them too—England has her "Committee of the Privy Council on Education;" France, her Primary Instruction in her communes; and we have our Common School system. But even the best friends of these are compelled to acknowledge, whilst they deplore their inadequacy to effect the great ends proposed, *one-thirtieth* of the population of France is unable to read, and the reports of the Inspectors employed in the system of Great Britain, show how lamentably defective is the character of even the pretended instruction imparted in the schools they examined. In one of these schools, twenty boys who had been two

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years at the school, could not read words of four letters correctly; in a second, boys who had been from eighteen months to two years at the school, and were nearly old enough to be taken away to work, could not read a verse in the New Testament without hesitation;—and so on to the end of the long catalogue. When examined in Scripture history, only one boy in a large school could answer any one question, and his knowledge did not enable him to say who led the children of Israel into the Promised Land! None of them knew the meaning of the words, Bible, Exodus, none could tell what county joined their own, nor the direction of London, nor in what quarter of the heavens the sun is at noon; nor, indeed, the direction of east, west, north or south.—Yet these boys had nearly "got their education," and were soon to take their stand in the community to live as patriots and die as Christians! to take upon them, the responsibillties of fathers and mothers and the difficult task of training up their children in the ways they should walk! Nor is the condition of our own country by any means such as many of the warm friends of a general education imagine it. The common school system, as it exists in some of the States, is more beautiful in theory than in practice,—on paper than in the district school-house, and hence we are led astray into false hopes and estimates as to the results. One of the most accurate observers of its operations in the Union, has justly remarked in reference to the instruction imparted under it in New York, "that it is in truth so imperfect and scanty, as hardly to deserve the name even of *elementary*, and that it is unconnected with any thing resembling moral discipline or the formation of character."

We have said that the redeeming principle in human nature, that man's character is formative, has hitherto been unexperimented upon, as a means for the general amelieration of society;—and does not the rapid glance we have taken of the results of those efforts that have been made in the three most civilized portions of the world to mould and develope his powers, warrant the assertion, that as yet the efficacy of a general education has not been tried. We do not propose now to argue its importance nor its perfect adaptation to the wants of the times, because we believe they are both sufficiently understood, if they were only considered. It is to call the attention, more than to convince the judgment that we write. The power of early impressions and a national education stands forth upon every page of history in a clearness and light not to be clouded or obscured. It is this that gives manners, language, morals, religion;—in short, it is this power which gives nationality to different people. The Mahometan is a worshipper in the mosque, because of his education,—and

"The widowed Indian, when her lord expires
Mounts the dread pile, and braves the funeral fires!"

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simply because she has been trained to think it her happiness and duty. Educate the nation, then, and we make them what we will.—Nothing is clearer than, that a perfect and thorough revolution, silent but irresistible, may be wrought in the entire prospects of this nation by an enlarged and judicious system of public education. But it cannot be done in a day, nor a year, nor perhaps in a century, yet the philanthropist and the legislator should calculate for generations and not for individuals—for ages and not for terms presidential or senatorial. The Christian should look for the ultimate triumph of his own glorious faith and strive for a millennium and not a mere day's long conquest. Our plans should be broad, deep—comprehensive. They should reach to the skies and throw their long shadows even into eternity—that the present may interlace with the future and thus form a substantial link in the progressive and unbroken chain of man's glorious destiny.—Meanwhile, there are many difficulties and hindrances in the way—mists and clouds in the horizon—which must be removed and dissipated before our path can be clearly seen,—some of which we hope at a future time to consider.

MATTATHES.

The following, from the "Christian Teacher," conducted by brother Raines, Paris, Ky., a periodical of much strength, good sense and sound teaching, though of an unpretending aspect, is worthy of a perusal on the part of some of our youth not profoundly read on the subject of which it treats. A. C.

"BAPTISMAL REGENERATION."

This is the title of a sermon, delivered at Minerva, Ky., by Rev. Gilby Kelley, of the Kentucky Conference, and published by request. It is designed as a refutation of our views of the design of baptism, and possesses more marks of talent and decency than we usually find in similar productions from Methodistic opponents. And as it has been not only published, but published by request, and published, too, "at the Methodist Book Concern, Cincinnati," we have a right to conclude that it is considered by the Methodists as being a strong effort—a conclusive refutation of our views. We shall therefore proceed to review this production. And, in order that the reader may be the better capable of judging of the merits of the questions in debate, we shall permit Mr. Kelley to speak for himself on all those points, on which we shall enter the lists against him. His text is as follows:

"Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii. 38.

"In this text, (says Mr. K.) three things are enjoined—repentance,

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baptism, and faith. Repentance and baptism are expressed, while faith is implied. On a moment's reflection, the correctness of this assumption will be admitted; for no one can believe that Peter would have exhorted an unbelieving Jew, or Gentile, to be baptized in the name of that Jesus whom he rejected. We therefore conclude, that the injunction to be baptized, supposes FAITH in the name of Jesus Christ."

This is certainly a most commendable and unexceptionable beginning. There are three things, then, most manifestly required, in this passage, for remission:—not *faith* alone, nor *repentance* alone, nor *baptism* alone, but these three conjoined, "*for the remission of sins*." And if "the injunction to be baptized supposes faith," then, on the day of Pentecost none were required to be baptized who had not faith. Of course infants were not admitted by the FIRST GOSPEL sermon into the church of Christ, for infants had not faith. And, besides, infants had no sins. The most that can be said of them is, that they were under the guilt of the sin of Adam. But this being but ONE sin, therefore, infants could not be baptized for the remission of SINS. The apostolic baptism and preaching are hence perceived to be totally inapplicable to infants. Thank you, Mr. K., for your first paragraph. Hear him again:

"Our present business is not with repentance or faith, but with baptism, as it stands connected with the remission of sins. Before we enter fully into the investigation, let us define what we are to understand by the term 'remission of sins.' In the original, the word here rendered 'remission' is *aphesin*, and is from the verb *aphiemi*, which is rendered, to deliver from bondage, and to pardon or forgive. In the 4th chapter of Luke, and at the 18th verse, we read, 'The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance (*aphesin*) to the captives, and the recovering of sight to the blind: to set at liberty (*aphesin*) them that are bruised.' Again, in chapter the 5th, in relation to the paralytic, who was brought to the Saviour in order to be cured, we read, 'And when he saw their faith, he said unto him, Man, thy sins are (*aphontai*) forgiven thee.' Again, the apostle Paul, in arguing the doctrine of justification by faith, quotes the language of the Psalmist, saying, 'Blessed are they whose iniquities are (*aphethesan*) forgiven, whose sins are covered.' Quotations to the same effect might be greatly multiplied; but these are sufficient to show how that, by the words rendered remission of sins, we are to understand not only pardon of sins, but a perfect liberty, or release, from the bondage of sins: for the language of the text is expressed in general terms, and should have its broadest application; because an *entire* salvation from sin was needed by those who said, 'Men and brethren, what shall we do?' and a free 'pardon,' and an entire sanctification were recommended to them by Peter, in the remission of their sins. This is the work of God, and with it Christian baptism is connected; the nature of which connexion we now proceed to examine—in doing which, we will attempt, 1. To save the text from an abusive exposition; 2. To prevent a perversion of Christian baptism; and 3. To show its design and practical bearings."

Mr. K. has, in the preceding paragraph, granted us even more than we ask. He has proved that *aphesin* signifies not only the pardon of sins, but entire sanctification. Surely this is a strange advance towards

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the proof that our views in reference to baptism for remission are unsound. Will not the editor of the Baptist Banner break a lance with Mr. K. on this question? Does not the Banner teach that the Greek word rendered remission in Acts ii. 38, never means pardon when used in connexion with baptism? How strangely, sometimes, do doctors disagree! But we shall again hear our sermonizer:

"1. We will attempt to save the text from an abusive exposition. The words of the text are quoted and applied, as though *for* the remission of sins *necessarily* implied the condition of the remission of sins To show that such an interpretation is unauthorized, we will examine the meaning of the Greek word *eis*; from which we have '*for*' in the text. By the best lexicographers and our translators, it is variously rendered on, into, upon, in, among, towards, near to, by, so that, in order that, for the purpose that, for, about, concerning, as to, in respect to, on account of. In our own language the preposition '*for*' has nearly the same variety in its applications; and means, because of, with respect to, considered as, in the place of, for the sake of, instead of, on account of, in consequence of. It thus appears that this preposition, whether in our own or the Greek language, has a variety of meanings; and that it *simply* serves to *connect* other words, without *necessarily* expressing the *nature* of that connexion. Accordingly we find in the New Testament the same word employed to express the connexion between the many other important parts of the gospel system and the remission of sins. For instance, 'This is the blood of the New Testament, which is shed for many, *for* the remission of sins.' Again, 'He was delivered *for* our offences, and was raised *for* our justification.' Again, 'Whom God hath set forth, to be a propitiation through faith in his blood, to declare his righteousness *for* the remission of sins that are past, through the forbearance of God.' We read in relation to John the Baptist, that he was to 'give knowledge of salvation unto his people by,' or, as it is in the marginal,' 'for the remission of sins.' We read, again, of John, that 'he came into all the country about Jordan, preaching the baptism of repentance *for* the remission of sins.' The Apostle Paul has the following language: 'To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted *for* righteousness.' Once more, in the language of the text, "Be baptized, in the name of Jesus Christ, *for* the remission of sins.' It thus appears, that seven different parts of the plan of salvation are connected with remission of sins by the same word. Our argument is this—If the word '*for*' in our text necessarily implies the condition of pardon, we must on the same ground conclude, that all the above named parts of the divine administration bear the same relation: for they are connected with the same end, by the same word."

The above extract may suffice for the present. The reader will observe that we permit Mr. K. to speak largely for himself. We shall offer a few remarks:—

1. He writes as if we believe and teach that "*for*," in every sentence in which it is used, *necessarily* implies a condition of salvation. Now, we believe and teach no such thing. The supposition is a phantasma which haunts the craniums of none but our opponents. We believe that the word is used in several acceptations, and we determine its meaning in any particular place, by the context, and by the circum-

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stances of the case. It may imply a *condition* of salvation when it refers to an act to be performed by man; but in various other instances it refers to *means* of salvation. As, for example, the blood of Christ is a *means* of salvation. It is not an act to be performed by any creature; and, consequently, cannot be, so far as human agency is concerned, a condition of salvation. Faith, however, is a condition of salvation. It is commanded. So is repentance. So is baptism. They are all equally—inseparably commanded. "He that believeth and is baptized shall be saved." "Repent and be baptized." This one view of the subject annuls almost the whole paragraph now under consideration.

2. The term *eis*, rendered *'for'* in the passages referred to by Mr. K. will, in every instance, in which it is connected with remission, make good sense, if rendered "*in order to*." "Raised again *in order to* our justification." "Shed *in order to* our justification." "To declare his righteousness *in order to* the remission of sins that are past." John the Baptist was to "give knowledge of salvation unto his people *in order to* the remission of sins." "Preached the baptism of repentance *in order to* the remission of sins." "His faith is counted to him *in order to* righteousness." "Be baptized in the name of Jesus Christ *in order to* the remission of sins." Not only does *in order to*, as a rendering of *eis*, in all these passages make good sense, but we think that it must be apparent to the reader, that it is the true meaning in every passage referred to. The passages, then, selected by Mr. K. as illustrative of "*for*," strongly militate against his position.

3. "We presume," says Mr. K., "that no intelligent or candid man would be willing so to derange the various features of the gospel system, as to make them all to occupy the same place, and perform the same part. There is nothing redundant in God's plan of salvation, there is 'a place for every thing,' and every thing should be 'in its place.' By turning to the word of God, and following the general tenor on all the above subjects, instead of relying on a preposition of equivocal meaning, we shall come to the knowledge of the truth; and in so doing, we shall learn that the blood of Christ was shed 'for' the remission of sins, as being the meritorious cause of salvation; and that he was raised 'for' justification, in order that justifying faith might rest in a living Saviour—that a knowledge of salvation, imparted by God's word or ministers, is intended to direct men how and where remission of sins may be obtained—and that the baptism of repentence, preached by John, and an evangelical repentance, at the present, were designed to *excite* or *move* men to seek the remission of sins. It will also appear that faith is imputed 'for' righteousness in the sense of being the never-failing *condition* of justification; and that a declaration of the righteousness of God, is one of the grand results of the remission of sins. And finally, we expect to prove that baptism is God's appointed 'sign' and 'seal' of remission."

4. Now suppose we grant the whole of this, will it follow that baptism is not *in order to* the remission of sins? By no means. Will it not rather follow that the whole gospel plan—every thing in its place, and a place for every thing; its grace, its faith, its blood, its name of Jesus, its hope, its repentance, its baptism—is for the remission of sins? Or, to use the language of Mr. Campbell, "We are saved by grace, the *moving* cause; by Jesus, the *efficient* cause; by his

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death, and resurrection, and life, the *procuring* cause; by the gospel, the *disposing* cause; by faith, the *formal* cause; by baptism, the *immediate* cause; and by enduring to the end, or persevering in the Lord, the *concurring* cause."—"A gentleman on the sea shore descries the wreck of a vessel at some distance from the land, driving out into the ocean, and covered with a miserable sea-drenched crew. Moved by pure philanthropy, he sends his son with a boat to save them. When the boat arrives at the wreck, he invites them in, upon this condition, that they submit to his guidance. A number of the crew stretch out their arms and seizing the boat with their hands, spring into it, take hold of the oars, and row to land; while some, from cowardice, and others because of some difficulty in coming at the boat, wait in expectation of a second trip; but before it returned, the wreck went to pieces, and they perish. The *moving* cause of their salvation who escaped, was the will of the gentleman on the shore; the son who took the boat was the *efficient* cause; the boat itself, the *procuring* cause; the knowledge of their perishing condition and his invitation, the *disposing* cause; the seizing the boat with their hands, and springing into it, the *immediate* cause; the consenting to his condition, the *formal* cause; and their rowing to shore, under the guidance of his son, was the *concurring* cause of their salvation."

All are but parts of one stupendous plan, whose ultimatum is, to save and perfect man.

"A little learning is a dangerous thing"—especially a little *Greek* learning. Our Methodist friend, Mr. Kelley, like some of our Presbyterian friends, becomes a critic in Greek literature with too small a capital. A hundred volumes, at least, of criticism on the subject of the two sacraments have been founded upon not the learning nor the science, but the ignorance of their authors. Here are some seven specifications of the preposition *eis* adduced in support of an opinion; and yet, in the passages quoted, four out of the seven have no *eis* at all. It is *dia* three times and *en* once in those instances, where the gentleman is manufacturing an argument upon *eis*, translated *for*. These four instances take away three of his strongest proofs. They take away Luke i. 78., Rom. iii. 25., and Rom. iv. 25. And such a fearful flaw in the foundation of a learned criticism annihilates its truthfulfulness, and consequently its utility.

I had imagined that the Publishing Committee of the Methodist Book Concern in Cincinnati, had either more learning or brotherly kindness than to suffer Mr. Kelley to publish a sermon for the edification of the church, founded upon such a fatal error to his argument.

A. C.

SPIRIT OF GOD—*No. V.*

HAVE YOU RECEIVED THE HOLY SPIRIT SINCE YOU BELIEVED?
Paul to the Ephesian Disciples. Acts xix. 2.

HAVING stated that a chief error, in relation to the Holy Spirit, is, to regard it as merely a state or quality of the human mind, and that

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certain persons attempted to maintain this view by putting a figurative construction upon the literal language of the scriptures; I have now to show, by some of the figures which they have used to explain themselves, that I have not unjustly imputed to them this doctrine. This is the more necessary, because it is to me evident that many of them amuse themselves with the idea that they are really believers in the reception of the Holy Spirit; and require, therefore, themselves, to be convinced that they believe nothing of the kind; but have deceived themselves by mistaking a figure for a reality—a shadow for a substance.

Before noticing the figures or comparisons referred to, it will be necessary to make a remark or two upon the the language of comparison, in order that its value may be properly adjusted. For there are many who imagine, that they prove their point by means of the comparisons they employ; and it is very common for those who are addressed to take it for granted that the point is logically proved, when, by the aid of a comparison which happens to strike their fancy, the subject itself, or the speaker's view of it, is clearly and vividly presented to the mind. This is a fountain of error and imposition, more constant and abundant, than is created by all the other varieties of false reasoning put together. Men every where are habituated to reason from what they know, to that of which they are ignorant; to follow analogies; to compare one thing with another; and they are the most easily imposed upon by a method which thus gains access so readily to their minds. Struck with some unexpected coincidence, and pleased at discovering resemblances before unnoticed, they hastily mistake analogy for argument, and comparison for proof.

That this has been the case in relation to the subject before us, will hereafter appear. At present, I wish it to be distinctly noted that nothing can be more absurd than the idea, that there is proof in a similitude or comparison employed to illustrate a subject. There is indeed one kind of illustration, using this word in a general sense, in which there is logical proof, and which may be employed for the two-fold purpose of illustrating and proving a point. This is when cases in point are adduced under a rule which it is desired to establish. These exemplify the rule, and confirm it; for indeed rules and general principles must be framed by an induction of particular cases. But analogies or comparisons drawn from subjects wholly distinct, and under different laws, prove nothing at all in regard to the subject of comparison, and can never be adduced as evidence of the truth of any proposition or point involved therein. If it be asked then, what their use is? and what they do show? I reply: *They simply elucidate our views*—they

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merely show *how we understand a subject.* They do not prove our views of it to be true, but only exhibit them in a clear and intelligible manner. They may not at all fairly represent the subject itself, but they always show what we think of it. This now being fairly understood as the legitimate object and effect of comparisons, we proceed to show, by the aid of some of the comparisons which they have used to explain themselves, that the teachers, above referred to, regard the Holy Spirit as merely a state, or quality of the human mind.

A favorite comparison with them, is drawn from the influence which political institutions have upon the character of a nation. They say that just as our American institutions inspire the citizens of the United States with an American spirit, so do the institutions of the Christian kingdom imbue its subjects with a Christian spirit—with the Spirit of Christ—the Holy Spirit. Here we have a very obvious comparison, which enables us at once to understand the views which those who adduce it entertain of the Spirit of God. For the assertion is, that in the same manner, or to the same degree that political institutions have the power to impart spirit, religious institutions have the same power. The spirit imparted in the two cases may differ in quality; in one, being political; and in the other, religious: but its essential nature will be of course the same in both; nothing more being claimed for religious than for political institutions, and the word spirit being used in the same sense in both cases. In other words, if the spirit imparted be literal and real in the one case, it is in the same degree regarded as literal and real in the other; but if figurative in the one, it is also figurative in the other. We have then only to inquire in what sense a spirit is imparted by political institutions, in order to ascertain in what sense those who use this comparison acknowledge any impartation of the Spirit of God.

Now the answer to this question is easy. Political institutions can give no spirit *literally*, neither can religious ones, and for the simple reason that they have none to give. That which they do not possess they cannot impart. They who think they possess one, must have strange views of institutions indeed, thus to endow them with spirit, animation, intelligence, free will, and doubtless the power of locomotion. What are institutions, but laws enacted, duties enjoined, or customs adopted? Is it possible for any one to imagine that these possess any thing which may, in a literal sense, be called spirit? When we speak of the spirit of our institutions, do we not use the term in the most vague and figurative signification? When we say that our citizens imbibe their spirit, do we not merely imply that they become so impressed with the truth or importance of the principles on

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which they rest, or their fitness for the purposes intended, that their minds are conformed to them, as to a perfect standard of government? We say a monarchist may imbibe the spirit of our republican institutions. Does he literally receive from them a spirit? or, do we not simply mean, that these institutions have effected a change in the state of his own spirit or mind? Certainly the man has received no new spirit, but possesses the same he had from infancy. This spirit or mind was once, from the views and arguments presented to it, in favor of monarchy. It is now, from the presentation of different views, in favor of republicanism; and it is simply this change in the state of the literal and real spirit of the man, that we wish to express when we say, in the use of one of the most common and obvious metaphors, he has received the spirit of our institutions.

Just similar, then, are the views of the reception of the Holy Spirit entertained by those who use this comparison. There is not, upon the principle they assume, any spirit whatever imparted to the Christian. As the reception of a republican spirit is merely a metaphor, so with them the reception of the Spirit of Christ is merely a metaphor. As the first indicates or expresses only a change in the mind of the politician, so, with them, the latter denotes only a change in the mind of the sinner. The same natural or literal mind or spirit remains in both cases, its state being merely changed, and there being in neither case any new spirit superadded.

Another comparison, and a still greater favorite, is drawn from the effect of an address upon an audience. It is urged, with an air of triumph, as though a conclusive proof were about to be adduced, rather than a weak comparison, that just as a speaker, by his words, communicates his spirit to his audience, so do the words of Christ communicate the Spirit of Christ to those who receive them. This comparison is quite near akin to the one we have just considered. The same blunder is committed in both instances, to wit, the mistaking a change in an old spirit, for the gift of a new one.

Every one knows that a speaker does not, in a literal sense, impart his spirit, or any portion of it, to his audience. Truly he must be supposed to have a spirit of a most volatile and expansible nature, to occupy so many bodies, and public speaking were a dangerous business, if the speaker must thus so prematurely give up the ghost. But men possess no such power as either to impart or to receive each other's spirits. Every man possesses at every period of his life the same spirit. It is at death alone that the spirit is, or can be, separated from the body. It is then that "the dust returns to the earth as it was, and the spirit to God who gave it."

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What we literally mean when we say that a speaker has communicated his spirit to his audience, is this, that he has brought their minds into the state or condition of his own. When he began to speak, he had certain thoughts before his mind which caused it to be in a certain state depending of course upon the nature of the matters present to it. By delivering these thoughts to the audience, he has induced necessarily in the minds of all who received them, a state similar to that of his own. For the state of the mind or spirit of man is dependent upon the character of the ideas or objects with which it is engaged. If these be pleasant, such will be its state: if they be painful, so will be its condition. We feel gratified when we look upon a delightful landscape; on the other hand, our spirits are grieved when we contemplate an object of distress. To express sudden changes of its condition, we often use a synecdoche, and say the spirit is changed, "he has a new spirit." A man, for instance, may be returning home from a journey in a joyful frame of mind, but he meets a hasty messenger who informs him that his family have met with sad misfortunes. The state of his mind will be immediately changed; he will have no longer a joyful and hopeful, but a sorrowful spirit; and we might say, in a figure, that the messenger had imparted to him his spirit of heaviness: but every one can see that in all this there is no literal or real impartation of spirit, but that the tidings have effected a change, corresponding to their nature, which change we are pleased to designate by the figurative expression under consideration. Nothing is more common than this mode of speech; and it would seem quite unnecessary to labor this point, did not facts prove that it has become in the present instance a source of delusion, and that the majority have, after all, very confused and imperfect notions of the subject. In order to make it more fully understood, we will instance the use of this figure in relation to the body. A man, we will suppose is quite unwell, suffering great pain and distress from some sudden attack of disease. His friend visits him under these circumstances and ascertains his state. He then leaves him, with the promise of returning next day. Meanwhile the disease gives way, and the patient is entirely relieved, so that when he sees his friend he exclaims: "Ah! I am a new man to-day." Would his friend be so absurd as to imagine that he had received a *new body?* that he had really and literally become a *new man?* Does he not at once comprehend the synecdoche as a forcible mode of expressing the literal fact that the *state* only of the man was changed? Hence when it is said that the word of God gives the Spirit of God, just as the words of a man impart his spirit; it is affirmed that there is no Spirit of God literally and really imparted, but merely a change effected in the human

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spirit, this being all that is in any case accomplished by the words of men, from the effect of which the simile is taken. The word of God produces a change in the spirit of the man who receives it, and this is the only reception of the Holy Spirit which these teachers really acknowledge, as clearly evinced by these and other figures which they use in illustration.

But let us consider a little further this assertion, which is without a shadow of scripture evidence, that the word of God imparts to, or produces in the believer the Spirit of God. In this view, then, the word of God is first in order; yet these same persons believe that the Spirit of God gave this very revelation called the word of God. They would make the word the author of the Spirit, while at the same time they insist that the Spirit is the author of the word. Thus, to adduce a parallel natural relation, they are guilty of as great an absurdity as to suppose that a man can be his own grandfather.

Again, they are inconsistent as well with fact, as with their own principles, in another point of view. They strongly maintain that there is no spirit received, not even their figurative one, until after baptism. But if the Spirit they admit, be, as we have seen it is, the change which the word effects upon the mind, undoubtedly this change has taken place immediately upon the reception of the word. For it is at this moment that the heart is turned to God; that an entire revolution occurs in the thoughts and feelings. There is no subsequent period, marked by so great a change, or to which the phrase 'reception of the Holy Spirit,' in their sense of it, could be, in comparison, applied with any propriety. Hence, upon their theory of spirit, the gift of the Holy Spirit takes precedence in order of time, of both baptism and repentance, an arrangement which is directly at variance with their theory of the gospel and of conversion.

Upon the whole, then, I presume it is now sufficiently obvious that the comparisons which we have considered reveal the real sentiments of those who employ them. It will be remembered that we do not regard them as giving a true or fair representation of the subject of the Holy Spirit, but as evincing what they who use them think of it—what views they really entertain of the reception of the Holy Spirit. These views we have found to be, that the "reception of the Holy Spirit" is with them only a change in the state of the human mind—the point which was to be proved. R. R.

REMARKS.

Should any of the Christian teachers doubt whether our good correspondent R. R. can comprehend them better than they can comprehend themselves, or reveal to them their ignorance of themselves, or their lack of understanding spiritual influence from their inadequate and imperfect metaphors and analogies when uttering their views to the

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public, I presume it will not offend them to be told that they are not of the persons meant: for any one that could draw such an inference from the preceding dissertation on imperfect, defective, and deceptious metaphors, could not be betrayed into the error of substituting Christian temper for the Holy Spirit himself.

No doubt but there are persons who use those metaphors just as above defined and understood; still I have reason to think that few, very few of our teachers, so understand the matter. I do not therefore think that men's views are always safely inferred from their use of metaphors. Perhaps no one can select any class of metaphors that will fully express his exact views of spirituel influence on saint or sinner. Three of the four elements of the old school of elements have been used since the days of St. Austin to set forth this influence. Fire, wind, and water, in rotation, and sometimes all in company, have all been employed to set forth this subject intelligibly; and yet, I opine, the whole three conjointly and severally fail just as much as the three or four commented on above. The wind blowing where it pleaseth, the atmosphere, has always been the most popular. Among Methodists, fire that consumes is the most in favor; and Pedobaptists of all schools delight in the pouring out of water or in the more gentle affusions of the vernal showers.

Whether the Holy Spirit in its most substantive presence in the hearts of the Christian family, does more than produce a state of the human spirit in harmony with itself, and how many instrumentalities may still envelope the human heart through which that Divine Advocate, Monitor, and Comforter, even when dwelling in it, renews, sanctifies, and transforms the soul, are matters not easily set forth by metaphors, and still less clearly and forcibly without them. A proper class of metaphors on this theme is a desideratum. Will our brother R. R., so addicted to metaphor, furnish us with a new suit?

A. C.

NOTICE OF THE EVANGELICAL LABORS OF BROTHER B. F. HALL, KY.

"THE SUMMER AND FALL OF 1826.

"I began to preach in the spring of 1823. The field of my labor was a district of country south of the Kentucky river. In the spring of 1824, I went to Tennessee and North Alabama, and continued in that district of country until the spring of 1826.

I was accustomed, as was the practice then, to invite persons forward to be prayed for. At the camp-meetings which we had in Tennessee and Alabama, and even in the south-eastern part of Kentucky, I have often seen scores come forward for prayers. On such occasions, when there was great excitement, it was not uncommon to pray and sing and exhort the weeping mourners nearly the whole night. In our conversations with them, we would exhort them to believe on the Lord Jesus Christ, and would explain to them, as well as we could, the nature of faith.

They would frequently tell us that they did believe. We would then exhort them to repent. They would answer us, amidst sobs and tears, that they were sorry for their sins, and were resolved by God's help to live a different life for the time to come. We would then instruct them to pray, and pray for them. Still they were not comforted, but would continue to weep and mourn, and their bosoms would heave with anguish, and the weight of unpardoned sins would press upon their consciences, and extort piteous groans from their aching hearts.

We would quote to them the precious promises of the gospel, but it was difficult to persuade the distressed penitents to take hold of them.

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It was, however, no uncommon thing for from *ten* to *fifty* to make profession of religion at one of those meetings; but generally the principal part of the *mourners*, as they were called, would return home uncomforted. Oh, how painful it would be to part with the weeping multitude without being able to administer to them the slightest comfort; and often with the expectation of seeing them no more until we should meet at the Judgment-seat of Christ!

In these afflictive circumstances, I went to the Scriptures for instruction and relief. I was very naturally led to examine the discourses of the Apostles recorded in the Acts, and to look at the effect of their preaching. I did not find that their hearers ever went away as ours did—without being able to obtain comfort. This caused me to suspect that something was wrong in our preaching. I tried to find out what it was, but failed. I perceived that we did not preach like the Apostles, but could not tell wherein. I saw there was a great difference between their converts and ours. Theirs *knew* they were pardoned, and rejoiced in it; ours could only *hope*, and that with fear and trembling. I set about searching into the cause of this difference, but was unable to find it. I knew there was something wrong, but could not tell what it was. I was greatly distressed in not being able to afford comfort to my repentant fellow-creatures, and to point them to the evidences of their pardon and acceptance with God.

In this state of perplexity, I started for Kentucky in the spring of 1826. On my way home, I saw for the first time, the debate between Campbell and McCalla on baptism. Looking over it, I noticed the remarks of Bro. Campbell on the practical import of baptism. Never until then did I perceive the wisdom and benevolence of the Divine Saviour in the institution of that ordinance. The light flashed upon my mind, and for the first time in my life I saw that baptism was to be administered to penitent believers for an evidence to them of the remission of their past sins.

I rejoiced exceedingly because I had found the long lost link in the chain of gospel truth. I had been looking for it, and knew it the moment it caught my eye. It was like the chief corner-stone in the foundation of the temple; though often trampled upon in the search for it, when put in its proper place, its comeliness and utility were apparent.

The night before I reached my father's, I stayed with a brother whose wife was not a disciple. I found, however, that she was greatly concerned about her soul. I presented to her the gospel, and exhorted her, as she seemed to be a true penitent, to be baptized for the remission of her sins. She received the word with readiness of mind and, like the Pentecostians, rejoiced that she had learned the way of salvation. I baptized her a few days afterwards. She dedicated the remainder of her life to the service of the Lord, and died some years since in the triumphs of faith.

In July of the same year, I presented the same sentiments to a number of penitents in the neighborhood of Georgetown, in circumstances of such a character as to make a lasting impression on my mind.

I was the youngest minister present. The rest all knew my sentiments on the subject of baptism, for I had spoken them freely. They insisted I should not preach them at that meeting. During the afternoon meeting, which we held at a private house, on Lord's day, a cloud

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unexpectedly arose, and it began to pour down rain in such torrents that the people could not go away. It rained without any intermission or abatement until after midnight. We occupied the time in singing, praying and exhorting the assembly. I perceived many weeping in the congregation; and not venturing publicly to urge baptism for remission, for fear of open opposition from some of the brethren, while they were singing, I addressed the penitents privately, and taught them baptism for remission. Seven of them, I think, agreed to take the Lord Messiah at his word, and forthwith to obey his commandments. I baptized them the next morning in a pond, made by the rain that fell the night before.

Early in the autumn of the same year, I started again for Alabama. On my way, I attended a camp-meeting at Mill Creek, near Tomkinsville, in Monroe county, Ky. Saturday evening, I preached, and was followed by a brother in exhortation. I requested a brother, John Mulkey, to conclude, but he declined. I then spoke again, and concluded with an invitation to such as desired to become Christians to take certain seats which were prepared for them. More than twenty persons came forward. I requested their attention, and stated that one principal object in asking them forward, was to instruct them in the way of salvation. I occupied about an hour in proving that pardon was promised in the gospel to penitent believers, on condition of their baptism, and in illustrating the gospel plan by various scripture facts and figures. We next engaged in prayer, after which I conversed with them all, one by one, and found some willing to trust the Saviour for remission, in obeying his commandments. I then invited all who wished to be baptized for the remission of their sins to come forward. Five, I think, seated themselves as suggested. I took their confessions in the hearing of a large congregation. The novelty of the whole procedure, if nothing else, was calculated to attract the attention of the audience. It was now between 11 and 12 o'clock, and four of those who had made the confession, wished to be baptized the same hour. The night was dark, and the stream we had to go to was at least a quarter of a mile off, and the whole distance to it was through the woods, a dim road only conducting to the spot. The people having prepared themselves with torches and lanterns, we started to the water. The darkness of the night—the place—the occasion—all combined to give solemnity to the scene. No one spoke but in an under tone. The slow step of the large procession was like the cautious tread among the tombs. Nothing interrupted the stillness but the melancholy hoot of the night-owl from a neighboring hill. As we approached the water, the light of our torches gleamed upon the murmuring stream as it rushed on its winding way through the dense woods. The weeping penitents were baptized into the name of the Father, Son, and Holy Spirit. A song was raised, and the procession returned up the hill to the meeting-house; and all retired to their tents for the rest of the night.

I went directly to Jackson county, Alabama, where I attended a camp-meeting of several days duration. On Monday, I preached faith, repentance and baptism for the remission of sins. At the close I gave an invitation for persons to confess the Lord. Several came forward, among whom was one whose venerable appearance, blanched locks and furrowed features, told the blighting effects of time. He made his

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way through the crowd, and came tottering forward, steadying himself with his staff, and reached me his thin and palsied hand, tears at the same time gushing from his eyes, and his whole frame shaking with deep emotion. When the song was concluded, he asked permission to speak a few words. It was granted; and he proceeded to address the congregation to this effect: 'You perceive I am an old man; I have been piously inclined from my youth; and although I have made it a practice to attend all the preaching I could, I never heard until to-day what I must do to be saved! I have come more than sixty miles to this meeting. It was so far, and I was so frail, that I hesitated long whether I should come; but I bless God that I did come, for if I had not I might never have heard the gospel.' When addressing the young people, he said, 'If I had, when young, heard the sermon just delivered, I doubt not I should now have been a veteran of the Cross, instead of being, as I am, an aged sinner.'

We immediately repaired to the water, close by, and all who had confessed the Saviour were baptized. As the aged gentleman came out of the water, a holy joy lit up his countenance, and a manly smile played upon his features; he clapsed his bony hands together and said, 'Praised be the Lord that I ever saw this day! I can return home and die in peace,'for I have found what I have been seeking for all my life.'

I went from there to another camp-meeting, higher up in the same county, where I preached the same doctrine, and baptized a number of persons for remission, among whom was Jas. C. Anderson, now a very able and prominent preacher in Tennessee. The following is his own statement of the matter:

'I was immersed by him (B. F. Hall,) together with many others, on the 15th day of September, 1825 or 1826, in the State of Alabama, Jackson county, in Jones' Creek. At that time he preached faith, repentance and baptism for remission of sins, but not so fully as it is now preached.'

I remained in Alabama until the spring of 1827, preaching all the while, and inculcating the doctrine of faith, repentance and baptism for remission of sins. I then returned to Kentucky, preaching, wherever I went, the same glorious truth.

That summer and fall I spent in the counties of Mercer and Washington, (Ky.) and ere the snows, and storms, and chilling blasts of winter, together with fatigue, and the indisposition of my young family compelled me to retire, for a short time, from the field of labor, I had baptized more than fifty persons for remission.

B. F. HALL.

ON THE SCRIPTURES, AND THE METHOD OF TEACHING THEM.

It seems necessary, especially in the present day, when we are assailed by human tradition on the one hand and avowed infidelity on the other, that the teachers of youth should invariably connect scripture proof with the instruction they impart to their pupils, in order that they

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may see it is not what the teacher has "devised of his heart"—that "their faith should not stand in the wisdom of men, but in the power of God"—and that it may be truly said of each of them, as it was of Timothy of old, that "from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

Ignorance of God's word is the cause of all error, as our Lord himself affirmed to the Sadducees; saying, that "they greatly erred, because they knew not the Scriptures, nor the power of God." And others, (who inculcated doctrines and practices which had no place in the word of God, and no other foundation than mere human authority,) he reproved, saying, "in vain do they worship me, teaching for doctrines the commandments of men—making the word of God of none effect by their traditions."

"Such is the transcendant worth of the sacred volume, and so happily is it suited to all the parts of the Christian life, that every thing which allures the world to peruse it is a blessing to mankind."

On the principles now very extensively recognized, that in matters of faith and practice the standard of appeal is simply the word of God, and that scripture is the best interpreter of scripture, the Bibles with parallel passages placed in the margin, may be said to possess advantages which should not be lightly esteemed. Bishop Horsely says: "It were to be wished that no Bibles were printed without references. Particular diligence should be used in comparing the parallel texts of the Old and New Testaments. It is incredible to any one who has not made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, without any other commentary than that which the different parts of the sacred volume mutually furnish for each other.—Let the most illiterate Christian study them in this manner, and never let him cease to pray for the illumination of that Spirit, by which those books were dictated, and the whole compass of abstruse philosophy, and recondite history, shall furnish no argument with which the perverse will of man shall be able to shake the learned Christian's faith." On the same subject, the Rev. T. H. Horne observes: "The comparison of parallel passages is a most important help for interpreting such parts of Scripture as may appear to us obscure or uncertain." Many other eminent Christian writers might be quoted, to show the excellency of the apostolic method of "comparing spiritual things with spiritual." For it is by reading, searching, and comparing the Scriptures that, under the teaching of the Holy Spirit, we attain to a more accurate knowledge of the truths which at first were but imperfectly understood by us. If our views are limited to the apprehension of a single truth, we must of course see it incorrectly, from not having an opportunity of perceiving its relative connexion with other corresponding truths; and it is obviously for want of an enlarged and general view of any subject undertaken to be elucidated, that error ensues.

The celebrated Erasmus, and our judicious Locke, having trod the circle of science, and ranged the whole extent of human literature, at length betook themselves solely to the Bible—leaving the sages of antiquity, they sat incessantly at the feet of Jesus.

In a letter which Mr. Locke wrote the year before his death, to one

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who had asked him this question, "What is the shortest way to attain a true knowledge of the Christian religion in the full and just extent of it?" his answer was, "Study the Holy Scriptures, especially the New Testament: therein are contained the words of eternal life: it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter."

The learned Mr. Selden, not long before he died, sent for Bishop Usher and Dr. Langbain, and discoursed to them to this purpose, that he had surveyed most parts of learning, yet could not recollect any passage out of those very many books and manuscripts he was master of, wherein he could rest his soul, except the Holy Scriptures.

In the Evangelists, these—"Is it not written?—Have ye not read? —As the Scriptures hath said,—For thus it is written,—Ye search the Scriptures," and many other very similar expressions are found, which make it evident that that great Teacher—our blessed Lord, who spake as never man spake, and who has commanded us to learn of him, constantly appealed to the written word, in confirmation of what he taught.

The succeeding teachers of Christianity—the Apostles, trod in his steps—they imitated his example, in teaching from the ancient Scriptures, as their epistles and the record of their acts abundantly testify.

This method of studying and teaching the word of God, by means of parallels, will interest and edify both teacher and pupil, and will greatly assist in conducting them to all that can be known with certainty, on each of the subjects therein contained; and whilst it will produce a pleasing and progressive interest in their minds, it will also lead them on to search the Scriptures as for hidden treasure, and there may they find the pearl of greatest price.

Thus will the youthful and uninstructed mind be directed to the clearest and richest streams which flow in such abundance from the fountains of divine knowledge; and so discover the beneficent intentions of a revelation which embraces the present and future happiness of our nature, and brings the glory to him alone to whom it is due.

[*Gazette of Education.*

RIGHTEOUSNESS TRIUMPHANT OVER INIQUITY.

Brother A. G. Comings, than whom we have few more excellent men, or prudent, judicious and useful editors, has been laboring in the gospel by word and pen on the sterile soil of New England for some considerable time, with various success, though with many difficulties. He is as firm as the granite rocks on which he grew, and as persevering as old Time, that never sleeps. He has been, and, with him, the good cause of reformation, much incommoded by one HOWARD, of whom I once took some notice, on the testimony of brethren who thought him no better than James McVay, of all states and places, from the capes of Maryland to the mountains of Kentucky.—These broken-

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down preachers, (I mean, broken in good fame,) are never to be silenced. They will talk on; and the brethren are often so bewitched by them, as to listen to them, because they can speak somewhat fluently. They will not believe Paul, that one who labors in the word ought to have a good report of them that are without; and, in the absence of a better organization, these spirits play off like comets: when their characters are worn out in one city, they flee to another. Howard, it now seems to all men, was one of these wandering stars which has at last, I presume, fallen to the earth. But from the following narrative the reader can gather as much information as he needs on such a topic. I would importune the brethren *out* of New England, as well as in it, to sustain the efforts and the labors of Brother Comings. Why pray to the Lord for such men, and then neglect them when he sends them!

A. C.

CONVENTION AT NEW YORK.

New York, Aug. 23, 1843.

Agreeably to a call from the church in Salem, Mass., brethren from churches of different States convened in Green Street Meeting-house, New York, on the 23d day of August, 1843. But, before the hour of business, a legal officer from a distant county appeared with a writ, which he served on brother A. G. Comings, requiring him to appear forthwith in Washington county, N. Y., a distance of about 200 miles, to answer the complaint of "Elder" B. Howard on a charge of libel.

Through the kindness of the officer, bro. Comings was permitted to remain for one day. The brethren present then concluded, in the absence of said Howard, to have the documents in the hands of brother Comings read in their hearing; at the close of which, it was unanimously agreed that the documents presented, fully justified the brethren at Salem in calling for an investigation of the character and conduct of said Howard before the Christian community. But in view of the *legal process*, they agreed to adopt no further resolution than to instruct the clerk to prepare the foregoing statement, which being read was unanimously adopted by the brethren.

J. S. WASHBURN, Clerk.

THE LIBEL SUIT, &c.

Sin never dies without a struggle. Hope, even in a bad cause, never leaves the battle ground until defeat has stamped every thing with death.—He who fancies that the corruption which has entrenched itself behind the most hallowed pretences, in the present age, is to be dislodged without a struggle, entertains a childish fancy. Long enough have the children of men indulged in the vain and delusive supposition that the abuses that now exist under the profession of Christianity are to be utterly slain by soft, sweet smiles. But EVIL is of a warlike nature. It always holds to "self-defence." Make war upon it, and it will rouse for war. Drive it to close quarters, and it will fight like a dragon. Nothing ever was done, nor ever will be done, to destroy the poisonous influence and effect of either public or private corruption, without meet-

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ing an array of imposing terrors. Be it so. Truth must be maintained. God requires that it should be, and alas for him who will be driven from the truth through fear of consequences. The Lord told the people in ancient times that if those who were set as watchmen did not guard the people from the evil, the blood of the people should be required at their hands.

The Lord has set all his disciples as watchmen. He has commanded all to "WATCH." He has, to a degree, contstituted every disciple a guardian of the character and purity of the Christian profession. I have endeavored to do my duty for the preservation of religious purity, and if, in consequence of it, it has been my lot to suffer some more than others, for the cause of my Lord, it declares simply that I have been more highly privileged than others of the present day. With the imperishable glory of eternity before us, what, indeed, are the light afflictions of time? How trifling!!

After tarrying in New York a day or two, I started for Troy, where I was to meet the officer whose prisoner I then was. At Troy we met. I tarried there one evening and addressed the brethren. I found at Troy, as I had at New York before I left, a great deal of *feeling* relative to the course which had been adopted. From Troy, on Saturday, August 26, went to Salem, Washington county, where the matter must have its final issue.

During the whole time, and afterwards also, the kindness of the civil officer was perfectly the opposite of what I had been obliged to receive from some who claimed to be servants of the Lord Jesus Christ.

From the first, I firmly believed that God would overrule this dying effort to sustain corruption, but *how* I could not see. I knew that my cause was just, and I felt that God would not permit me to suffer injustice, any farther than could be overruled for his glory, and for suffering which, I might rest in the assurance of an eternal reward.

The matter was brought before the justice who issued the warrant. Mr. Howard appeared as chief witness, and testified under oath that what had been published against him in the Genius was false, and a malicious libel. I then declared my reasons from the Scriptures for not defending my cause before a civil tribunal, quoting from the Messiah, (Matthew, chapter v.) and from Paul (1 Cor. chap. vi.) at the same time declaring my respect for the decisions of the civil magistrate. In conclusion, I confessed with emphasis, "I AM A CHRISTIAN AND THEREFORE I CANNOT GO TO LAW."

I felt that I was brought to a point where the securement of my own rights and the preservation of myself from injustice and wrong was of much less importance than a faithful adherence to the principles of Christianity. I might suffer the greatest injustice, but I knew that heaven was rich, and I felt that a pledge of heaven's assistance was mine, if I maintained an upright course. I could discover no plea that I thought would answer at the coming of the Lord, as an excuse for me to adopt a legal course of defence, by calling witnesses, &c.

Without even cross-examining the witnesses called on behalf of the prosecution, I suffered the matter to pass to the higher court. I might have taken that privilege then, had I understood the matter more fully, without any hesitancy. But as Mr. Howard had chosen a process of law, and evidently desired to do all he could against me, I let the matter go on without taking that privilege.

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The case was then carried to the Grand Jury of the county, who, on the oath of Mr. Howard, made out a bill of indictment, setting forth the following items from the Genius of Christianity, as containing a false and malicious libel.

From page 166—"We first declared non-fellowship with Mr. Howard, to a considerable degree because of his *personal abuse* of us. We have since found the strongest—yes, *incontrovertible* proof, that he is a LIAR, A DECEIVER, and an *artful dishonest man*."

From page 164:—"Before he embraced what we are accustomed to call 'the principles of the Reformation,' if we are rightly informed, he was disfellowshipped by a church of the Christian connexion, on a charge of immoral or unchristian conduct. It is but about a year since he left the British Provinces under a newspaper exposure: and we have recently been informed by a credible person from that section that he was generally considered to have been greatly in the fault. To say the least, he got into trouble, being accused of wrong. In leaving that section, we have every reason to believe that he bore away money to a considerable amount which was not really his own, and which he neglected to pay over to its proper owner, though solemnly having promised so to do by a certain time. Among us, we have found him guilty of repeated falsehoods, and other acts of wickedness, in addition to such conduct as constrained us to declare non-fellowship with him."

Again, from the same page:—"Then again, who, in the exercise of unbiassed reason, would suppose that the Salem church, because it says, 'we charge br. Benjamin Howard with falsehood, slander, and disorderly conduct;' and then again, of these charges, 'we can and we will sustain them when called upon.'"

From page 163:—"In the letter of B. Howard to A. G. Comings, we find nothing in the most distant degree intimating the acceptance of any proposition from us; nor do we consider that we have either formally, or substantially, put forth any proposition which HE has the privilege to accept, except it be this one, *that he is unworthy of the confidence or support of any Christian people*, as a preacher of righteousness or as a righteous man, until he shall repent of the wickedness of which we have found him guilty."

From page 123:—"A designing knave may enter a place, even as an evangelist, and cut up his heaven-daring pranks; but if the church attempts to call him to an account, he runs off with the plea, 'I did not belong to that church.' He can then easily succeed in persuading other churches that they have no business with the matter, as he is not a member of *those* churches, any more than he is of the one whose privilege of discipline over him has been denied by him. This affords fine scope for villainy. Mr. Howard stands convicted of repeated falsehoods, at Salem, and other sins also; yet, all dominion over him is denied!"

From page 162:—"The individual referred to by brother Eaton as having fraudulently kept back from 100 to 150 dollars that belonged to him, every one will perceive by the reading of his remarks to be A PREACHER! *Who can it be*, that is so base that our gentle and mild bro. Eaton cannot *call* him a *Christian?* Without any doubt, in my mind, our beloved brother E. has before this learned that the very same man who thus appropriated *his* money to his own use has become 'a thorn in my side.' I say, there is not any ground to doubt that *Benjamin*

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Howard is the very man! of whom he thus speaks. From facts known to me before, I think I cannot be mistaken in applying this to Benj. Howard."

The trial before the County Court came on, on Monday morning, September 4. The community had become very much excited on the subject. It was known that I should not go into the defence by summoning witnesses, &c., and that I should do no more than cross-examine the witnesses who were called to sustain the prosecution.—Unaccustomed as I was to law courts, having never attended one before the case in question, I felt the difficulty of my position, in attempting to cross-examine the witnesses. This embarrassment was soon over, for I had got Mr. Howard in hand, and I am confident that as I became less embarrassed he became *more*, and *that* by reason of the success of my mode of questioning, in bringing out the facts of the case.

On the point concerning his leaving the British Provinces under a newspaper exposure, which he had sworn was false, it was shown, out of his own mouth, that he was the person referred to in an article published in the "Novascotian," over the signature of John Slayter, in which article he was accused of having obtained of the printer the publication of an advertisement against John Doyle, and various other things in connexion with the same. This point was so completely sustained out of his own mouth, that the Court scarcely noticed it afterwards. Yet this was one point upon which he had sworn that I was guilty of a base and malicious libel.

With reference to his fraudulently keeping back money that belonged to Mr. W. W. Eaton, he testified that he was in copartnership with Mr. E., and simply owed him a debt of about one-hundred dollars or over.—By the cross-examination of Mr. Howard, it was shown that what he owed Mr. E. was for money which he had *collected* for "The Christian," and "Christain Hymn Book"—that he was directly responsible to Mr. E., and Mr. E. to the printer—that Mr. Eaton had settled up the whole matter with the printer, and appointed an agent to settle up with all delinquent agents and subscribers, and that he (Howard) had admitted to that agent that he had collected money to a considerable amount which had not been paid over—in a letter to that agent of Mr. Eaton, dated at Cornwallis, N. S., June 2d, 1842, he had said relative to the proceeds of those publications, "*neither of us was to appropriate or receive any of it to our own use till the printer was first paid, —(here is where I am at fault)*,"—thus showing that the money was in *trust*, and that he had betrayed that trust by appropriating it to his own use. It was further shown that he wrote to Mr. Eaton, on the 16th of June, 1842, begging of him not to expose him, saying, "*I am in your power, by this failure, and an exposure would injure me much, and put it out of my power to meet it, therefore, keep still and I will do my utmost to relieve you.*" Here was a clear case of embezzlement, as I think the Court understood it. He testified that he was responsible for one-third of the obligations for the publications referred to.

By the cross examination of Mr. Laing, it was shown that he had represented himself as responsible for one-half of the subscribers for "The Christian."

Mr. Howard was shown to have been the author of the following statement made to the church in Salem, Mass., by a committee of a church in Pittstown, N. Y.

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"We are therefore requested by Br. Howard to notify you that he has accepted of the propositions contained in your letter to us of the 23d Jan. as above quoted. *And also that he (Br. Howard,) notified Eld. Comings of the same by letter.*"

This statement was proved to have been *false*, as his letter to me contained no such notice.

He was also proved to have been the author of the following, in the same letter before referred to.

"*Elder Howard has made an appeal to the churches of Rupert, Manchester, and Pawlett, demanding an investigation. They have accepted his request, and appointed their committees to investigate the difficulties on your and Howard's joint propositions.*"

This statement also was proved to have been *false*, as the churches of Pawlett, &c. had not appointed their committees to act on any "*joint* propositions," for they had no knowledge of any "joint propositions" when their committees were appointed.

Mr. Howard was proved to have been the author of the following expression, in a letter addressed to me under date of July 27th, 1843, and signed by the officers of the church at Rupert, Vt.

"We ask you again to look at this and ask yourselves if it is not best to give up your convention at New York, and come here and appear against him before the church, and let the church have it (its) right to try ITS OWN MEMBERS, and then if we do not do justice as a church you have your redress, you can then call us to account before other churches."

It was proved that Mr. Howard was *not* a member of the church in Rupert—*never was* a member—therefore, the pretence that he was a member was wholly *deceptive*.

He was proved to have received money for benevolent purposes, which he spent at auctions, purchasing old watches, jewelry, &c. to the amount of $29 in one day, at New York, and then pawned his spare clothing to pay his steamboat fare, under pretence of having no money to pay his fare with.

He stated that he left the British Provinces with not more than from $80 to $100—paid $26 to Portland, Me.—$10 there for clothes—$3 to get to Boston—$5 for his family at Boston—$3 for his daughter—$3 for carriage hire in Boston—$3 to get his family to Salem, &c. It was also proved that he had $70 in silver when he arrived at Salem.

With reference to his excommunication from a church, and afterwards from a conference of the Christian connexion, it was proved that he requested the N. Y. Eastern Christian Conference to take up and examine into his case, but after they decided against him he denied their jurisdiction over him, &c.

I might give further accounts of what was brought to light during the cross-examination, but I forbear. Suffice it to say, that after about two and a half days, the decision of an impartial jury acquitted me of the charge of a libel, in what I had published against Mr. H.; and this, too, without any defence having been made, by even the summoning of a single witness. Facts, brought to light by the cross-examination of the witnesses brought to prove a libel, convinced the Court there was no libel, and so they decided. The watchful eye of

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Jehovah was upon the scene, and to the Lord be praise for its righteous termination.

Before the conclusion of the trial my health gave way, from the oppressive nature of the agitation around me, and the circumstances of the time, although I had received every kindness from the people and from the civil officers, which benevolence could prompt men to show to a stranger. But I had been driven to the *test of principles*, taken to a distance from my friends that I knew to be such, I had been two weeks a prisoner, besides I had heard nothing from my family for about a month, nor they knowing where I was, the uncertainty of the issue *without defence*, which I could not conscientiously make, and, among other things, to behold that the strangers among whom I was thus thrown, showed the interest of *brethren* in my behalf, while but *few* brethren were *such* until the trial was over. Of several, however, I can cherish recollections of the most pleasing character.

When my health sunk under the effort and the excitement, Mr. E. D. Culver, an eloquent lawyer, who had throughout afforded the most generous assistance, and that gratuitously, consented to address the jury and place before them the evidence which had been brought out by the cross-examination. For Mr. C's kindness I can but ever feel greatly indebted.

Mr. Howard chose his own tribunal, not to be tried, but to try *me*, where I would not be allowed to testify of facts, even if I knew ever so many. He appeared, and swore to every thing that he saw fit to. He had several witnesses called to help him. Why did he not get his case? Common sense must answer that the simple reason was that TRUTH stood up against him. I am perfectly conscious that I need say nothing more to warn the religious community against his influence, after such a decision as has been given, and given under such circumstances. After all, I feel sorry for the man. Why will he not learn to conduct himself properly? But he has brought himself to a strange position at last. How blind are the erring!

Of the documentary evidence which was introduced at the Convention at New York, none could be introduced at a Civil Court. It remains, but I trust it will never again be needed.

Relative to the matter I can but say, in conclusion, that if, by reason of what I have done in the case, the Christian profession has been or shall be preserved in any degree from a corruptive influence, I ought to be satisfied, nor murmur at what I have had to suffer. The preserving hand of God has thus far been with me. To him be all the praise for deliverance from greater affliction. A. G. C.

DR. THOMAS' COVENANT WITH CERTAIN BRETHREN IN VIRGINIA.

In reply to some references to a covenant entered into between Dr. Thomas and myself, I have to say, that there is no such a document in existence, and never was. There was, indeed, a covenant entered into between "John Thomas, not D. D., but M. D.," and certain brethren in Virginia, touching the inutility and impropriety of

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teaching the mortality of the soul and the non-resurrection of infants and Pagans, certain speculations concerning the final destiny of the wicked, &c.; which covenant binds him to desist from such vain and foolish speculations in public. The alleged breach of said covenant lies between him and those brethren, and not between myself and him. As these matters stand, they are competent to act, and, I presume, obliged to act on the stipulations aforesaid, with which Mr. Thomas has published his acquiescence. We therefore leave the matter to him and them. The document drawn up by himself, however incorrect in other matters, is intelligible enough in the particular of his *acquiescing* with the conditions and propositions made. See vol. 3, new series, page 72. A. C.

WESLEY'S VIEWS OF BAPTISM, &c.

"It is the initiatory sacrament, which enters us into covenant with God." [Works, vol. xiii. page 396, edition of 1812, in 16 volumes.] "What are the *benefits* we receive by baptism is the next point to be considered; the first of these is the washing away the guilt of original sin, by the application of the merits of Christ's death." [page 398.] "Baptism, the ordinary instrument of our justification" [page 399.] "By baptism we are admitted into the church, and consequently made members of Christ, its head." [page 400.] "By baptism we are made the children of God. And this regeneration, which our church in so many instances ascribes to baptism, is more than barely being admitted into the church—being 'grafted into the body of Christ's church, we are made the children of God by adoption and grace.'" "By water, then, as a means—the water of baptism—we are regenerated or born again, whence it is also called by the Apostle 'the washing of regeneration;' our church, therefore, ascribes no greater virtue to baptism than Christ himself has done; nor does she ascribe it to the outward washing, but to the inward grace; which, added thereto, makes a sacrament; herein a principle of grace is infused which will not be wholly taken away unless we quench the Holy Spirit of God by long continued wickedness." [p. 400–1.] "In the *ordinary* way there is no other means of entering into the church or into heaven." [p. 401.] "Christ came to save all persons by himself; *all* who by him are *regenerated* unto God—*infants*," &c. [Irenæus, quoted in a tract on infant baptism, extracted by Mr. Wesley from a larger work by some other writer,] vol. xiii. page 240. "The word *regeneration* is the name of baptism." [Clemens Alexandrinus, page 400.]

The Lord's Supper, Ordination, &c.—"We believe there is, and always was, in every Christian church, whether dependent on the Bishop of Rome or not, an outward priesthood ordained by Jesus Christ, and an outward sacrifice offered therein, by men authorized to act as ambassadors of Christ and stewards of the mysteries of God. On what grounds do you believe Christ has abolished the priesthood or sacrifice?" "We believe that the threefold order of ministers is not

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only authorized by its apostolical institution, but also by the written word." [Wesley's Journals, vol. i., page 514, edition 1827.] "We believe it would not be lawful for us to baptize if we had not a commission from the Bishops, whom we apprehend to be in succession from the Apostles." [Ib.] "I call upon you to prove that styling it (the eucharist) the sacrifice of the body of Christ was an abuse." Letter to Middleton, Works, vol. xiii. page 178, edition 1812.] "The esteeming of the writings of the three first centuries, not equally with, but next to, the scriptures, never carried any man into dangerous errors, nor probably ever will; but it hath brought many out of dangerous errors, and particularly out of the errors of Popery." [p. 184.]

CONGREGATIONAL SINGING.

An American travelling in Germany gives the following description of the manner in which singing is performed in the churches in Germany. It is to be deeply regretted that the little attention paid to music as a science by the majority in our congregations in this country, renders it impossible for such a practice to obtain here.

"As is the custom here and elsewhere in Germany, the hymn is announced by means of a small tablet containing the number of the hymn to be sung, which is so placed that every worshipper upon entering the church door can see it. The large organ sent forth its thrilling tones, and the vast congregation joined a solemn song. To an American there is something peculiar upon hearing such a congregation in this part of divine worship. In the first place, they sing much louder here than we do; and then, *every one sings*. All have their hymn-books. Half grown boys and girls scarcely think of such a thing as going to church without their hymn-books. How different with us in this respect! The very sight of such a number—such a *large number* in singing the praises of God, of all classes, of every age and sex, called forth feelings which I cannot describe—but it made me earnestly wish also, that in this particular, our American churches might imitate those of Germany." [*Cross & Journal.*]

CONNECTICUT SCHOOL FUND.

The Connecticut School Fund amounts $2,044,54. and the dividend distributed this year amounts to $118,496, or $140 to each child—exceeding in amount the largest dividend which has been distributed in any former year, by more than one thousand dollars. The number of children between four and sixteen years of age, as returned to the comptroller's office in September last, was 84,697.

MISSIONARY FUNDS.

There are some six hundred thousand Baptist communicants in the United States, the gross amount of whose subscriptions for foreign missions, average about $50,000 per annum, although there is a fair prospect that the amount will fall short of this sum the present year. In England, where there is not far from one hundred thousand Baptists, the last year's subscription for the same object amounted to $150,000. Can any one tell us why there is such a vast difference between the liberality of English and American Baptists?—*Ch. Sec.*

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WM. J. BARBEE.

LOUISVILLE, KY., September 23, 1843.

Dear brother Campbell—

I WISH, through the Harbinger, to contradict a rumor which has obtained some currency among the brethren in the West.

It has been asserted, and, I presume, believed, that I have been teaching sentiments which have a direct tendency to Universalism. I am fully aware of the origin of this report, but I will not here enter into a full statement of the circumstances, inasmuch as I have been sufficiently minute in a letter addressed to brother Scott, which I requested him to publish.

Some few timid brethren in Indiana have apprehended that I was tainted with Universalism, because I have (contrary to popular custom) in all my discourses upon the terms of salvation given an accurate statement of the doctrines of Universalists, and have in some instances admitted the correctness of *some* of their positions.

You know very well that the most discordant denominations of people, Christians, Jews, Infidels, and Mahomedans, occupy common ground in relation to some few facts and truths. Well, it appears that I agree with the Universalist in some things, just as I do with the Calvinist, the Arminian, the Catholic, and the Deist; and because of this I am called a Universalist, or, at least, a preacher whose public teachings have a tendency to support the doctrine of universal salvatfon as taught by that people.

I will give you a specimen of such teaching. In reference to the day of judgment, for example, I have often heard proclaimed from the pulpit, and I have read in one of the periodicals of the Reformation that the Universalist denies altogether such an event. Now this is not so. The Universalist does not deny the day of judgment; and I say here, as I have always said that he who makes such a declaration is either ignorant of the system he is trying to oppose, or else evinces that he is maliciously determined to put down an adversary. The Universalist denies the doctrine of a day of judgment, *after the resurrection*, as taught by Catholics and Protestants generally: but contends that *this, the gospel age, is the day of judgment*—that Christ is now officiating as a *King* and *Judge*, and in the latter capacity is seated upon the throne of his glory judging the nations, &c.

Now, brother Campbell, when I oppose the Universalist's view of the day of judgment, I am not in the habit of misrepresenting, but I give it my audience as it comes from the high authorities: such as Ballou, Balfour, Williamson, Skinner, Sawyer, &c. In this manner I know I *ought* to be able the more successfully to refute their position; and if I cannot thus succeed, be assured I will never resort to misrepresentation.

Again, I have admitted several times in public that Christ came in power at the destruction of Jerusalem; but at the same time endeavored to show that this was not *the second coming*, like unto the first, &c. For this I am also denounced as a friend of Universalism. But I shall make no further specifications.

Let me say, once for all, that I have given Universalism as thorough an examination as any one of my age. I believe I have analysed all the arguments, *philological, theological, historical*, and *rational;* and after a patient and impartial investigation of the entire groundwork and superstructure, I am fully convinced it is *utterly fallacious*.

Allow me, however, in conclusion to say, that I am exceedingly sorry to discover that our proclaiming brethren, as a general rule, are waging

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a most unholy warfare, in common with the sects, against this body of people. I hope in future to see more Christian benevolence manifested. I have not, and as long as I remain a Christian I cannot, sanction the course taken by any of the public controversialists of the day in reference to this system. In this I have the Bible to sustain me.

Will you be kind enough, brother Campbell, to give this letter an early insertion in your periodical? It is not right that any character as a Christian minister should suffer so unjustly.

Your brother in Christ, WM. J. BARBEE.

P. S. In my letter addressed to brother Scott I requested the Christian Journal to copy it into his columns. Should brother Scott not issue his paper again, the Journal will please do me the favor to copy this letter.

W. J. B.

NEWS FROM THE CHURCHES.

Harrisburg, Pennsylvania, September 30th, 1843.

In my last I think I stated that fifty-seven persons had been immersed in Clinton and Centre counties, recently, up to the time of my leaving for this place. I received the glorious intelligence, this morning, that up to the 27th instant, one hundred and twenty-eight, in all, had obeyed the King of kings, in the significant and solemn institution of baptism, upon a profession of their faith. And the writer adds, "And still the people are coming." Our excellent brother Lowel has consented to stay till the 2d Lord's day of October. The new converts are expected all to be present on Lord's day week, at the meeting-house, and be instructed on the subject of their subsequent duties. For the triumphs of truth may the Lord be praised by all his saints!

N. J. MITCHELL.

Missouri, September 20, 1843.

I have since the first of May been laboring in Calloway county with brethren A. Rice, Jacob and Joseph Coons, and fifty-five have confessed the Lord, three united from the old Baptists, and one from the Cumberland Presbyterians. The Bible is gaining friends in this country, and, I think, from all the reports, many will obey the gospel if the churches will exert themselves. From the capital now before us, if we will try and make 10 per cent the cause may grow beyond our most sanguine expectations: for instance, a handful of brethren in Calloway have gained 55. Now if there were one united effort by all, there might be a vast harvest gained to the Lord's cause. W P. WILLS.

Paris, Missouri, September 14, 1843.

Within the last six weeks we have had near a hundred additions in this place and the surrounding neighborhoods. HENRY THOMAS.

Parish of Claiborne, Louisiana, August 28, 1843.

I have been laboring this season in the Parish of Claiborne, Ouachita. I have immersed some twenty and received some from the United Baptist Church. We have some prospect of advancing the kingdom of Christ. There are but four evangelists in all the northern part of Louisiana. All we want here is ministers of the reform order, that understand the doctrines of the reform. There are two churches that I have been laboring with this season, which have nearly one hundred members. J. C. CARGILL.

Georgetown, Kentucky, September 6, 1843.

REPORT NO. VIII

To the Churches of Christ at Dry Run, and in Georgetown, Scott county, Ky., composing the co-operation for preaching the gospel.

Beloved Brethren—During the last twelve days your Evangelist has been engaged in Garrard county, at Antioch, and Lancaster. At the first named place there was an annual meeting, which was attended by the resident preaching brethren. On Lord's day we were greatly disturbed by a heavy rain. A vast crowd attended. We had a fine hearing and a delightful meeting. The result at that place was 25 additions to the great joy of the saints.

At night we had meetings in Lancaster, and at the earnest entreaty of the friends I remained there from Friday till Monday night. Brother Clark came to my help on Lord's day at night.

The session of the Circuit Court was a great impediment to the meeting.

But our labors were greatly blessed of the Lord. We gained 9 additions at Lancaster, making 34 during this tour. Our success was of a character greatly to advance the cause. The prospects are now flattering for many more additions.

In all affection, yours, JOHN T. JOHNSON, *Evangelist.*

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Georgetown, Kentucky, September 20, 1843.

The annual meeting at Grassy Springs terminated, as I am informed, with 25 additions. And the brethren in Woodford have engaged and sent out brother John Newton Payne as their evangelist May the Lord bless them in their labor of love! When Kentucky wakes up, it will be more terrible to the kingdom of Satan than the lion roused from his slumbers. J. T. JOHNSON.

Euclid, Cuyahoga county, Ohio, September 20, 1843.

Just returned from the last of the annual meetings, from Birmingham, Erie county. Brother Robison and others attended We had a refreshing season, and ten from the kingdom of darkness yielded to the gospel, and one from the Baptist brotherhood came out for union on the Bible alone. Their next meeting is to be at the same place, commencing on Friday before the 3d Lord's day of September. A. L. HAYDEN.

Boon County, Missouri, October 11, 1843.

On Saturday before the fourth Lord's day of last month, I commenced a meeting at Richland, in Howard county. Brother Creath was to have been there, but was prevented by sickness. We continued until Tuesday evening, assisted by brethren Burton, Russell, and Hulse The result was 59 accessions—39 by faith and obedience, some from the Baptists, and the others by letter Brethren B. F. Hall, from Kentucky; and W. Brown, from Illinois, have been there since, and a number more added, making upwards of 70 in all. Brother Brown has recently spent several days in Columbia, embracing the last Lord's day, and has left a very favorable impression indeed; and could he return to our town, I think great good would follow. T. M. ALLEN.

Fulton, Missouri, October 12, 1843.

Since I last wrote we held a meeting in Perry, Illinois, when 73 obeyed In Pittsfield, 58; Milton, 15; Chambersburg, 74; Mount Sterling, 26: Winchester, 140; and at Palmyra, Missouri, 6. In all, 392. WM. BROWN.

Bloomington, Illinois, September 26, 1843.

Our State Meeting at this place was well attended by the brethren from the different parts of the state The congregations were large and attentive, and good order was observed, with great unanimity of sentiment and feeling.

The subject of co operation was had under consideration by the brethren present. After having duly considered and discussed the subject, it was agreed to recommend to the Elders and Deacons to urge upon the brethren in their respective congregations the propriety of contributing upon the first day of every week, "according as the Lord has prospered them," in order to the sending out Evangelists and for the support of the poor saints; and it was also considered by the brethren the duty of the Elders to urge upon the brethren individually and collectively the necessity of attending to the contribution promptly, and also that the Deacons be diligent in collecting and distributing according to the design of the gospel.

WILL. DAVENPORT,
JAS. A. LINSEY,
R. O. WARINNER,
} *Com.*

Norval, Equesing, September 1st, 1843.

Dear brother Campbell—The Harbinger for August has just arrived, in which my communication of the 23d June is published, in which is an error that is calculated to have a bad effect in this place. What I allude to is the following: "Before the meeting adjourned, which it did on the 2d Friday in June, 44 obeyed the'——which I am sorry to say was not the case. I think that by referring to that communication again you will find the sentence as follows: "Before the meeting adjourned, which it did till the 2d Friday in June, 44 (ought to have been 1844.) the following resolution was adopted by the meeting," &c. Another mistake is the localities of the churches: It ought to have been Clinton and Louth, Niagara District. J. MENZIES.

MULBERRY GROVE FEMALE SEMINARY

TERMS.

Board and Tuition in all the English branches, now included in the best course of English education, comprising Orthography, Reading, Writing, Grammar, Geography, Arithmetic, Natural Philosophy, Composition, History and Astronomy, Botany, Algebra and Physiology. Each pupil to be advanced in the different studies as she shall make proficiency, without any variation of the terms. Per session, ... $50 00

Languages, Latin and French, each,	8 00
Fashionable Embroidery in silk and worsted,	6 00
Drawing and Painting Landscapes and Flowers,	6 00
Music on the Piano Forte, with the use of Instrument	20 00

The school shall always be provided with a competent teacher to every 15 scholars.

Each pupil will furnish her own bed, bedding, and towels, or have them furnished at an extra charge of 10 dollars.

All charges, both for Tuition and Boarding, must be paid in advance.

Fuel and Lights in bed rooms, an extra charge; also, Washing.

Perspective and Architectural Drawing, with the principles of correct shading, will be taught by Mr. Gardiner, to as many as may wish, for 10 dollars per session.

Those who may wish to patronize this Seminary will please to forward their names and the number they design to send, as soon as possible, for various reasons, and address WILLIAM GARDINER, or SARAH H. C. GARDINER, *Medina, Medina County, Ohio.*

Mulberry Grove, October 3, 1843.

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From the Christian Loyalist

OBITUARY.

It is with feelings of inexpressible sorrow that we have to announce the departure of that pious, intelligent, and much loved mother in Israel—PENELOPE STEWART.

On the morning of the 23d ultimo, after the short illness of three days, she fell asleep in Jesus, aged 64 years. Being on a visit to her son-in law, Col. W. S. Hamilton, she was providentially blessed in her last moments with the tender sympathies and affectionate attention of her only surviving daughter, in whom her fondest earthly affections centred; and for whose bereaved heart there is no consolation, save in the hope of seeing her again where redeemed spirits meet to part no more.

In 1829 Mrs. Stewart became a disciple of the meek and lowly Saviour, at a time when his cause in the South mourned in obscurity, and from the wounds of persecution seemed to bleed at every pore; yet she heard, loved, and warmly espoused it; from the midst of a large circle of wealthy and fashionable friends, she come alone, confessed the Lord, and was 'buried with him in baptism, wherein she rose to newness of life,' and has ever since walked worthy of the Christian name, an ornament of piety and steadfast faith.

Her munificence proportioned to her wealth, was for a time the chief temporal support of the cause of primitive Christianity in her neighborhood, while her godly example exhibited its sanctifying power, unwavering in faith, fervent in devotion and love of the brethren, her accustomed seat in the assemblies of the saints was seldom vacant; and now that she is gone the loss will be most deeply felt not only in the church, but wherever she was known.

The philantropic spirit of the gospel mingled with the warm sympathies of her nature, and made benevolence the ruling passion of her soul. For hospitality, without ostentation, she was proverbial. None knew her but to love her, from tottering age to playful childhood; she was so kind, so gifted in the art of winning hearts. For every virtuous joy she had a smile—a tear of sympathy for every human woe.

'Sorrow's brimful eye' did never overflow when her kind hand could minister relief and wipe away the tear. Her children and her children's children long will feel the desolating stroke; the church will mourn her loss, and all within the circle of her influence will realize a sad bereavement; but let them dry their tears, for she whom they mourn has ceased to weep forever! She died as she had lived—a Christian. Having done her Saviour's will, she waits in sweet repose the welcome plaudit from his lips—'Well done, good and faithful servant!' In view of this, she triumphed over death. In answer to her oft repeated prayer, she was conscious of her approaching change, and feared it not; for she was going home; and calmly as the cloudless summer evening, closed her long and useful life.

W. E. M.

[It was by the failure of the 'Loyalist' to reach us, that I heard not of the demise of this excellent mother in Israel till long after it happened. To day for the first time (Oct. 24th) have I seen it announced. I can only say that my sympathy for the bereaved and my knowledge of this amiable Christian lady, fully authorize all that brother Matthews has said upon the occasion.——A. C.]

CHRISTIAN TEACHER.

We have received Nos. 1 and 2, vol 2, of *The Christian Teacher*, by brother Aylett Raines, of Paris, Ky. This is a neat little monthly publication, each number containing 24 pages, price 50 cents per annum, in advance. Subscriptions received for it at this office.

CHRISTIAN UNITY,

A Discourse on the Primitive Constitution of Christian Churches; in which is demonstrated that all true Christians might easily unite upon the simple basis of apostolic faith and order—preached in the city of Trenton, New Jersey, by Elder John Young—for sale at this office: price 12½ cents.

Aspects of Methodism, No. VI, has been deferred because of a press of other matters. The subject will not be resumed in the present volume owing to my attendance on the contemplated discussion.

☞ Some changes and improvements in our periodical for 1844 are in contemplation, which may occasion a later issue than usual at the commencement of next year. No change as to price or terms of payment.

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. VII. BETHANY, VA., *DECEMBER*, 1843. No. XII.

EXTRACT FROM THE OPENING SPEECH, DELIVERED IN LEXINGTON, AT THE COMMENCEMENT OF THE LATE DEBATE, Nov. 15, 1843.

GENTLEMEN MODERATORS:—

MR. PRESIDENT,

I FEEL myself peculiarly happy in being specially called, in the good providence of God, to appear before you, Sir, and your honorable associates, in the midst of this great community, to act an humble part in that long-protracted controversy, commenced more that three centuries ago, when the genius of Protestanism first propounded to Europe, and the world, the momentous and prolific questions:—Is the Bible an intelligent document? Is it a book to be read by all the people? Does it fully contain, and clearly reveal, the whole duty and happiness of man? The bold and intrepid Luther promptly responded in the affirmative; and immediately a numerous and powerful host gave in their adhesion, —seconded his efforts,—erected their standard,—unfurled their banners, and rallied under the sublime motto—the Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants.

The Pope, his cardinals, and his lordly prelates heard with a scornful and indignant smile this bold and comprehensive declaration of independence. Little did his Roman Holiness, Leo X., and the lions around him, imagine what mighty revolutions of empire, civil and ecclesiastical, were concealed under those symbols.—No one, indeed, then living comprehended that motto in all its amplitude. No one saw that the regeneration of a world was in it. No one anticipated the mighty impetus which it was about to impart to the human mind, to the cause of human improvement, to the advancement of civilization, and to the eternal redemption of the world from ignorance, error, and crime.

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It was not merely a renunciation of popery—of all sorts of popery, ecclesiastic and political. It was not merely a renunciation of despotism, of tyranny, of anarchy, of misrule, of every species of cruelty and oppression on account of opinions, on account of human traditions or political interests. It asserted the rights of man,—liberty of thought, liberty of speech, and liberty of action. It asserted that God had no vicegerent on earth; no representative amongst men; that he alone is Lord of the conscience.

From that moment to the present, the march of mind has been onward and upward. The mighty spell that had for ages held all Christendom in abject slavery to kings and priests, those demigods of human admiration and worship, began to be broken. Opinions held sacred from times immemorial, began to be discussed; learning awoke from the slumber of centuries; science assumed her proper rank; the arts, both useful and ornamental, began to be cultivated with new vigor; and, Protestant society at least, laid aside the austere sanctimoniousness of a religious grimace,—put off the cowl of superstition, and appeared in the more pleasing costume, of an open countenance, a smiling face, a generous heart, and a more spiritual devotion.

Still, however, all error was not detected, discussed, and repudiated. The human mind, like the human body, takes but one short step at a time, and that step rather indicates the decrepitude and feebleness of age than the vigor and energy of youth. Unfortunately, Protestanism soon obtained favor at court, and immediately mounted the throne of the greatest empire in the world. In doing this, she had, indeed, to retain so many of the traditions and doctrines of the fathers as secured the favor of kings and princes, and flattered the pretensions of bishops, arch-bishops, and their dependants, who, in affection, were wedded to Rome, while abjuring her power, merely because it eclipsed and diminished their own.

The leaven of popery, Sir, still works in both church and state. The hierarchies of England, Scotland, and Protestant Germany, alas! too fully substantiate the allegation:—Oxford is not the only university, nor her tracts the only documents, which show a profound sympathy with some of the bolder attributes and views of the papal power. That sympathy is clearly evinced on the continents of Europe and America; and what strange involutions and evolutions may yet farther characterize its movements, the pages of the future alone can disclose.

The power of Protestantism, in some important points of view, is comparatively feeble, greatly feeble. Its strength lies in the great leading truths of the system. Its feebleness is wholly owing to errors long cherished, and still sought to be retained as fundamental truths, by

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many of its warmest friends and admirers. These errors make parties; for, while truth is essentially attractive and conservative, error is necessarily repellant and divisive:—numerous as the sects that have impaired the protestant influence and power, are the errors that have generated them. Every party has its truth, and probably its error too: for, even when truth makes a party, error not only occasions it, but generally infuses itself into the system. Good and wise men of all parties are turning their attention more and more to the causes and occasions of schism; and that, too, from an ardent wish to fathom the occult causes of so much discord amongst brethren; in the hope, too, of discovering some grand scheme of union and fraternal co-operation in the cause of our common Christianity.

The last century terminated with the downfall of consolidated atheism in France; after a reign of terror—the darkest and most desolating written on the rolls of time. All Europe stood aghast at the awful spectacle, and saw in it developments of the tendencies of sectarian discords that suggested to the reflecting and intelligent the necessity of some very important changes in the social system. One of the results was, that the present century was ushered in with the formation of one grand Bible Society, composed of various denominations, cherishing the truly magnanimous and splendid scheme of giving the Bible, without note or comment, to the whole family of man; so that every man might read in his own language the wonderful works of God.

This truly benignant scheme has in various ways already greatly contributed to the introduction of a brighter and a better era. The project of divesting the margin of the Sacred Writings of Prophets and Apostles of the cumbrous inscriptions of sectarian tenets and traditions, the dogmata of all schism, under the insidious pretence and title of notes and comments on the sacred text, has given a new impulse to the mind, because it has proposed the Bible to mankind in harmony with the great Protestant motto. A new and improved system of hermaneutics is another happy effect of the attempt to make every man more or less his own interpreter of the testimony of God. The improvements in sacred criticism, and in biblical philology in general, have already elevated the present century as much above the last as the sixteenth excelled the fifteenth, in the grand developments of truth and of the elementary principles of a new order of things.

No living man can fully estimate the exact momentum of the principles at work in his own time. The objects that obtrude upon his consideration are too near him to be seen in all their just proportions. Time, that great revealer of secrets and infallible exponent of the wisdom of all human schemes, must pass its solemn verdict upon every

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human enterprise before its proper character can be fully and justly appreciated.

The points of debate on the present occasion may, to some minds not conversant with such matters, appear to embrace points extremely frivolous and unimportant. The question, for example, of baptism, as respects its action, whether it shall be understood to mean sprinkling or immersing, is frequently made to assume no higher importance than that of a mere scuffle about the difference between a large and a small basin of water. It is, indeed, an *elementary* question; yet it may possibly have much of the fortunes of Christendom in its bosom. It stands to the whole Christian profession as circumcision to a Jew,—as hereditary descent to a British lord, or the elective franchise to an American citizen.

Let no one under-value the points at issue in the present controversy. Let no one be startled when I affirm the conviction, that in the questions to be discussed on the present occasion, the fortunes of America, of Europe, and the world are greatly involved. Can that be regarded by the mere politician, (to say nothing of the philanthropist or the Christian,) as a minor matter, that gives to the Pope of Rome one-hundred-millions of subjects every three-and-thirty years, and that, too, without a single thought, volition, or action of their own? Can any one regard that as a very unimportant ceremony which binds for ever to the papal throne so many of our race by five drops of water and the sign of a cross imposed upon them with their "Christian name!"

The omission of an *h* in pronouncing a word, became, providentially, the occasion of the slaughter of forty-two-thousand Ephraimites in one day. The conversion of an *o* into an *i*, divided the ecclesiastic Roman empire into two great parties, which disturbed its peace, fostered internal wars, and exhausted its blood and treasure for a succession of several imperial reigns. And the eating of an apple brought sin and death into our world, and has already swept the earth clean of all its inhabitants more than one-hundred times. Let no one, therefore, regard any thing in religion or morals as excessively minute, or unworthy of the highest conscientious regard. There is sometimes more in a monosyllable than in a folio;—a *yes*, or a *no*, has slain millions, while a thousand volumes have been written and read without any visible disaster to any human being.

The greatest debate in the annals of time, so far as consequences were involved, was upon the proper interpretation of a positive precept. The fortunes, not of a single nation, of an empire, or an age, but of a world, were staked upon its decision. The parties consisted of two persons; the word in debate was *die*, and because of the misinterpreta-

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tion of it one of the parties lost Paradise, and gained labor, and sorrow, and death.

In this world, we have great *little* matters, as well as little *great* matters. To the former class belong the affairs of kingdoms, empires, and of all time: to the latter, individual purity, holiness, happiness. To infinite space, an atom and a mountain bear the same proportions. In the presence of endless duration, a moment and an age are equal. If then, by a drop of water and the sign of the cross, Gregory XVI. sits on yonder gorgeous throne in the midst of the Vatican, worshipped by more than one-hundred-millions of human beings; and if the Protestant Pedobaptist Churches in America annually increase more by the touch of a moistened finger than by all the eloquence of their seven-thousand ministers, then, I ask, is not so much of the present discussion as pertains to that single rite, of transcendant importance to this nation and people, whether contemplated in their ecclesiastical or political character!

In justice to my respondent, and his church, I must distinctly state, that this community are not at all indebted to me for the present discussion. It originated with our zealous and indefatigable Presbyterian brethren, who have ever been forward in the great and good work of religious controversy; and, as an Apostle commands us to render honor to whom honor is due, we must award to them the honor of the present debate and all its happy influences on this community.

The present interview, when solicited by Mr. Brown, was indeed acceded to on my part with an expressed and covenanted understanding, that it was to be a frank, candid, full, and amicable discussion of the great points of difference between us,—that each party was to affirm and maintain what it taught, and thus give to our respective communities authentic views of our peculiar tenets, so far as they may materially conflict with each other; and thus furnish the public with a book containing the numerous and various arguments by which our respective tenets may be assailed and defended.

That the discussion should have all authority with the people, it was stipulated that, in case of a single combat, one person should be chosen as the oracle of the party, with whom I would enter into a formal debate on all these questions, and that other ministers should be present as helps and counsellors. I am happy in having the assurance that my friend, Mr. Rice, appears here in consequence of that agreement, as the elect debatant, chosen by his brethren while assembled at Synod, and he is not only one of the five persons chosen at the meeting of the Synod, but he is the one chosen by the other *four*, and commended to my acceptance by Mr. Brown, one of his electors, in the

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words following:—"We have selected the man to whose hands we think proper to commit the defence of our cause.—His standing is well-known in Kentucky and out of it. We will not select another." To add to my satisfaction, he is also aided and sustained by a learned cohort of divines of high standing in the Presbyterian church, and not by these only, but doubtless by many others, present and absent. Such an array of talent, learning and piety, would seem to authorize the confident expectation that, if those tenets of his party from which we dissent, can be convincingly maintained and made acceptable to this community, it will now be done.

In addition to all this, I am assured that my friend, Mr. Rice, is not compelled into this discussion by the mere authority and importunity of his brethren; but that he enters into the business as one that has long and ardently panted to render some distinguished service to the church of his ancestors and of his adoption, and to deliver himself fully on the great questions before us. It is our singular good fortune to meet on this arena a gentleman exceedingly zealous for the doctrines and traditions of his church, and who, for one year at least, if not for several years past, has been in habitual preparation for such an occasion as the present.

So desirous of merited applause, and so untiring in his zeal and devotion to ancient orthodoxy, he has been in one continued series of conflicts,—wrestling with tongue and pen,—entering the lists with all sorts of disputants, Baptists and Reformers, old and young, experienced and inexperienced; and, in amicable discussion, breaking numerous lances upon the brazen shields and steel caps of such members of the church militant as either foreordination or contingency threw in his way,—and on these very subjects now before us. Neither his devotion to the cause of truth, nor his labors of love, have been confined to Kentucky; but, in his pious opposition to heretics and heresies, like one of old, he has pursued them even unto foreign cities.—Nashville yet resounds with the praises of his zeal and the fame of his achievements in the cause of Presbyterianism. If, then, flaw or weakness there be in that series of arguments and evidences that I am prepared to offer on the present occasion, or if my facts and documents are not true and veritable, I have every reason to expect a full detection and a thorough exposition of them. But should they pass the fiery ordeal of the intense genius and vigorous analysis to which they are now to be subjected, may I not, in common with those who espouse them, repose on them as arguments and proofs irrefragably strong and enduring!

The questions to be discussed on the present occasion are, it is conceded on all hands, not only elementary and fundamental, but of vital

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importance to every saint and sinner in the world. They alike enter into the peculiar essence and living form of the Christian religion. Accurate and comprehensive views of them, not only promote the purity and happiness of the individual, but also conduce to the union of Christians and the conversion of the world. So long as we have in the Christian profession two faiths, two baptisms, and two spirits, we shall have a plurality of bodies ecclesiastic, arrayed in open hostility to each other; and, by consequence, the whole train of evils and misfortunes incident to alienated affections and rival interests. I rejoice in the present discussion, because it strikes at the three main roots of modern partyism,—the creeds, the baptisms, and the spirits of moral philosophy and human expediency. Before a holier and a happier era, we must resume the original basis of one Lord, one creed, one baptism, and one spirit.—United on these, we stand: divided, we fall. These spurious creeds, baptisms, and spirits, must be repudiated; hence the necessity of discussion.

Either there must be a conviction of these errors and a repudiation of them; or else an agreement to regard them as matters of opinion, as matters of forbearance, and take no account of them: one of these results is essential to union. With these views and convictions, and with a supreme desire for holy union, harmony and love in the truth, and for the truth's sake, with all them that believe, love and obey it, I consent unto the present discussion. The two baptisms, the human and the divine, are first in order. In distributing the subject into its proper parts, four questions arise.—*What is the action called baptism? who is the subject? what its design?* and, *who may administer it?* Without farther introduction, I proceed to the first proposition; and, may the spirit of all wisdom and revelation direct our deliberations, subdue all pride of opinion, restrain every illicit desire of human approbation, inspire our souls with the love of truth rather than of victory, lead our investigations to the happiest issue, and give to this discussion an extensive and long enduring influence in healing divisions, in promoting peace, and in extending the empire of truth over myriads of minds enthralled by error, and oppressed with the doctrines and commandments of men!

MASSACRE OF THE NESTORIAN CHRISTIANS.

The expedition of the Pacha of Mosul against the mountain Nestorians has been attended with the most deplorable success, and that success stained, as was to be expected, from the co-operation of his savage auxiliaries, the Kurds, with every sort of atrocity. The houses of the wretched inhabitants were fired, they themselves hunted down

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like wild beasts, and exterminated. Neither sex nor age met with favor or mercy; the mother, brothers, and sisters of the Patriarch were the objects of barbarity, the former having been literally sawed in two, and the latter most shockingly mangled and mutilated. The Patriarch himself succeeded in effecting his escape, and has taken refuge in the house of the British consular agent at Mosul. The number of victims who have perished in this massacre is not yet known. The population of the mountains amounted to 100,000. Their fate has been truly lamentable and extraordinary. Surrounded by Musselmen hordes, pent up for ages in their native fortresses, the very existence of these children of the primitive church had remained almost a secret to the rest of Christendom. Happy for them, indeed, had it continued so, for their obscurity seems to have been their best protection. No sooner had their country been explored by missionaries of learning and scientific men been awakened with respect to them, than this terrible visitation befel them, and the public is called upon to sympathize with them in their destruction, before, perhaps, it had become generally aware of their existence. Thus a sect which had preserved its independence during centuries, and had resisted the persecuting sword of Islam, when wielded by the most powerful and intolerant of the followers of Mahomed, which, in its simplicity and isolation, had maintained the doctrines and forms of a primitive church for above fourteen centuries, and which had escaped the corruption of religion, of morals, and of character, so conspicuous in all other Christian sects of the East—has now, in the weakness of Mahomedism, and in the strength of European Christianity, been delivered over to destruction.

[*London paper.*]

O Religion! what crimes are committed in thy name! To ministers of the Established Church of this country, and to the efforts of Roman Catholic Priests, are these horrors to be attributed.

The facts are as follows:—Some years since, American Christians participating in the interest which the Nestorians, as a body of nominal Christians in the East, has always excited, showed their sympathy in a practical manner. Animated by a desire to revive the spirit of pure Christianity, and to promote education amongst the mountaineers, Dr. Grant, an agent of the American Board of Missions, penetrated the mountain fastnesses of the Nestorians; he established schools, and other educational agencies, and enjoyed the confidence of the pupils to a considerable extent: and a work recently published by Dr. Grant, gives a most interesting account of the religion and manners of the people.

But the success of the American mission provoked the envy of Roman Catholic missionories at Mosul, and we are deeply concerned to add, excited similar feelings in certain quarters at home—feelings which led Roman Catholics and English Episcopalians to enter upon intrigues which have ended in this mournful catastrophe. We give the following extracts from the letter of the correspondent of the Morning Chronicle, at Constantinople:—

"No sooner had Dr. Grant met with some success in the mountains, than the Roman Catholic missionaries at Mosul, supported by French political agents, endeavored to counteract it. The English High Church was also jealous of American encroachments in the midst of a

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sect still venerating Episcopacy; and an additional firebrand was thrown into the country last autumn, in the person of the Rev. Mr. Badger."

During the last winter the American missionaries were the objects of intrigue; and the proceedings of the Roman Catholic Priests were similar in character and spirit to those which have been attended with such melancholy results in Tahiti.

"The Americans, who had been first in the field, only acted on the defensive; the influence they had already acquired among the Nestorians enabled them, without much difficulty, to retain their position. The object of the two remaining parties was to eject the Americans, and to establish their own influence. They did not act in concert, for their mutual enmity equalled their hostility to the Americans. No means were left untried to effect their object. The agent of the Church of Rome received the earnest co-operation—in fact, became the tool of the French political agents. Mr. Badger enjoyed the support of the British local authority. A report began to prevail that the Americans were assisting the Nestorians to build forts in their mountains. The ignorant inhabitants of the surrounding district, and their Governor, the Pacha of Mosul, readily believed the assertion. For some time access to the mountains, from the West, was denied to the American missionaries. Mr. Badger and the Papists renewed their separate attacks. Both had interviews with the Patriarch, and both believed that they had established their influence. The suspicions of the Pacha of Mosul were excited; from both parties he received accusations against their respective adversaries, tending to increase his alarm. Mr. Badger pointed out the danger of Roman Catholicism and French influence in the mountains; the French, in return, the danger of English influence."

The result of these unholy priestly intrigues was, that the Mahomedan Pacha was alarmed—formed a combination with the Kurdish chiefs against the Nestorians, and then followed the burning of villages and churches, the destruction of the crops, and the massacre of men, women, and children, and an accumulation of horrors upon the innocent victims of priestly intrigue.

The writer from Constantinople, to whom we have before referred, pointedly asks—

"Are the quarrels of our church to be transferred even into the East, to our own dishonor, and to the destruction of the peace and happiness of men who have hitherto been unacquainted with schism, and ignorant of religious rancor and intolerance? Before the Bishop of London instructed Mr. Badger, a willing and enthusiastic agent, to proceed to the Nestorians, to eject the Americans, to expose their 'heresies,' and to insist upon the only true orthodoxy of the High Church of England, his lordship might have received a lesson of Christian charity from those very Nestorians who admit Christians of all denominations to their altars, and receive members of all Christian sects as brothers."

While thus justly censuring Mr. Badger, the writer characterizes, with a righteous severity, the politico-religious intrigues of the French emissaries.

"However reprehensible may have been the conduct of Mr. Badger, the conduct of the French politico-religious agents deserves the strong-

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est condemnation. These men may now glory in the extermination of an independent and conscientious sect, whose only crime has been the rejection of the tenets of the Church of Rome and French influence. To gain that influence, and to obtain a nominal submission to the Pope, has this sect been sacrificed. Had the Nestorians admitted either the one or the other, they might have been saved. Honor, justice, and humanity are sacrificed by France to gain an influence which can only add to her pride, without conferring a single benefit upon her own subjects, or upon those of any other nation—an influence as precarious as it is useless. Unable to obtain this influence by honest policy, or by legal means, she assumes the garb of religion and obtains her end by the most unworthy hypocrisy. A recital of the events of the last six months at Mosul, would form a worthy appendage to the history of the Inquisition at Goa, or of the Spanish persecutions in South America, modified, however, by the spirit of the age, which, we may thank God, does not permit public torture, or encourage religious slaughters. We allude both to French politico-religious agents, and to English High Church intolerance. Strict justice compels us to state that the Americans are, in this instance, without blame. They established themselves first in the mountains, and their efforts were successfully directed to the improvement of the inhabitants, without any ulterior political design. We believe that, had the bishops and clergy of the Church of England co-operated with them as Protestant Christians, instead of opposing them as heretical enemies, the disasters which we have described would not have occurred; as it is, one of the most ancient and interesting sects in the world—interesting from its origin, from its language, and from the purity of its Christianity—has been sacrificed to the religious quarrels of English Puseyites and French Roman Catholics."

When "cursing Palmer," the Fellow and Tutor of Magdalen College, sent forth his "anathema" of Protestantism, it was, by some, looked upon as the ebullition of a half-mad fanatic; but we know, and explained it to the utterance of methodical madness—of the systematic madness of the Tractarian School; and now, in this awful massacre of Christians, whose blood cries to heaven, the whole world may see that the spirit of cursing is a terrific reality; not merely the fanatic ravings of a cloistered Fellow of an Oxford College, but an active, operative spirit, affecting the welfare of individuals and communities, dividing man from man, unsheathing the sword, and carrying fire and slaughter, and desolation through a land. Mr. Palmer, in Oxford, curses Protestantism with comprehensive anathemas; upon the same principles Mr. Badger opposes Protestant Christians in the midst of a labor of love, treats them as "heretics" because not Episcopal; cabals against them, and, so doing, is instrumental in calling up, and letting loose the latent persecuting spirit of Mahomedanism.

This deplorable event will excite the strongest feelings in the American mind, and coming while the Episcopal Church in the States is torn by Puseyism, will be a fatal blow to Episcopacy in America. Our bishops and clergy ought to lay this event to heart, and lament in the "dust and ashes" of repentance, this terrible exemplification of the tendency of what are called "Church principles." And every Christian man who loves his kind, should arm himself and stand in

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the gap against the satanic spirit of the age—a spirit which, under pretence of zeal for "Christian principles," is attempting to erect a priestly despotism upon the ruins of Christianity, and amidst the wreck of all that constitutes and secures the happiness of individuals, and the welfare of states. [*Oxford Chronicle.*]

The correspondent of the Morning Chronicle adds another instance of Turkish intolerance:—

"The second event to which we have alluded, as showing a disposition, on the part of the Porte, to return to the ancient anti-Christian system, is the threatened execution of an Armenian which is hourly expected, notwithstanding the most powerful exertions in his favor on the part of the foreign embassies. The only crime of this man is his recantation of a profession of Mahomedanism, said to have been made in an hour of intoxication. Should the Porte persist in his capital punishment, which there is every reason to fear will be the case, the sympathies of all Christians will certainly be enlisted against the government."

MYSTERIOUS NATURE OF MAN.

BY ANDREW FULLER.

I am fearfully and wonderfully made.—Psalm cxxxix. 14.

THE term "fearful" is sometimes to be taken subjectively, for our being possessed of fear. In this sense, it signifies the same as timid. Thus the Prophet was directed to say to them that were of a "fearful heart, Be strong." At other times it is taken objectively, for that property in an object the contemplation of which excites fear in the beholder. Thus it is said of God, that he is "fearful in praises," and that it is a "fearful thing to fall into the hands of the living God." In this sense it is manifestly to be understood in the passage now under consideration. The human frame is so admirably constructed, so delicately combined, and so much in danger of being dissolved by innumerable causes, that the more we think of it the more we tremble, and wonder at our own continued existence.

"How poor, how rich, how abject, how august,
How complicate, how wonderful is man!
How passing wonder He who made him such,
Who mingled in our make such strange extremes
Of different natures, marvellously mixed.
Helpless immortal, insect infinite,
A worm, a god—I tremble at myself!"

To do justice to the subject, it would be necessary to be well acquainted with anatomy. I have no doubt that a thorough examination of that "substance which God hath curiously wrought," ver. 15, would furnish abundant evidence of the justness of the Psalmist's words; and even those things which are manifest to common observation, may be sufficient for this purpose. In general it is observable, that the human frame abounds with avenues at which enter every thing conducive to preservation and comfort, and every thing that can excite

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alarm. Perhaps there is not one of these avenues but what may become an inlet to death, nor one of the blessings of life but what may be the means of accomplishing it. We live by inhalation, but we also die by it. Disease and death, in innumerable forms, are conveyed by the very air we breathe. God has given us a relish for divers aliments, and rendered them necessary to our subsistence; yet, from the abuse of them, what a train of disorders and premature deaths are found among men! And, where there is no abuse, a single delicious morsel may, by the evil design of another, or even by mere accident, convey poison through all our veins, and in one hour reduce the most athletic frame to a corpse.

The elements of fire and water, without which we could not subsist, contain properties which, in a few moments, would be able to destroy us; nor can the utmost circumspection at all times preserve us from their destructive power. A single stroke on the head may divest us of reason or of life. A wound or a bruise of the spine may instantly deprive the lower extremities of all sensation. If the vital parts be injured, so as to suspend the performance of their mysterious functions, how soon is the constitution broken up! By means of the circulation of the blood, how easily and suddenly are deadly substances diffused throughout the frame! Through this fearful medium, not only the taint of vice rankles in the veins of the debauchee, but virtue itself may destroy us. The putridity of a morbid subject has been imparted to the very hand stretched out to save it. The poisoned arrow, the envenomed dart, the hydrophobic saliva, derive from hence their fearful efficacy. Even the pores of the skin, necessary as they are to life, may be the means of death. Not only are poisonous substances hereby admitted, but when obstructed by surrounding damps, the noxious humors of the body, instead of being emitted, are retained in the system, and become productive of numerous diseases, always afflictive, and often fatal to life.

From these few instances we may learn our absolute dependence upon divine preservation. So numerous are the avenues at which death may enter, that no human foresight can possibly render us secure for a single moment; and even those dangers which may, in a measure, be avoided, require for this purpose the regular exercise of reason; but reason itself depends upon a variety of minute causes, over which we have no control. Instead of wondering at the number of premature deaths that are constantly witnessed, there is far greater reason to wonder that there are no more, and that any of us survive to seventy or eighty years of age.

"Our life contains a thousand springs,
And dies if one be gone:
Strange that a harp of thousand strings
Should keep in tune so long."

Assuredly, it can be ascribed to nothing short of the mighty power and all-pervading providence of God. A proper sense of this truth, while it would prevent us from presumptuously exposing ourselves to unnecessary injury, would induce us to commit ourselves to the divine protection in every danger which duty calls us to encounter.

Nor is this all. If we are "fearfully made," as to our animal frame, it will be found that we are much more so considered as moral

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and accountable beings. In what relates to our animal nature, we are in most instances constructed like other animals; but in what relates to us as moral agents, we stand distinguished from all the lower creation. We are made for eternity. The present life is only the introductory part of our existence. It is that, however, which stamps a character on all that follows. How fearful is our situation! What innumerable influences is the mind exposed to from the temptations which surround us! Not more dangerous to the body is the pestilence that walketh in darkness than these are to the soul. Such is the construction of our nature, that the very word of life, if heard without regard, becomes a savor of death unto death. What consequences hang upon the small and apparently trifling beginnings of evil! A wicked thought may issue in a wicked purpose; this purpose, in a wicked action; this action, in a course of conduct; this course may draw into its vortex millions of our fellow-creatures, and terminate in perdition, both to ourselves and them. The whole of this process was exemplified in the case of Jeroboam the son of Nebat. When first placed over the ten tribes, he first 'said in his heart,' "If this people go up to sacrifice at Jerusalem, their hearts will return to Rehoboam; and thus shall the kingdom return to the house of David." 1 Kings xii. 26–30. On this he took counsel, and made the calves of Dan and Bethel. This engaged him in a course of wickedness from which no remonstrance could reclaim him. Nor was it confined to himself; for he "made all Israel to sin." The issue was not only their destruction as a nation; but, to all appearance, the eternal ruin of himself, and great numbers of his followers. Such were the fruits of an evil thought!

O! my soul, tremble at thyself! Tremble at the fearfulness of thy situation, and commit thine immortal all into his hands, "who is able to keep thee from falling, and to present thee faultless before the presence of his glory with exceeding joy."

INFIDELITY.—DR. CHALMERS.

The following eloquent and searching appeal of Dr. Chalmers may reach some sceptical mind which might never come into contact with the original work:—

"Is there at the very outset enough of likelihood that God might be the author of this Book, as should resolve us upon a serious examination? Then, if God actually be the author, we have not acquired the knowledge of him we might have done; and we shall be condemned accordingly, if we withhold the examination which ought to have been given. Is there enough of the character of the Divinity stamped upon its pages, that, had we only read with earnestness, and pondered with earnestness, we would have beheld the traces of Him distinctly there, and been satisfied; then if, instead of so reading, we have wantonly and ignorantly reviled it, God may righteously step forth and vindicate upon our persons the truth of his insulted message, and the honesty of his insulted messengers. If the suspicion has ever come into our hearts, that this ridicule of scripture may after all be ridicule of the

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Almighty; and you, instead of being arrested by the impulse of such a visitation, have, in the mad outcry of a great and grievous infatuation, made your strenuous effort to keep down this compunctious feeling, and have prevailed; then you have committed yourselves, and that wilfully, to the hazards of this alternative, that either the scriptures are a fable, or you, by the choice of your own hearts and the deed of your own hands, have come under all the curses that are written in it. Certain it is. that to whatever terms, or whatever alternative, the world may commit itself in reference to Christianity, Christianity commits itself to a very distinct alternative in reference to the world; and if this religion be indeed true, and such be the actual influence of the human will upon the human understanding, that he who is willing to do God's will shall know of the doctrine of Christ that it is from God; and if faith in the gospel be at all times the fruit of moral honesty duly exercised and sincerely in quest of what is right; and if the spirit of direction be given to him who has upright feeling or desire to do as he ought, and to believe as he ought; and if every man who faithfully follows the light of his conscience, is thereby conducted to a reverence for his Bible; and if infidelity be at all times the fatal product of a heart careless about God, and utterly unconcerned either to retain such a knowledge of him as it has, or to acquire such knowledge of him as it has not, then it may not be in the power of a fellow-man, under all these guises of candor, and frankness, and liberality, which the unbeliever can put on, so to feel his way through the intricacies of another's spirit as to catch the lurking criminality, and bring it out in satisfying exposure to the general eye. But let Christianity be true, and mark the fearful alternative to him that spurns it away. The unseen author of it ponders every heart; and, mysterious as its workings are to us, there is nothing in them all that can baffle the scrutiny of Him who formed it; and if there be, as the Bible says there is, an alliance between infidelity and moral evil, He can detect it, and bring it out on the day of reckoning to open manifestation. He can unveil the whole process of this unreasonable delusion; and, at every step of it, where pride, or ungodliness, or selfishness, or profligacy did operate its bias upon the understanding, He can make it good, and that to the conviction of the unhappy man, that his judgment was in error just because his affections were in error, that there was a want of belief in his mind just because there was a want of worth in his character; that he was not a Christian because he was not an upright man, and that the light that was in him was turned into darkness, because he did not care to retain it; and after it was lost he did not care and did not choose to recover it."

FAMILY WORSHIP.

A HOUSEHOLD in which family prayer is devoutly attended to, conjoined with the reading of the scriptures, is a school of religious instruction. The whole contents of the sacred volume are in due course laid open before its members. They are continually reminded of their relation to God and the Redeemer, of their sins, and their wants, of the method they must take to procure pardon for the one, and

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the relief of the other. Every day they are receiving "line upon line, and precept upon precept." A fresh accession is continually making to their stock of knowledge; new truths are gradually opened to their view, and the impressions of old truths revived. A judicious parent will naturally notice the most striking incidents in his family in his devotional addresses; such as the sickness, the death, or the removal for a longer or shorter time of the members of which it is composed. His addresses will be varied according to circumstances. Has a pleasing event spread joy and cheerfulness through the household? It will be noticed with becoming expressions of fervent gratitude. Has some calamity overwhelmed the domestic circle? It will give occasion to an acknowledgment of the Divine equity; the justice of God's proceedings will be vindicated, and grace implored throu the blood of the Redeemer, to sustain and sanctify the stroke.

When the most powerful feelings, and the most interesting circumstances, are thus connected with religion, it is not unreasonable to hope that, through Divine grace, some lasting and useful impressions will be made. Is not some part of the good seed thus sown, and thus nurtured, likely to take root and to become fruitful? Deeply as we are convinced of the deplorable corruption of the human heart, and the necessity, consequent on this, of divine agency to accomplish a saving purpose, we must not forget that God is accustomed to work by means; and surely none can be conceived more likely to meet the end. What can be so likely to impress a child with a dread of sin, as to hear his parents constantly deprecating the wrath of God as justly due to it; or to induce him to seek an interest in the mediation and intercession of the Saviour, as to hear him imploring it for him, day by day, with an importunity proportioned to the magnitude of the subject? By a daily attention on such exercises, children and servants are taught most effectually how to pray. Suitable topics are suggested to their minds; suitable petitions are put into their mouths; while their growing acquaintance with the scriptures furnishes the arguments by which they may plead with God.—[*R. Hall.*]

THE TRUE MODE OF MISSIONARY AND PASTORAL PREACHING.

Robert Hall, in addressing a missionary on this designation to an Indian post, gave the following advice:—"Let your instruction be in the form of a *testimony;* let it, with respect to the mode of exhibiting it, though not in the spirit of the teacher, be *dogmatic. Testify* repentance towards God and faith in our Lord Jesus Christ." This was eminently the case with Mr. Housman: nor does it appear that the policy suggested in recommending the principles of Christianity to a Pagan nation, will not be equally fit and efficacious as regards a congregation of professing Christians—comprising, as all congregations of professing Christians necessarily do, many characters upon whom the darkness of a Pagan ignorance, deepened by a worse than Pagan indifference, rests. In fact, it has been found, ever since the message of salvation was first promulgated, to be just the most fit and efficacious policy.

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Where has the blessing of God, evidenced in moral transformations from sin to holiness, been expressed by the largest and happiest effects? Not certainly where the gospel was most elaborately defended; but where, in humble dependence on the secret but sure and quickening influences of the Spirit, it was most faithfully, and unambitiously, and unmixedly proclaimed. "Not by might, nor by power, but by my Spirit, saith the Lord;" and agreeably to this remarkable statement, he seems to take a peculiar pleasure in honoring and prospering that ministry which has trusted his Spirit most unreservedly. Men who have the real thing really at heart, will dare to be very simple and very unpretending in its cause. They will dare to have their talents depreciated and their attainments disparaged; to have their names cast out, and to be accounted the filth and offscouring of the earth, if by the foolishness of their preaching they may but win souls to Christ. The direct and downright preaching of Jesus, in these days of critical and carping hearers, requires far more boldness, self-denial, and consistency of decision, that is generally suspected. There is a lamentable aversion, in all ranks and classes, to the undecorated propositions of the Bible. The embassy of divine mercy must be philosophized and rhetorical, or we reject it. Plainness of speech is meanness of speech. We call for figures and flowers of oratory; we are luxurious in our tastes, and exorbitant in our demands; spiritual life and spiritual death, the vast themes of eternity, and the engrossing subjects of revelation, are powerless to move us, unless tricked out and garnished with the pride of learning and the glory of the schools. We go to church or chapel as we would to a lecture-room or a theatre—for intellectual instruction, or intellectual entertainment; and our approbation of the performer is in exact proportion to the skill which he exhibits, or the talent he displays. The fact is, we take the bread of life and the water of life, not because we hunger and thirst, but in compliance with the pressure of a fashionable duty; and the preacher who best succeeds in turning the water into wine, and the bread into sumptuous fare, is the preacher under whom we "sit" with the greatest composure.—[*Life of Rev. R. Housman.*]

GOOD WORKS.

The first, the noblest, and the greatest of all works, (says Luther) is faith in Jesus Christ. From this work all others must flow. They are all but the vassals of faith, and receive from it alone all their efficacy.

If a man but feel in his heart the assurance that what he does is acceptable to God, his action is good, though he should but raise a straw from the earth; but if he has not this confidence, his action is not a good work, even though he should raise the dead to life. A heathen, a Jew, a Turk, a sinner, may do all other works; but to put one's trust in God, and have assurance that we are accepted by him, is what none but the Christian standing in grace, is capable of doing.

A Christian who has faith in God, does all with liberty and joy; while that man who is not at one with God, is full of cares and under

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bondage; he inquires anxiously what amount of good works is required of him; he turns to ask of this man or another, finding no rest for his soul, and doing every thing with fear and dissatisfaction.

Therefore it is that I have ever held up the necessity of faith. But in the world around me it is otherwise. There the essential thing is represented to be the having many works, works of high fame, and of all degrees, without regarding whether they are done in faith. Thus they build up their peace, not on the good pleasure of God, but on their own merits, or, in other words, on the sand. Matth. vii. 26.

It is said that to preach faith, is to discourage good works; but though a man should have in himself all the combined strength of all his race, or even of all created beings, this one duty of the life of faith would be a task too great to be ever performed. If I say to a sick man, 'Resume your health, and you will have the use of your limbs,' can it be said that I forbid him the use of his limbs? Must not health precede labor? It is the same when we preach faith: faith must go before works, in order to good works.

Where, then, you will say, is this faith to be found, and how is it to be received? Truly, this is what concerns us most to know. Faith comes from Jesus Christ alone—promised and given freely.

O man! consider Christ, and see in him how God displays his mercy towards thee, without any righteousness of thine going before. Draw from this discovery of his grace the belief and assurance that all thy sins are forgiven thee. Works never could produce this faith. It flows in the blood—from the wounds and death of Christ. It springs up from that source to rejoice our hearts. "Christ is the rock whence flow our milk and honey." Deut. xxxii.—[*D'Aubigne.*]

POPERY, NOT THE CATHOLIC RELIGION.

The Rev. Mr. Downing, in his recent defence of the Protestant scriptures, against Popish apologists for the Champlain Bible-burners, adds the following note to the 65th page:—

"In employing the terms Papists and Popery, where Papists themselves would use Catholic and Catholicism, I use them not as terms of reproach; but simply because, in my estimation, they are the correct terms. When I speak of Popery, I cannot call it the Catholic religion, because I believe that it possesses less than any other system a claim of this title. The primary meaning of Catholic, as given by Webster, is "universal or general;" the second meaning is "liberal; not narrow-minded, partial, or bigoted." Now as Popery possesses no claim to the term Catholic in either of these senses; and in the latter, less claim than any other system which has ever passed under the name of Christianity, it is not the *catholic religion.* The term Papist comes from the Latin word for Pope, (Papa,) and the term Popery from the English word. These terms are, therefore, the most suitable and fair descriptive words that can be employed. I hope Protestantism in future will universally avoid the inconsistency of applying the term Catholic church to a community which they believe to be nothing more nor less than the grand anti-christian apostacy."

We hope so too.—[*Baptist Advocate.*]

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From the Charleston Observer.

THE POLITY OF THE PRESBYTERIAN CHURCH.

A LARGE portion of the October number of the "Spirit of the 19th Century," is occupied with "a few observations on several parts of the Revolution in the Polity of the Presbyterian Church of the United States, commenced in the General Assembly of 1843, with a detailed statement and examination of the principal arguments used to defend the rejection of Ruling Elders from participation in Presbyterial ordination." We have given the title of the article in full, not for the purpose of reviewing it, but to apprize our readers of the author's position. They will thus see that, in the Rev. Dr. Breckenridge's estimation, a *revolution* in the polity of the Presbyterian Church was commenced in the last General Assembly, of which he says that "no assembly claiming to be orthodox, has ever done more that was repugnant to the previous established principles and practices of the church —more that was liable to serious question—more that will be obliged to be set aside in time to come." He has selected some items for the purpose of sustaining his position; but whether they do it to the full extent of the charges preferred, will most probably be among the questions to be discussed in all the judicatories of the church. He first notices the decision of the last Assembly that "ordained ministers of the gospel ought not to be considered church members;" and clearly shows that if that were true, they would have no right to the ordinances of the gospel, much less to bear rule in the church of which they were not members. The next sample is the decision of the Assembly, (p. 194–5.)—that, in their deliberate judgment, "no person is authorized to open the session of the General Assembly, or to preside at the opening of said sessions, except the Moderator of the Assembly, immediately preceding; or, in case of his absence, a Commissioner to the General Assembly, selected for the purpose by the other Commissioners, met at the time and place fixed for the said meeting." But Dr. B. argues from chap. xii, sec. 7. Form of Government—from the Rule passed in 1821, in the appendix to the Confession, and from the decision in 1835 of the Assembly at Pittsburg—that the *deliberate judgment* of the last Assembly is contrary to the Constitution, the Rules, and usages of the church. And he might have added that it seems to have been introduced as a censure upon the Moderator of the previous Assembly, who, knowing that he should be absent, gave notice to Dr. Breckenridge to supply his place, which he accordingly did. If the last Assembly be right in their "*deliberate judgment*," how could Dr. Ely have been wrong, in 1835, in placing Dr. Beman in the chair, which that Assembly overruled in the afternoon, and gave the place to the Rev. Dr. McDowell, who was not a member of that Assembly, but had been Moderator subsequently to Dr. Beman, who was a member?

The next item is the decision, "that any three ministers of a Presbytery, being regularly convened, are a quorum, competent to the transaction of all business agreeable to the provision contained in the Form of Government, ch. x, sec. 7. But the article in the Constitution says, "Any three Ministers, *and as many Elders as may be present be-*

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longing to the Presbytery, being met at the time and place appointed, shall be a quorum, competent to proceed to business. But Dr. B. argues that the Assembly, by their decision, have denuded the article of that part of it which is in *italics*. The question is, whether a Presbytery can, at any time, be competent to do business without the presence of Elders. The rule seems to demand their presence in order to make a quorum; yet very few Presbyteries have ever hesitated to proceed to business, because there were no Elders in attendance. It is certainly the privilege of the church to be represented by Elders in attendance. It is certainly the privilege of the church to be represented by Elders in all their judicatories; and if the presence of Elders be made essential to a quorum, as it seems to be a rigid interpretation of the Constitution—usage to the contrary notwithstanding—their counsels will be more frequently employed in all our Presbyteries.

The principal item, however, relates to Elders; in which the Assembly resolved that, in their judgment, "neither the Constitution nor the practice of our church authorizes Ruling Elders to impose hands in the ordination of Ministers." We cannot, for ourselves, see the importance of this subject, as those seem to do, who have entered warmly into the discussion. In every thing prior to the ordaining act, all the members of a Presbytery, including Ruling Elders, have equal powers; and as ordination is "the solemn setting apart of a person unto some public office," all the members of a Presbytery are supposed to concur in it—Elders as well as Ministers; and unless there be some transmission of a peculiar and mysterious virtue in the imposition of hands, we cannot see why Elders may not, as well as Ministers, significantly give their sanction to the act. It has been the custom. It cannot plead precedent, at least of recent date. And, in some cases, it might be very inconvenient—nay, impossible, in a full Presbytery, for all the Ministers and all the Elders, to impose hands. But we do not see it very important to deny to Elders the right, when, as members of a judicatory they have equal powers with Ministers in every other respect. Indeed, so unimportant was the imposition of hands to valid ordination, that old John Knox, in compiling the first book of discipline for the Scottish Kirk, rejected it utterly; and every Minister and Elder ordained in Scotland, from 1560 to 1578, were ordained without the imposition of hands. It is the *Presbytery* that ordains, and not an individual, or a number of individual Ministers and Elders, casually convened. Ordination is the act of the body, and the Moderator who proposes the questions, and offers the prayer, only acts as the organ of the body.

The strongest argument against Elders imposing hands at the ordination of Ministers, consists, in our view, not only in the nature of the gift imparted; for that is decided upon by solemn vote of Presbytery before the ordination service begins; but in the interpretation of the Constitution, as expounded by usage. It was not done by those who aided in framing the Constitution; and if now introduced, it may be regarded as an innovation; and against all innovations it behooves us, in such times as these, to be particularly guarded.

But we have extended our remarks further than we intended when we began.

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SPIRIT OF GOD—*No. VI.*

Know you not that your body is the temple of the Holy Spirit, which is in you, which you have of God?—1 Cor. vi. 19.

THERE is nothing in this world of so much importance to the Christian, as the reception and enjoyment of the Holy Spirit. It is thus important to him, because it is not only the true evidence of his adoption into the family of God, and of his being an heir of eternal life, but the source of his joys and his consolations, and the means by which he is fitted for the divine presence in the world to come. It is, accordingly, in the New Testament, made to occupy the most conspicuous place among the subjects treated of, and is clearly set forth as the great end of the gospel itself, all other things existing as necessary prerequisites, and as being quite unavailing and useless, unless this end be accomplished. Hence the New Institution is emphatically styled "the ministration of the *spirit*," and is held up to view as excelling in glory on this account, in contrast with an Institution which was just as emphatically a ministration of *word*. It may be said, indeed, upon the whole, that just as John came to prepare a people for Jesus, so Jesus came to prepare a people for the Spirit; and that the Spirit prepares a people for the Father.

The examination of such a subject should be approached with reverence, and conducted with faithfulness and candor. Radical misconceptions of it, should be freely exposed, and no excuse, but ignorance, received for error. This is the only excuse which can be justly offered, yet I admit it is one which does itself often require to be excused.—Happy are they, who, in urging it, become not their own accusers! Still it is better to confess, than to conceal it; and to exchange it for a knowledge of truth, on any terms, rather than to claim for it superior value. For an ignorance that usurps the rank and place of knowledge, is worse than valueless; it is highly, and very often fatally pernicious. The more closely we embrace it, and the more carefully we endeavor to hide the deception, it will, like the fox beneath the cloak of the Spartan youth, but the more lacerate our vitals, and increase the danger of our position, and the hazard of our detection. Of all the ignorance in the world, commend me to that which is not ashamed to be honest. When honest, it may be valuable; when unavoidable, it may be excusable; and an apology in either case, when ready to be renounced for love of truth.

It is not a matter of wonder that some should remain quite ignorant of the tenets of the church to which they have attached themselves; nor that many others should have the most crude, general, and imper-

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fect conceptions of them. This is too common to be strange; unless it be strange that it is so common. And surely it is neither a new nor an incredible thing, that men should 'believe *they know not what.*' The conviction that this was precisely the *creed* of some, in regard to the Holy Spirit, induced me, in my last number, to consider and expose some of the figures by which their minds seemed to me to be so blinded, that they were unable to perceive that they *virtually* and *literally* rejected the Holy Spirit, while *in figure* they appeared to maintain his reception. I presume, that some of these persons have in this been simply misled by figure and philosophy, and were far from having any intention of coming to such a result; and that it will be perhaps as great a novelty to themselves, as to others, when they see that it is the legitimate offspring of their own figures. I do not therefore accuse them of meaning ill, but of having no settled meaning at all. I charge them not with heretical doctrine, but with a want of doctrine, and with having hastily swallowed a set of figures which they have not been able to digest. Neither would I be understood to affirm that they themselves have, on this account, failed to receive and enjoy the Spirit of God; for I do not conceive that this gift of God is made dependent upon the clearness and consistency of our religious knowledge, so much as upon the state of our affections, and the firmness of our faith. Nevertheless, a clear knowledge of truth often gives security from delusion, and always increases enjoyment in religion, and men are greatly benefitted when the cobwebs of human fancy are brushed away from their minds, if they will then seek with diligence to furnish them with knowledge and spiritual understanding. This humble office I have attempted to perform for one class of those referred to in my last number, who certainly do not understand themselves upon this subject. For if they did, they would certainly have succeeded, by this time, in making *themselves* at least, if not their *subject*, understood. They are deficient neither in disposition nor in words; and their failure can be attributed to nothing but a confusion of mind upon the subject; for I hesitate not to affirm, that, if they knew what they believed, they could tell it.

There is, however, another class of them who know perfectly well what they believe, or rather what they disbelieve upon this subject; and who, to my certain knowledge, boldly avow the doctrine that the reception of the Spirit of God is no more than a change in the state of the human spirit—a new "disposition" derived in some way from the New Testament. And they are in the habit of employing the very figures I have noticed, and others of the same nature, to illustrate their views—a fact which shows that I have given to them a just interpre-

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tation. Now if the Athenians could be ignorantly worshippers of the true God, we might charitably suppose the *first* class to be ignorantly believers in the literal reception of the Holy Spirit; but these last can be regarded in no other light than as disbelievers in this doctrine, inasmuch as they avowedly consider the Holy Spirit only a state or quality of the human mind. It would therefore appear incumbent in this place to show, in prosecuting the subject, that the reception of the Spirit is literal and real—that it is no metaphor or synecdoche—in a word, that it is a *fact*, and not a *figure*.

It will not be difficult to do this, so that the parties above referred to, shall, at least on their own principles, be convinced of it. For they have themselves, fortunately, adopted certain views and rules of interpretation, which, when applied to some passages of scripture, will render this conclusion inevitable. For instance, they are wont to rely greatly upon Peter's enunciation of the gospel upon the day of Pentecost, as evidence in favor of their views of its nature and requirements. They affirm, that Peter did, on that occasion, open the gates of the kingdom of heaven, and present, in their proper sequence and relations, the duties and promises of the gospel. "Reform," said he to the believing penitents, "and be immersed every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." They accordingly agree to the following arrangement of the particular "items" of the gospel: Faith, repentance, baptism, remission of sins, the Holy Spirit, and eternal life; and sometimes say, in the language of one to whom they are indebted for the above arrangement, as well as for much valuable teaching on the subject of the Holy Spirit, quite as well worthy their acceptation, that God thus requires three things—faith, repentance, baptism; and bestows three things—remission of sins, the Holy Spirit, and eternal life. Now it is a favorite law of interpretation with them, that every sentence and connexion of scripture, is to be understood, after the same manner, in all its parts—that is to say, if one part be regarded as literal, the whole must be so; if one portion be figurative, the whole must be construed as figurative. But in this passage, as well as in the arrangement they deduce from it, they regard repentance, baptism, remission of sins, &c. as literal and real. Consequently, they are bound to admit that receiving the Holy Spirit is literal and real also: for if this be merely figurative, then, upon their own principles of interpretation, the truth of which it is not necessary now to controvert, repentance, baptism, remission, and eternal life, are mere figures of speech—the shadowy and unreal phantoms of a rhetorical imagination.

Not being able to evade this conclusion, they will now admit that

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the reception of the gift of the Holy Spirit is, in this passage, literal; and that they who obeyed the injunctions of Peter, did really receive it. But then, in order to escape from the consequences of this concession, they attempt to maintain the proposition that the literal reception of the Spirit was confined to the days of the Apostles, and was always manifested by the supernatural gifts it communicated to all who possessed it. Others of them urge that the phrase, "the gift of the Spirit," in the passage quoted, does not signify the Spirit himself at all, but a miraculous power imparted by him; and that in all the places where the Spirit is said to be "poured out," to be "given" or "received," or in which persons are said to be "filled" with the Spirit or "baptized" in the Holy Spirit, nothing more is meant than a communication of miraculous powers. All other sayings relative to the Holy Spirit they explain away in common as figurative, and merely tantamount to holiness of the human spirit, as already stated.

It is not my present purpose to enter upon a full and formal refutation of these views. I shall only briefly state some objections which I think are quite sufficient to satisfy any intelligent mind of their fallacy.

The first assertion, that the literal presence of the Spirit was withdrawn at the cessation of miracles, is based upon the hypothesis that the working of miracles was the chief or only object of his mission, or that miraculous gifts alone required his immediate presence. Now the communication of miraculous powers was but a small part of the Spirit's office, as is manifest from those passages in which the work of the Spirit is the special subject, where miracles are either not mentioned at all, (Rom. viii.) or where they are contrasted with the fruits of the Spirit, and shown to be comparatively of the least value, and wholly subordinate to the more excellent graces of faith and hope and love. (1 Cor. xi. xii.) His very title, "The Comforter," expresses his chief office—an office perpetual from its very nature, and so instituted in the promise, "He shall abide with you forever." These modern Christians, like some of the ancients, are too much dazzled with miracles; and too much disposed to exaggerate the importance of signs and wonders. They should first prove that the divine presence is more necessary in miracles than in the production of love, joy, peace, or any other fruit of the Spirit. But there is not one of them can show, that the literal presence of the Spirit is not just as necessary to these fruits, as it is, or ever was, to miracles.

As to the notion, that 'Holy Spirit' was, in the Apostles' days, merely a periphrasis for miraculous gifts, and, in after days, for a certain state of the human mind, or disposition, nothing can be more unfounded; nor can any criticisms be more fallacious than those upon which it is based.

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For an able refutation of this view, I beg to refer to an article in the Millennial Harbinger, 1st series, vol. v., p. 169; in which the editor, after a clear induction of the various words used in the original and translated *gift* in the common version, and an examination of various passages in which the Holy Spirit is himself clearly called "the gift," (Acts viii. 15–20; Acts ii. 28; and xi. 17.) observes at the close:—"From all which the following conclusion is inevitable, that the phrase, 'the gift of the Holy Spirit,' means the Holy Spirit himself *given*, as was foretold by Joel," &c.

With regard to such expressions as "poured out," "shed forth," &c. being indicative of miraculous powers merely, in every case when connected with the Holy Spirit, there is no proof whatever. Nay, we have evidence of the contrary. I need only refer to Titus iii. 5, 6, 7. "He saved us by the washing of regeneration and the renewing of the Holy Spirit, which he *shed on us abundantly* through Jesus Christ our Saviour, that being justified by his grace, we should be made heirs, according to the hope of eternal life." The word here rendered "shed" is the very same translated "pour" in the prophecy of Joel quoted Acts ii. 17., and the connexion is rendered in the new version, "which he *poured* on us richly." Now it is to be observed, that the Apostle is not speaking, in this place, of any thing special or peculiar to particular times or persons, but evidently of those points of Christianity which were universal and perpetual in their character. This is seen by the way in which they are associated. "He saved us by the washing of regeneration *and* the renewing of the Holy Spirit." Here we have two things as the means of salvation, and both so connected as to be equally necessary. No one can be saved without "the renewing of the Holy Spirit," any more than without "the washing of regeneration," so far as appears from this passage. And this "Holy Spirit" is further shown to be "poured out abundantly" in order that the recipients might be thus "renewed," and be constituted, being justified by grace, "heirs according to the hope of eternal life." No one will affirm that *salvation* by the gospel is accomplished now by a different method from that which obtained in the days of the Apostles. Whatever might be said of special gifts, salvation at least was "common" to all Christians, and God saved all according to his mercy in the same way then, as he saves them now, "by the washing of regeneration and the renewing of the Holy Spirit." No one has any right to separate what God has thus united, or to expect salvation through any other means than what he has appointed. It is the work of the Spirit to "renew" and no one can be in Christ without being thus made "a new creature;" without being thus "created anew in righteousness and true holiness."

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In order to this purpose, the Spirit of God is, to use the scripture metaphor, "poured out richly" upon those who seek him in truth; or, to take a plain and unfigurative promise, God really and literally "giveth his Holy Spirit to them that ask him." For "if a man have not the Spirit of Christ he is none of his." But if he have that Spirit bearing witness together with his spirit that he is a *child* of God, then indeed has he the assurance that he is made an "*heir* according to the hope of eternal life." "If children," says he, "then heirs; heirs of God and joint heirs with Christ." Upon this subject, however, we shall continue our remarks in another number. R. R.

METHODISTIC CANDOR AND CONSISTENCY.

SPENCER, IA., August, 1843.

Brother Campbell,

I HAVE just finished reading a book, entitled "Mormonism and the Mormons: a Historical View of the Rise and Progress of the self-styled Latter Day Saints—by Daniel P. Kidder. Published (in New York) by C. Lane and P. P. Sandford, for the *Methodist Episcopal Church*, at the Conference Office, 200 Mulberry-street, 1842—J. Collard, Printer"—in which I find much information concerning the origin and progress of that worst of all modern delusions. And if the account I have read be true, it is very astonishing that rational and enlightened people ever have been imposed upon by it, and receive the Book of Mormon (the Mormon Bible) and Joseph Smith's *pretended* revelations, as coming from God. But notwithstanding the author of the above entitled book would wish to make his readers think that his *entire* object is to expose the absurdities of Mormonism, yet (to me) it is manifest that he has another object in view; that is, to make an impression upon the minds of the ignorant and unsuspecting, that "Mormonism and (what he is pleased to call) Campbellism," owe their origin to you; and thus to identify the doctrine of Christ as taught by you, and your fellow-laborers in the gospel, (which he is pleased to call Campbellism,) with Mormonism; which attempt to impose upon his readers seems to deserve a passing notice—for, no doubt, many will read this book that never hear us teach; and it being published under the control of such high authority, coming to them with the sanction and approval of the Methodist Episcopal Church, will be taken as true; and they will be made to believe that you, and your coadjutors in the work of the Lord, are as much deluded as the Mormons, and as much to be avoided. But to show you that my opinion is well founded, I will give you some extracts from said publication.

On page 215 is the following:—"In order to understand the theological character of Mormonism, the reader needs recollect that Rigdon and several of his associates had been followers of Alexander Campbell. They had been drilled thoroughly as coadjutors of that self-styled reformer. Immersion for the remission of sins had been their

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favorite theme, nor did it cease to be so when they embraced Mormonism.

The Campbellite preachers had been famous for their rant and declamation against all creeds and sects; yet they were going about to establish a new sect, while, to vindicate THEIR CREED, they published a new translation of the New Testament.

From the success and temporary popularity of Campbellites, the Mormons manifestly took their *cue;* but they have distanced their forerunners."

And upon page 216 we find the following:—"Various passages in the Book of Mormon show the writer to have been a Campbellite in his views: e. g page 451. 'Eight thousand of the Lamanites were baptized unto repentance.' Page 514: 'Behold ye shall go down and stand in the water, and in my name shall ye baptize them. And ye shall immerse them in the water and come forth again out of the water."

Our author goes on to give other expressions found in the Book of the Mormons, which (he says) are similar to those used by you, and your fellow-disciples, in speaking and writing upon the subject of religion; and then, forsooth, comes to the satisfactory conclusion (at least to *his mind*) that Mormonism and Campbellism "are identical," or at least "bear a striking affinity." Hear him again on the same page:—"Other passages of the same purport might be introduced, but we proceed to show the affinity between Campbellism and Mormonism." Here our author gives extracts from certain publications of the Mormons, both from the United States and Great Britain, showing that their "great success was attributable to Campbellism;" and then remarks, "Thus it appears that Campbellism has proved the harbinger to Mormonism, both in America and England. The two systems seem still to be identical in denying the necessity of spiritual regeneration."

Further, on page 308 of the same publication, we have the following:—"We must now, however, close this review with two extracts, showing that the Book of Mormon bears the broad impress of Campbellism, which is not yet quite fourteen hundred years old." Here our author attempts to show that because the Book of the Mormons teaches faith, reformation, and immersion for the remission of sins, and you and your co-laborers in the gospel of Christ preach the same, therefore it must certainly follow that you and your coadjutors in the reformation are the founders of the doctrines of that [the Mormon] sect. I look upon the whole of his efforts, on this part of his work, as the *argumentum ad captandum vulgus;* for surely if he has brains enough to be an author, he ought to know that, even the intelligent of his own party can easily see through the flimsy vail of his sophistry.

Now by the same mode of argument that he uses, I can prove that Methodism and Mormonism are identical. For instance:—

1st "Rigdon and some of his associates had been followers of Alex. Campbell," &c. Well, some of the preachers of Mormonism had been Methodist preachers and followers of John Wesley, and had been *thoroughly drilled* as coadjutors to Methodism. Therefore, Mormonism owes its origin to Methodism, according to our author's own logic!

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2d. "Immersion for the remission of sins had been their favorite theme, nor did it cease to be when they became Mormons." Well, John Wesley, the father of Methodism, taught that immersion was the ancient apostolic *mode* of baptism; and that baptism was for the remission of sins. Hear Mr. Wesley, in his comments on the New Testament, (page 350:)—"Baptism administered to real penitents, is both a *means* and a seal of pardon. Nor did God ordinarily, in the primitive church, bestow this [pardon] *on any unless through this means.*"

In a tract of his, republished by the Methodist Episcopal Church, in the year 1836, by order of the General Conference, in a book called "Doctrinal Tracts," we find that he teaches—"By baptism we are admitted into the church, and consequently made members of Christ, its head." "By baptism, we, who were by nature children of wrath, are made the children of God." (page 248.) "This is grounded on the plain words of our Lord, 'Except a man be born again of *water* and of the Spirit, he cannot enter into the kingkom of God." John iii. 5. "By *water*, then, as a means, the water of baptism, we are regenerated or born again." (page 249.) Therefore, we might with as much propriety say, that Methodism was the harbinger to Mormonism.

3d. The Campbellite preachers had been famous for their *rant* and declamation against all creeds and sects; while, to vindicate *their creed*, they published a new translation of the New Testament."

Here we have a grave charge—that of making a new translation of the New Testament to vindicate our creed; insinuating thereby, that we have a human creed; and that, too, so repugnant to the word of God, that, to vindicate it, we had to have a new translation made to suit it: by which I suppose our author wishes to make his readers believe that we are so impious and heaven-daring, that, to vindicate a certain creed we have, we had to alter the word of the Lord! May the Lord have mercy upon the individual who would thus attempt to impose upon his readers, and upon those through whose agency it has been printed and published throughout the length and breadth of the land!

It is true, brother Campbell, that you published a new translation of the New Testament, "translated from the original Greek, by Doctors George Campbell, James Macknight, and Philip Doddridge, (with prefaces, various emendations, and an appendix," &c.) who were orthodox Pedobaptist Divines. But John Wesley made and published a new translation of the New Testament. Did he do this to vindicate his creed? Do modern Methodists republish it to vindicate *their creed?* Wesley did it. The Methodist Episcopal Church have republished it. Therefore, according to our author's mode of reasoning, Mormonism bears a *striking affinity* to Methodism!!

As to our fame for our declamation against all creeds and sects, it is true that the Christian teachers unanimously preach against all *human* creeds and confessions of faith, as unauthorized by the word of God, the offspring of human wisdom and authority, as obstacles in the way of the *union* of God's children as prayed for by our Divine Redeemer: John ch. xvii—consequently, in the way of the conversion of the world.

We plead guilty also, as to our being opposed to all sects, save that one which was first called Christian at Antioch—that sect of which Christ is the head, and the Apostles the first members and builders.

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Did not the Apostles of the Lamb oppose sects and divisions in the body of Christ? Certainly they did. See 1 Cor. iii. 3. "For whereas there is among you envying, and strife, and *divisions*, [sects,] are ye not carnal" Rom. 16, 17, 18: "Now I beseech you, brethren, *mark* them which cause *divisions* and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such *serve not our Lord Jesus Christ*, but their own belly; and, by good words and fair speeches, *deceive* the hearts of the *simple*." See Titus iii. 10. "A man that is a heretic, [a sect-maker,] after the first and second admonition, reject; knowing that he that is such is *subverted*, and *sinneth*, being condemned of himself." See also 1 Cor. i. 2. 10, 11, 12, and 13, which the reader will please examine. Then, in our opposition to sects or divisions amongst Christians, we are in good company.—Since, then, the Saviour and his Apostles opposed divisions, or sects, and contended for the union of the children of God, ought not we to follow their hallowed and praiseworthy example? Certainly we should, notwithstanding even Mormons should do the same.

Do our Methodist Episcopal friends contend for human creeds and sects among the people of God, by divine authority? If not. they should be cautious how they act in this matter: for if we are right in this, they are wrong, and of course fighting against God.

4th. But the Mormon Bible contains many phrases in it that we commonly use. Therefore, Mormonism owes its origin to you, and "bears a striking affinity to your teaching." Profound logic, truly!

But what if the Mormons have quoted the words of Christ and his Apostles in their Bible and books, (which they manifestly have done,) shall we therefore cease to speak of Bible things in Bible language, or to speak of spiritual things in spiritual words on that account?—Should we even, to avoid the odium of being branded or identified with Mormonism? Probably if we were to do like our opposers, adopt a different way of talking upon the subject of salvation, and talk about 'anxious seats,' 'mourner's bench,' 'getting religion,' 'dry land conversion,' &c. &c. we might escape the invidious affinity attempted by our *veritable* author!

5th. We are charged with being like the Mormons in denying spiritual regeneration. This oft repeated slander is now republished in a new edition, associated with Mormonism; and that, too, under the direction of the Methodist Episcopal Church!

How any one who fears God, and has regard for truth, can make such statement, after all that has been spoken and written by us on the work of the Holy Spirit in our salvation, to me it is matter of astonishment, and, in my opinion, shows that the author and publisher of it is either very ignorant or basely dishonest.

It may be said, however, that the author is not a member of any church, and is at liberty to say just what he pleases about us, or any other people, being irresponsible for what he utters. True, but he that takes upon him to give correct information should not utter falsehood.

But, leaving the author out of the question, we cannot see any reasonable excuse that can be offered for that large and respectable body of professed Christians, who have endorsed the misrepresentations, by printing and publishing them under their control, and having them peddled out by their booksellers, editors, and itinerant preachers,

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throughout the length and breadth of the land. A body of people who cannot allow that any other religious sect has more "*religion*" than they have—a people who profess degrees of sanctity above their religious neighbors, and at the same time violate that command which says, "Thou shalt not bear false witness against thy neighbor"!

We are frequently asked by our "evangical" neighbors, If we are not *Campbellites*, why do we take offence at the mention of that name? And if what we preach be not "Campbellism," why do we notice them when they speak against it? We answer, that when they speak of Campbellites and Campbellism, they so locate their remarks as to make their hearers understand them to speak of us. But we deny the name they attempt to impose upon us for many years, but one of which we will now give, and that is, that the Devil originated and gave the name with which to reproach us, and do not allow his Satanic Majesty the right to name the family of God: therefore, we treat the name "Campbellite" with that contempt it deserves. And what they tell people "Campbellism" is, we neither believe nor teach: for I must say, that so far as I am capable of judging, I have never seen or heard a fair statement of what we believe and teach from the public teachers belonging to the sect that has had the above named book printed and published.

Brother Campbell, when I see and hear their misrepresentations, and know the efforts that are made by some of them to prejudice the minds of their church members against us, I am frequently made to exclaim with the Prophet, and say, "O that my head was waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

There will be an awful reckoning, when the Master comes, with those servants who thus beat and evil entreat their fellow-servants. But it is due to many teachers in that sect, and members too, with whom I am acquainted, to say, that they do not follow nor approve such a course against us.

May we all be prepared for that terrible day of the Lord, when he shall "bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

T. C. JOHNSON.

SPIRIT OF GOD—*Vo. VII.*

—He "who hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. i. 21, 22.

Upon the subject of the Holy Spirit, the religious community seem to me to have run into two opposite extremes. One class, confounding the reception of the Spirit with the spiritual birth, mentioned by Christ to Nicodemus; and, having the imagination fired with thoughts of miraculous operations and supernatural visitations, and being withal of an ardent and highly animalized temperament, give themselves up to the wild excitement of enthusiasm, and mistake often the workings

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of mere animal sympathy and feeling, for the special influences of the Spirit of God. The other class, alarmed at these manifestations, and following the bent of a somewhat frigid and philosophical constitution, attempt to transmute the Spirit into the word; and, by resolving all spiritual influences into verbal arguments, to circumscribe them within the boundaries of a favorite theory, and reduce them into due subordination to scientific laws. These two extremes are equally remote from the meridian of truth. Both systems are equally selfish, the only difference being that the selfishness or *humanism* of the former is animal, and that of the latter, intellectual. When people fabricate their own religion, they will, of course, make it to suit their peculiar taste and constitution, as the ancients were wont to do with regard to their divinities. It was thus perfectly natural that the divinity of the animal passions should receive the noisy homage of the dissolute Cyprians, and that the philosophical Athenians should pay their calmer adorations to Minerva.

Upon the first of these systems, I have not thought it necessary, in these numbers, to say much, because so much has been already said in reference to it upon the pages of this publication. It is to the opposite and no less dangerous extreme, upon which so little has been said, that I now endeavor to direct particular attention. Before proceeding with this, however, I will in this place offer a thought or two upon the former.

There are in this system, as it seems to me, two radical errors which as yet may not have been sufficiently treated of. One of these I have mentioned above—the confounding together the *spiritual birth* spoken of in the 3d chapter of John, and the *reception of the Holy Spirit*, so often mentioned in other portions of scripture. This is a very common error; though it is not a little strange that intelligent persons should do such violence to scriptural figures, and to reason itself, as to imagine that any one could, either in fact or figure, be born of any thing that he receives. For how can any one be born of a gift? Or how, rather, can any one receive a gift at all until he is first born? "Because you are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Father, Father." Paul thus, in harmony with fact, writes to the Galatians; for, assuredly, there is no confounding of images and thoughts in the Holy Scriptures, as any one may ascertain who will consider what they teach. "*Re*generation" is a figure drawn from *generation:* being "*born* again," from a natural *birth:* "born of the *spirit*," from "born of the *flesh*." If any one would truly understand these figures, he must consider the facts from which they are drawn; and, in tracing the resemblances, explain the figurative by the

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literal, doing no violence to nature, that he may do none to truth.—Having treated this subject in the 1st volume of the 1st series of the Harbinger, I will here, for the sake of new readers, only remark, that as generation is a *process*, so is regeneration; and that the latter does not consist of a *single act*, as supposed in the popular view, but of a series of influences. It commences, indeed, with the "begetting," and terminates with the "being born." The first, the begetting, God accomplishes by his Spirit, and the means employed by the Spirit is his word—the gospel of salvation. The last, the being born, is effected, when the person thus previously "begotten" and "quickened" by the Spirit, comes forth from the water in immersion, which is therefore called (Tit. iii. 5.) "the *washing of regeneration*." As in the natural world, a child is born of its father and its mother at the same moment, so the believer is born of water and of the Spirit at the same moment, the completion of the process being in both cases the act which introduces a being into visible relations to, as the case may be, the natural or the spiritual world. With these hints the inquirer will be at no loss to understand the scriptures which speak of conversion under this figure and the analogous one taken from the vegetable kingdom, which are often introduced in the New Testament, doubtless because they furnish such perfect resemblances.* This much I have thought it necessary to say in order to distinguish "being born of the Spirit," from "the reception of the Spirit," for I have found some so confused in mind with the popular notions of this subject, that even after having been truly born of water and spirit, in the full sense and meaning of this scriptural figure, as exhibited above, have yet been led to suppose it necessary to be "born of the Spirit," in the vague and confused sense of popular theology, in which the spiritual birth is, as before stated, confounded with the reception of the Spirit. Such persons require to be taught, that, having been already born of the Spirit, it is as unnecessary as impossible that this birth should be repeated; but that it is their happy privilege to receive, through prayer, the gift of the Holy Spirit to dwell in them, to shed abroad the love of God in their hearts, and fill them with a joy unspeakable and full of glory, together with the peace of God which passes all understanding, and all the blessed fruits which are brought forth, when, by his divine agency, the soul is "created anew in righteousness and true holiness."

* Some of these scriptures I will here quote:—"Of his own will begat he us with the word of truth." James i. 18. "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever—and this is the word which by the gospel is preached unto you." 1 Pet. i. 23-25. "The sower soweth the word." Mark iv. 14. See also Matth. xiii.; 1 Cor. iv. 15.; John i. 12, 13.; 1 John ii. 9., and the parallel passages.

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This brings me to the second radical error of the popular system, upon which also I wish to make a remark, before proceeding. Among those who have embraced this system, there has been a confused notion of strange and supernatural visions and visitations, and of miraculous operations directly upon the soul, as being the necessary attendants of the reception of the Spirit, so that the imagination has been permitted to gain the ascendancy over both reason and revelation, and sincere penitents have been left to wander in the shadows, and clouds, and darkness of uncertainty; to set up as a standard of conversion, the envied "experience" of one supposed to be more highly favored, and to mistake the ecstacies of artificial excitement for the immediate influences of the Holy Spirit. The extreme to which this view of things has been carried, and the neglect and depreciation of the word and promises of God which it has induced with many, have justly rendered it unpalatable to lovers of the Bible. With the more intelligent, however, of those who have embraced the system of theology under which this has been introduced, such "signs and wonders" are not, I believe, insisted on as evidence of either conversion or piety. That such things are often the result of mere mental and animal excitement, has become too evident, even to themselves, to permit them to be regarded as infallible proofs of a change of heart; and they have therefore not hesitated to admit as true evidences of such a change, those gradual and gentle movements of the soul, which after a considerable period have issued in a sincere conviction of the truth and a renovation of the affections and the character.

Upon the extravagancies above referred to, which have been so severely ridiculed and animadverted upon by others, I do not deem it necessary now to dwell. For while I agree that men have gone to a great extreme in this matter, and deplore the evils which have resulted to society, and the disgrace which has been brought upon Christianity by the disorderly proceedings of such revivalists, I humbly conceive that the opposite extreme is a greater evil, and demands at this time more special attention. For after all that can be justly said against the extravagant expectations of those who wait to be converted or comforted by immediate miraculous power, without means; there is one thing that can be said in favor of such views which cannot be said of the opposite theory, that they are at least *devotional*—that they at least *lead the mind to seek after fellowship with God;* and *embody the idea, so true in itself, and so consoling to the Christian, that there is real communion to be enjoyed with the spiritual world.* Ah! it is this thought alone which might render venial the errors of this system, when it is compared with one which dwells upon the most entrancing themes

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with the cold indifference of philosophy; puts God far away from the soul; and shuts up, and seals the fountains of spiritual sensibility.

Without venturing at all into the regions of speculation, we may safely affirm, that the great and direct object of the gospel, and all its institutions, is, to induce and maintain "fellowship with God,"* and that the Holy Spirit is the agent through which this fellowship is enjoyed.† No one need here urge that "the truth," or "the gospel," or any thing couched in interchangeable expressions, is stated as the efficient cause of this fellowship, for they are to remember that these always imply and include the "gift of the Spirit," by means of which alone they can introduce the believer into the fellowship referred to ‡ Through the Spirit alone, he is adopted into the family of God,§ and has evidence that he is an heir of eternal life.‖ By the Spirit alone he has "access to the Father" through the Son,¶ and becomes "a habitation for God."**

Now, while the popular view of miraculous operations is before us, I wish to remark, that although this has doubtless been carried to an undue length, and blended with much enthusiasm and error, no one has any right to restrict the influences of the Spirit, to the limits of those exerted by the word. For there are some, who, admitting, as though reluctantly, that the Spirit of God is really and literally received by the Christian, and that he is not left to the mere influences of the word alone, will yet assert, and argue it *circularly*, that the Spirit, thus received, and dwelling in the heart, can produce no effect upon the heart or mind, and exert no influence upon the individual, except by means of the written word. Thus, the concession which they make in one sentence, they nullify and virtually retract in the next, and fail meanwhile to offer any proof of their negation, the effect of which is, as every one can see, to make the Spirit of God himself a negation. For, upon such principles, there is nothing left for the Spirit to do, that may not be done by the word as well. They admit certain spiritual influences and feelings, but exhibit them as natural and necessary results of certain reasonings and motives deduced from the word alone. They maintain that the Spirit of God dwells in the Christian; but so explain away, upon philosophical principles, every thing done in, for, or by the latter, that they leave nothing at all for the Holy Spirit to do in him, for him, or by him. They assert that the written word not only teaches what to do, but by its facts, reasonings, and exhortations, gives the disposition to obey. Surely, the presence of the Spirit is then useless and unnecessary; for if the Bible both teaches *what* to do

* 1 John i. 3. † Rom. viii. v. 9. ‡ Acts ii. 38.; 1 Cor. xii. 3. § Rom. viii. 15. ‖ Rom. viii. 17.; Eph. i. 14. ¶ Eph. ii. 18. ** Eph. ii. 22.; 1 Cor. vi. 15, 17, 19.

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and gives the *disposition* to do it, I should like to know *for what purpose* they require the presence of the Spirit.

They argue as though they thought that the Spirit of God *could not* influence the heart except by the written word; as if he could exert no direct power over the disposition, over the feelings and affections, over the memory and the judgment. And yet these same persons can believe in *Mesmerism!* They can firmly believe that the spirit of a *man* can, without a word written or unwritten, and sometimes without even the presence of the person to be operated on, so influence the spirit of another, as to obtain complete control of it, and 'work in him both to will and to do of his own good pleasure;' and yet deny to the Spirit of *God* any direct influence whatever over the souls of men! If they go upon the principle of believing only what they can understand, it is a pity that they should apply it to religion alone, in which there is so much more room for faith, than knowledge.

But men, I repeat it, have no authority for restricting the influence of the Holy Spirit to a particular channel, and there is no necessity for doing so. No body thinks of restricting the influences of Satan to a particular channel. Every body admits that Satan can instigate to evil without a written or spoken word; that he has direct access to the soul; and constantly exerts the power of tempting, and deluding it, by thoughts suggested; things remembered; feelings excited; hopes awakened. Now it would be attempting a *real service*, if the persons just referred to would set themselves to *restrain the influences of Satan*, rather than those *of the Spirit of God*. But until they do this, they must allow those who believe some things that they do not understand in *religion* as well as in *nature*, to concede to the Spirit of God the same liberty at least, that is granted to the Evil One; and to maintain that the direct temptations and agencies of the latter, do, from the very nature of things, require the countervailing influences of an inward monitor, as active, as spiritual, and as well acquainted, to say the least, with the springs of human thought, feeling, and action. It is perfectly in harmony with this view, that "the love of God" is said to be *shed abroad* in the heart by the Holy Spirit given unto us;* that his fruits are stated to be love, joy, peace, &c.—*feelings* and *emotions* of the soul,† and that Paul prays to the Father for the Ephesian disciples, that they "might be strengthened with might by his Spirit in the inner man."‡ It were otherwise, indeed, on the part of the Christian, a most unequal conflict.

Nor is there the least danger of extravagance, enthusiasm, or delusion from this view of the subject. The Holy Spirit has already given,

* Rom. v. 5. † Gal. v. 22. ‡ Eph. iii. 16.

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it is admitted, a full revelation of the divine will in the sacred scriptures. His office now is not to give new revelations, but to communicate and maintain in the soul those convictions, affections, and dispositions by which an entire conformity of the believer to its written teachings may be secured. There is therefore no room for delusion; for the written word constantly furnishes the appropriate tests by which the spirits may be tried. No one can pretend to have the spirit of Christ who attempts to spiritualize away the literal advent of the Messiah, because the scriptures pronounce this to be the doctrine of the spirit of Antichrist. No one can say from his own emotions, that it is truly the love of God by which he is inspired, unless he be obedient to his commandments; for an unreserved obedience to the commands of God, is made the test of that love of God which is the proper fruit of the Spirit; and it is a vain thing for any one, therefore, to suppose himself possessed of the Spirit of God, if he be not ready to render an implicit obedience to the law of Christ. "He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him." "We are of God," says the same Apostle; "he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error."*

But whither have I been carried by these desultory thoughts? To see that faith is better than philosophy; and that no one is endangered by admitting special spiritual influences upon the heart, provided these be tested by the word of God. It can also be now seen that the second great error of popular theology in reference to the reception of the Spirit, is, that it makes the *feelings alone* the evidence of his presence, instead of bringing these feelings themselves to the only *test* by which their true origin and character can be determined—viz. the testimony of the holy scriptures. Let this be done, and it matters not how ardent the "love;" how unspeakable and glorious the "joy" of the soul; how incomprehensible its "peace," there can be no enthusiasm, when these emotions are indeed the "fruits of the Spirit" and in harmony with the truths he has revealed.

It is unfortunate that the abuses of the doctrine of the Spirit in popular theology, should have rendered many excellent and intelligent persons so extremely cautious upon the subject, that, so far from cultivating religious feeling, they seem rather to repress it, and to seek to encase religion with the ices of a philosophical insensibility. Now the feelings may, like all other human attributes, be cultivated, and religious feeling ought to be cultivated and cherished. If the feelings of the heart be restrained, they are stifled within the bosom, and are

* 1 John ii. 4.; iv. 6, 20.

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eventually annihilated, leaving the individual to the hardness of impenitency, and the calculating selfishness of the world. How dreadful is the condition of one who has rendered himself "*past feeling!*" The scriptures contain no expression more significant and comprehensive than this. It is far better to be without *knowledge* than without *feeling*. But, indeed, in the proper scripture sense of the word, no one can "*know*" God at all without the exercise of the feelings of the soul.—Why should mere theoretical knowledge, mere intellectual conceptions, be exalted to so high a degree? Though a man had all the knowledge, and all the miraculous powers imparted by the Holy Spirit himself, and would perform all the outward actions of the most benevolent philanthropist, he is, we are assured, but as sounding brass or a tinkling cymbal, unless he have, in heart and life, the evidences of that LOVE which is the first of "the fruits of the Spirit." Some are too fond of light, else too much afraid of heat. This is wrong. I grant that light makes a good *purgatory*, but does not *heat* do so as well? If Satan and wicked men love darkness and hate light because they are *tormented* by it, is it not true that *heat* also is made their *torment*, in which they have rest neither day nor *night*—no rest even in *darkness?* I have heard persons vaunt the light of day in glowing terms, who forgot meanwhile that the sun gives forth *heat* as well as light. And, what deserves to be well noted too, his heat is always *exactly proportioned* to his light. The lesson may hence be learned, that, *just as a man increases in religious light or knowledge, so should he increase also in warmth of feeling and fervor of devotion.* But, being, it seems, "addicted to metaphors," I will add further, that if any man will show to me his *light without heat*, I will engage to prove that it is nothing better than *moonshine.**

* I regret that I cannot accept the invitation of the Editor, in the last number of the Harbinger, to supply a new suit of figures upon the subject of the Holy Spirit. I could scarcely hope to succeed in such an attempt after those who have, as it appears, so signally failed; and, indeed, I humbly conceive that it would be wholly unnecessary, because we have already furnished to our hand by One "who opened his mouth in parables" and in metaphors—the Great Teacher, "who spoke as never man spoke," a suit of figures in relation to this very subject, which are just as appropriate, as the truths they clothe are important, and worthy of all acceptation. Some of them I here subjoin:—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened. If a son ask bread of any of you that is a father, will he give him a stone; or if he ask a fish, will he for a fish give him a serpent? Or, if he ask an egg, will he offer him a scorpion? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke xi. 9–13. "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water. * * * Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life." John iv. 10, 14. "In the last day, that great day of the feast, Jesus

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Seriously, and plainly, however, I would say, that nothing seems to me to be so much needed among professors of religion, as the proper cultivation of the religious feelings; a subject which I have long wished to present to the readers of the Harbinger, and one which I know to be dear to all who are truly disciples of Christ. But it is a vain thing for any one to expect the enjoyment of these feelings without the indwelling of the Holy Spirit. As well might we expect the fruit without the tree. The first thing, in order and importance, after purification from sin, through the blood of Christ, is the reception of the Holy Spirit, in a true and literal sense, to inhabit or dwell in the person of the believer; and to shed abroad in his heart and mind those blessed influences by which he is renewed and sanctified. This is the great point, which, in these essays, I have wished to fix upon the attention. I regret that so much space has been occupied in exposing certain theories which were directly in the way of a proper understanding of this subject, that I have not room left in this volume to pursue this point as I designed. But there is nothing more fully or plainly revealed in the scriptures, to which, after a few quotations and remarks, I must now refer the reader, as the great source of all true knowledge upon the subject.

Should any one say that he cannot understand how a human body can have within it, literally and truly, at the same time, two distinct spirits—the spirit of the man, and the Spirit of God; I would reply, that it is not my province to furnish any one with powers of understanding, but that he may perhaps prove it to his own satisfaction *arithmetically*, if he will only *first* explain how ONE spirit can dwell in the human body, and then simply multiply his explanations by the figure *two*. Should this be too difficult a task, then if he will show me why he believes there were eight spirits in Mary Magdalene, and a legion of them in another individual, I will show him why he ought to believe the fact in question upon the very same divine testimony.

It may be truly said, that nothing, not even redemption through Christ, is more plainly revealed in the scriptures. Paul to the Romans, in discussing no local or temporary matters, but displaying, in bold relief, the great and immutable principles of the Christian religion itself, as contrasted both with Judaism and carnality; makes the declaration, chap. viii. ver. 8., "They that are in (i. e. under) the flesh, cannot please God;" and immediately adds, "But ye are not in the

stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit which they that believe on him should receive." John vii. 37, 38.

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flesh, but in the Spirit, IF the Spirit of God *dwell in you.*" Mark the necessary condition; "*If* the Spirit of God *dwell* in you;" and also what follows: "Now if any man have not the Spirit of Christ, he is none of his." "And if *Christ* be in you," he immediately adds, evidently using "Christ" and "the Spirit of Christ" as interchangeable expressions, so that one might as well expect to be saved without *Christ* as without the *Spirit.* We have the same style in 2 Cor. xiii. 5. "Know ye not your ownselves how that Jesus Christ is in you except ye be reprobates." To be then without "Christ," or, in other words, without the Spirit of God, is to be a "reprobate." And the Corinthians, it seems, could "prove" themselves in this matter and know of their "ownselves" whether or not they were in possession of the Spirit of God. For if they were Christians, the Spirit "dwelt in" them; as the Apostle goes on to say, Rom. viii. 11., "If the Spirit of him that raised up Jesus from the dead *dwell in* you, he that raised up Christ from the dead will also quicken your mortal bodies by his Spirit, that," as he again adds, "*dwelleth in you.*" In the 15th verse he proceeds: "For ye have not received the spirit of bondage again, to fear; but ye have received the spirit of adoption, whereby we cry, Father, Father. The Spirit itself beareth witness with our spirit that we are the children of God." Note the declaration: "The Spirit itself (himself) beareth witness with *our* spirits." Here we have two spirits bearing conjoint testimony. It does not say, the Spirit himself bears witness to our spirit, as some most erroneously suppose, when they imagine that the witness of the Spirit here is the testimony of the written word. The expression is *with* or *together with*, as it is more justly rendered. The remembrances and convictions of the spirit of the man, resting upon the word, constitute one testimony; and the presence of the Holy Spirit in the heart is a distinct one; both concurring to assure believers that they are the children of God. "And if children, then heirs; heirs of God and joint heirs with Christ." For the indwelling of the Holy Spirit is not only the evidence of adoption, but the earnest of that spiritual inheritance for which the Christian longs "He has given us the earnest of the Spirit in our hearts," says Paul. Again, in Eph. 1., "In whom also, after that ye believed, ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession." But upon this point, I would *particularly* refer the reader to an admirable essay by brother Campbell, 1st series M. H., vol. v., p. 277.

What a happy and blessed privilege it is that Christians can thus, in this world, enjoy a part, an *earnest* of that inheritance of bliss! Truly the "kingdom of God" on earth is "righteousness, peace, and

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joy in the Holy Spirit," as the future inheritance, the kingdom of of God in heaven, will be the consummation of bliss in that Divine Presence which imparts fulness of joy and pleasures forevermore.

R. R.

In now taking leave of the readers of the 1st and 2d series of the Harbinger, with whom I have held communication for the last fourteen years, it is proper for me to say, that, in addition to all the pieces with my own signature or initials, all articles designated by Discipulus or Alumnus, or their initials, or by any of the letters which compose the word L-u-k-e, are, as the case may be, to be charged or accredited to me. I may add, that the favor with which these articles have been received, has been neither unnoticed nor unfelt. Should any thing in them have tended to promote the interests of the cause of truth, or to comfort or instruct the brethren, to God be the praise through Jesus Christ.

R. RICHARDSON.

EDUCATION.

The example of Prussia in enforcing by the monarchical arm, her regulations in regard to the paramount duty of the citizens to inform their minds, it is to be regretted, cannot be imitated in a republic like ours; and therefore other means must be resorted to, before we can effect any great improvement in the moral and intellectual condition of the United States. It has been the policy of our government, in nearly all the States, and in nearly all schemes for general public advantage, to throw the burden, both of their projection and execution, upon the hands of the people themselves, and by acts of incorporation and occasional partial protection and encouragement, to effect those important ends, that, in governments of less freedom, and consequently of more concentrated power, are brought about by the direct agency of the legislative will. While, then, it may appear that the general neglect of the intellectual and moral nature o a nation during those periods in which they are impressed with their more enduring lineaments, can scarcely fail to prove a rock on which it will ultimately dash; and although this truth may be very generally admitted, yet it is not to be expected that our law-makers will readily originate, and cause to be efficiently executed, any well organized or profitable system of education for the people in mass; nor, indeed, that they will so far travel out of the track of precedent as to project even any system at all. We are indebted more to the energy and enterprize of individuals and particular districts for the establishment of banks, than to the wisdom or forethought of the people's representatives. A similar agency has supplied our country with Universities and Colleges, so far as it is

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supplied at all; and it is to this source, therefore, that we must look for the first great step towards any improvement in a liberal and useful education, or enlargement and extension of the facilities for a general diffusion of its blessings.

But what shall this step be? What, reader, you will ask, can be done by individual effort which has not been already done? Is it still a call upon the purses of the community that you mean, or are you an advocate for large endowments to Colleges, that you still call for individual assistance? No, it is not for this purpose that we appeal to the private citizen, though certainly every enlightened and liberal mind must at once see that it is only by broad and extensive preparations of this kind that even a beginning can be made towards a general diffusion of enlightenment. Colleges are to any system of education, worth the name, what the heart is to the body. Cut off all connexion with them, and it must fail. They are the vital principle; and, without them, any plan, however wise in other respects, must prove inefficient. The reason is obvious from the analogy. It is from Colleges alone that suitable and salutary aliment can be furnished for the extremities. I admit that, without them, we may have strolling pedagogues in abundance, men who can tell a good story over a bowl of punch, or ferule the "science of the three R's" into thick-skulled and brainless urchins, and by dint of hard blows and angry looks bring them up to a by-rote sort of knowledge of the Rule of Three; but who does not know, that from such instructors the pupil derives more that has to be unlearned and untaught, than the same time will half eradicate. We know young men, who have had only the advantage of a ten month's session at College, under faithful and competent Professors, better qualified in the very beginning to give satisfaction and impart useful and accurate instruction, than many of the oldest country pedagogues in the land. As far as they profess to teach, they are masters of their subjects. They have a broad and extensive view of the whole field before them, and are fully acquainted not only with its difficulties, but also with the ways and means for surmounting them in the shortest and best possible way.

Yet it must be admitted, and at the same time regretted, that all Colleges do not thus thoroughly prepare instructors in any one branch, either of science or literature; and it is to remedy this evil, with other things, that we insist on the agency of the private citizen. In most institutions, indeed, the Professors are themselves incompetent, or the course of studies is too limited to lead to a thorough knowledge of the subjects embraced. The latter of these causes is generally the consequent of the former; but occasionally it happens from indolence in the

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Professor, or negligence on the part of those who are invested with supreme control. However it may have happened, it is more true than notorious, that in a large majority of the institutions dignified in the present day by the imposing title of "College," the Professors are most shamefully incompetent, and the course of instructions radically defective. The liberal policy of most of the States has heretofore given a charter to every common school that could secure to itself a name, the consequence of a big Board of Trustees, and presumption to petition. To this disreputable prostitution of the ancient and venerable term some of the States have not consented, and foremost amongst them, Virgini has stood up and maintained the dignity and honor of a *degree*, by withholding the power of conferring one from all bodies not deemed fully competent judiciously to award it. It would tend much to elevate the standard of literary and scientific honors if this important fact could be generally known; for we are persuaded many parents at present are deceived by a name, and are thus induced to continue their sons at institutions from which they never can derive a thorough education, merely because they suppose one about as good as another, and the price may be a little lower. The value of an article, as a general rule, regulates its price; and two things of the same name may be widely different both in quality and quantity.

In a large majority of the Colleges in some of the States a *thorough* course of mathematics, ends with the simpler problems of surveying; and whilst the student is busily engaged in finishing his plot of a ten-acre field; and with it his equally limited course, he dreams not perhaps that there are yet beyond him illimitable fields upon which even his master has never planted his "*Jacob-staff*." In the natural sciences the information imparted is, if any thing, still more meagre. The indigestible solutions of chemistry and natural philosophy found in the various epitomes of the day, are about all that is even pretended to be communicated; and this is only understood so far as the answering of a few stereotyped questions, forming in the estimation of the Professor, and very often of the compiler, the most *valuable* part of the work. We might perhaps be disposed to attribute this general imperfection in the impartation of the fixed sciences to some lurking remains of ancient prejudice against them, or a still existing indifference resulting therefrom, were it not found that an equally superficial view is given of almost every other branch of education. Young gentlemen quit College, with diplomas, and the honor of a degree, who cannot work simple sums in Loss and Gain, or develope the true principles of Advance and Discount. Not one in ten can read a passage, even with common accuracy, or give the spirit and meaning of an author, to

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an audience. The olden days of profound scholarship have gone by, and Latin and Greek have become the easy acquisitions of a session or two at College. The charm of a charter and a name seems to have stripped the former of its austere dignity, and the latter of its copious elegance. Translation is a mere jargon—neither English nor sense very often, but a haphazard stringing together of some of the dozen meanings that most words have, without regard to taste or elegance in selection. But of all this most parents are ignorant. Either from incompetency to judge of the real progress and proficiency of their sons, or from a blind confidence in the pretensions of the Colleges at which they are placed, parents are content with the "sheep-skin," and never inquire into the real solid acquirements of the student.

This ignorance of what constitutes a good education, and this neglect of the means for ascertaining the exact character of that which is imparted, is a most radical calamity of the age. It has been said that the price of liberty is eternal vigilance; and a deep and thorough system of education, both in theory and practice, can be maintained at no less cost on the part of those who constitute the patrons of public institutions. They must watch the operations and internal arrangements of Colleges—find fault where there is error or neglect, and praise and patronize where there is merit. It is not so true with regard to Literary Institutions, as with perhaps all other candidates for public patronage, that they receive it according to their deserts. From the reasons above alluded to, their real deserts are not known or very often capable of being accurately determined by those who have it in their power to distribute the reward. Indeed the rule is very often reversed; for the decision of parents is influenced too much by the wishes and opinions of their children. The best institutions are generally those which have the most rigid discipline and require the most assiduous application of the students. These, of course, are not the most agreeable to a majority of young men; and so long as parents permit them to judge, will, of course, receive a less liberal share of public favor, than those which cater most to their whims and caprices. It seems a little strange that intelligent fathers, who are every day witnessing the folly of their children in the sacrifice of the useful for the pleasurable, should permit these very children to decide upon the College at which they are to receive their education; yet such is human nature. Parents need instruction in some matters as well as their children; and in these respects the cause of education has much to gain by their information.

Should not all persons, then, who are really desirous of exalting the standard of education in our country, and who deem thorough dissi-

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pline of the mental powers and profound scholarship a desideratum, look to these important points, and keep not only a vigilant eye, but a corrective hand over our Colleges? It is an old and a sound maxim, that "whatever is worth learning at all, is worth learning well;" and there can be no question, that the parent who sends his son to College intends that he should, at least, drink as deeply as his time and his capacity will allow him. But if the fountain be shallow, as we know it but too often is, he must be disappointed; and, instead of the pure waters of the limpid stream, his son may take in dregs and sediments, that will pollute and ruin him. Prevention is better than cure, and a happy selection in the College at which a young man is placed, is often worth more to him than all the hard lessons of experience he might receive in a long life-time. Many a parent has had to deplore that ever his child entered the walls of a College; and unless they give less heed to the representations of their own sons and others, and put themselves to a little more pains in ascertaining those important features of which we have been treating, we fear there will be many another whose heart will ache over worthless and abandoned offspring.

MATTATHES.

RELIGIOUS PRECAUTION.

We find the following in the Courier des Etats Unis. A Russian gentleman, named Soubouroff, relates the following story, to convey an idea of the degraded state of the lower class of the Muscovite clergy:—

"Passing one day," says he, "through a village, I saw a numerous troop of peasants, and inquired for what purpose they were assembled.

"Oh!" replied one of them, "it is nothing—it is only the Pope, (a name they call their Priests by,) "whom we are going to lock up in the barn, because it is Saturday."

"In the barn!" said the gentleman,—"and for what!"

"Because he is a drunkard," was the answer. "During the week he gives himself up to intoxication, and every Saturday we put him in a place of security, where he can obtain no liquor, in order that on Sunday he may be in a condition to preach and officiate at church in a becoming manner. On Monday we give him his liberty—and he returns to his bottle."

Mr. Soubouroff applauded the excellent arrangement; but what surprized him most, was the serious manner in which the flock of this intemperate shepherd gave the explanation.

KNOWLEDGE.

Lord Bacon, on the design of knowledge, says:—"He who seeks knowledge truly, does not seek a couch wherein to rest a languid spirit; nor a terrace, for a variable mind and wandering feet to walk up and down with a fair prospect; nor a fort and commanding ground, for strife and contention; nor a shop for self-interest; but a rich storehouse, for the glory of the Creator, and the relief of man."

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BISHOP ONDERDONK AND HIS CLERGY.

Some sixty clergymen of this diocese, (says the New York Herald,) met in St. John's chapel, on Saturday, 7th instant, and from thence went in procession to the residence of Bishop Onderdonk, to congratulate him on the happy results of the late Convention. Dr. Wainwright was their spokesman; and, in behalf of his brethren, expressed in a fervid strain of eloquence their unbounded confidence in their diocesan, and their admiration of his firmness and decision. The Bishop responded in so touching a manner, that there was scarcely a dry eye in the whole of the assembly. At the conclusion of his remarks the clergy all knelt down and received the Bishop's blessing.

["*Knelt down*," &c. A rapid approximation to the honor done the Pope. Next will come the *slipper*, as a matter of course.]

Charleston Observer, Oct. 11.

A NEW RELIGIOUS SOCIETY.

One of our exchange papers says—"A society is to be immediately formed in New York city, by the most eminently distinguished lay members of the Episcopal Church, for the purpose of opposing the Oxford opinions, and some of the doctrines recently proclaimed by the Bishop of that diocese." *Ibid.*

THE CHRISTIAN WORLD.

Notwithstanding all the protestations of the Editor of this work, that it should be entirely a catholic publication—that it was designed for "all denominations of Christians" —the last number contains a palpable violation of all his pledges on this subject.

A Mezzotint plate of the "baptism of Christ, engraved expressly for the Christian World," accompanies the last number. To illustrate the engraving the passage in Matthew iii. 13–17., is quoted. Milton's description of Jesus' baptism, containing the lines—

> "But as I rose out of the laving stream,
> Heaven opened her eternal doors,"

is also published.

Willis' poem, "the Baptism of Christ," is also inserted, in which are found the following lines:—

> "He stood breast high amid the running stream,
> Baptizing as the Spirit gave him power.
> The rippling stream
> Still turned its silver courses from his breast,
> And leaning to the stream,
> He took around him the Apostle's arm
> And drew him gently to the midst.
> The wood
> Was thick with the dim twilight as they came
> Up from the water."

These passages describe the act which the engraving is designed to represent. Now we presume our readers would expect, in the engraving, to see John standing "breast high" in the river, "its silver courses rippling from his breast," and Jesus "rising from the laving stream." Then the engraving would answer to the scripture and poetry it was designed to illustrate. Instead of this we have a picture exhibiting Jesus kneeling upon the shore of a stream, and John standing over him, with a shell or sponge, sprinkling a few drops of water on the back of his head. It is a miserable caricature of the description given by St. Matthew, by Milton and by Willis. It is, we believe, a copy of an old painting, and the engraving is finely executed; but as an artistic design, illustrating the fact, or the figures of the accompanying poets, it is ludicrous and contemptible. It might answer for the "Puritan," or for the "Protestant and Herald;" but for its appearance in the "Christian World," after all its professions of catholicity, we know not how to account. Are we to have a representation of Jesus sprinkling water on the faces of the children whom he took in his arms to bless? Are our Episcopal brethren to be favored with a plate representing a Presbyterial ordination of one of the Apostles? How many engravings, illustrative of sectarian distinctions, are we to have in this paper, "designed for all denominations of Christians?" We shall see.

Baptist Record, Philadelphia, August, 1843.

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NEWS FROM THE CHURCHES.

Spencer, Indiana, Sept. 1843.

We hold our own with the opposition here, and it is quite formidable. Our members are increasing in this part of Indiana, and the disciples generally stand fast in the truth. Last Lord's day week I attended a protracted meeting, 7 miles west of Bloomington, Monroe county, at Harmony. Seven were immersed, and we had a refreshing season.

T. C. JOHNSON.

Austintown, November 16, 1843.

Since I returned home from Meigs county, brother Robison and I have held three meetings, and received sixty-seven additions. JOHN HENRY.

GENERAL MEETING IN RICHMOND, VA.

☞ The brethren in Eastern Virginia propose to hold a General Meeting in Richmond, to commence on the Tuesday before the first Lord's day in February, 1844, to consult on the general interests of the kingdom. All the Evangelists and all the brethren from the different churches, who can make it convenient, are earnestly and affectionately invited to attend.

OBITUARY.

BOON COUNTY, MO., October 18, 1843.

Dear brother Campbell—ON the 6th of September last our esteemed brother Elder *MARTIN SIDENOR*, of Monroe county, departed this life, in the midst of Christian usefulness and devotion to the cause of the Redeemer. Brother Sidenor was a zealous, popular, and useful preacher, and was doing much for the Bible cause in our country; not only devoting much of his own time in proclaiming the word of life, but contributed liberally of his own means to sustain others in the field of useful labor. He was greatly beloved for his work's sake; and, enjoying the confidence and esteem of the community, his death is deeply lamented. He was the eighth person I immersed, which was on the 3d of September, 1826, in Fayette county, Kentucky; and shortly afterwards induced him to take the field as a public speaker; since which time he has successfully labored in the good cause. It will be gratifying to his numerous friends to learn that he died as he lived, full of the hope of immortality. He has been the means of planting, and, under God, of building up several churches in Missouri, who will find in brother Sidenor's death a loss not easily filled.

A few weeks after, his elder brother, *JOHN SIDENOR*, of the same county, died. He was a worthy member of the church at Clinton, and his loss to his widow, children, the church, and society at large is truly great.

On the 13th of October our beloved brother Elder *JOSEPH COONS*, of Callaway county, breathed his last. Brother Coons was one of the excellent of the earth, and has been cut down in the meridian of a life of great usefulness in the church of Jesus Christ. Brother Coons emigrated from Kentucky some ten years ago, and settled near Millersburg, where a few Christians were gathered as a church on the foundation of Apostles and Prophets. By the zeal, devotion, piety, and exertions of brother Coons, (assisted by others,) the church now numbers about 250. I consider this the best eulogy on the life and character of this worthy man of God, who, I am confident, lived without an enemy, and died having the esteem of all who knew him He, too, labored extensively in word and doctrine, and contributed liberally and cheerfully to the aid of Evangelists. I could say much in the praise of this excellent and lamented brother; but having kept the commandments of the Lord, he has gone to receive a crown of righteousness in heaven. Let this console his sorrowing widow, orphan children, and mourning friends.

We have also in our own neighborhood lost one of our most estimable brethren, and society one of its brightest ornaments, in the death of brother *WALTER R. LENOIR*, who departed this life on the 15th of October, 1843, in the 57th year of his age, full of the blessed hope of immortality and eternal life. He left his native state, North Carolina, and settled in this country some nine years ago. Very soon thereafter, he, his companion, and all their children of mature age, confessed the Saviour, and obeyed the gospel; since then, he has lived for Jesus—preaching by his example, and aiding by his means others to proclaim the word. He was beloved by all who knew him, and has died deeply regretted, not only by his bereaved widow and children, but by his numerous brethren and friends. On Lord's day morning, a few hours before he breathed his last, he spoke of the blessed hope that day inspired—his peace of mind on that occasion—his confidence in God and unshaken faith in Jesus—his heavenly hope and calm resignation to the will of his Maker—together with his fatherly and Christian exhortations to his sorrowing companion, weeping children, and distressed friends—rendered the closing scene of this man of God not unlike that of the Patriarch Jacob, when bidding adieu to his family in Egypt.

"Oh! the sweet hope this sentence gives,
I know that my Redeemer lives!"

Many others of our beloved brethren have fallen in death this fatal season; and death is still abroad in our land, numbering many of our citizens among its victims. T. M. A.

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Died on Sunday the 15th ult in the 29th year of her age, Mrs. CHRISTIANA, wife of Mr. Thomas Bonsall, and daughter of W. H. Grafton, of this county. The deceased was of an amiable and irreproachable character; faithful in the discharge of her duties in all the relations of life and religion. She met death with calmness and resignation, in full reliance upon the mercy of God through Jesus Christ, and desiring to be affectionately remembered to her absent friends and acquaintances. "Precious in the sight of the Lord is the death of his saints." "Blessed are all they that put their trust in him." R.

Died on the 14th of March, Elder JOHN SARGENT, an Evangelist of the Christian Church, in the Morgan and Athens county circuit, in the 33d year of his age.

As a man and a Christian, the deceased enjoyed the confidence and esteem of a very large circle of society. His life has been eminently useful as a minister of the gospel, and in his death he warmly recommended the religion of Christ to those around his bed. Of him it may be emphatically said, he "died the death of the righteous, and his last end was like his." From an illness of a congestive type, of several weeks continuance, he appeared to be recovering, when he was attacked with the palsy in his left side. His tongue, however, was but little affected; and during his few remaining days he gave the most incontestable proofs of his triumphant faith and glorious prospects; and we may well say—

"The chamber where the good man meets his fate,
Is privileged beyond the narrow walks
Of virtuous life, quite in the verge of heaven."

He has left a wife and two small children, with a large circle of friends and brethren, to deplore his loss.

"Thou art gone to the grave; but 'twere vain to deplore thee
When God was thy ransom, thy guardian, and guide;
He gave thee, he took thee, and he will restore thee,
And Death hath no sting since the Saviour hath died."

PROPOSALS

For publishing in the city of Nashville, a monthly periodical, entitled

THE CHRISTIAN REVIEW.

A work devoted to Primitive Christianity, affording facilities for investigation, and reports of the general progress of truth, is believed to be much needed in the South-West. Individual enterprize has already done much to remove erroneous views and unfounded prejudices, but the plan proposed in the Christian Review contemplates a larger sphere of action, and more extended means of advancing the cause of the Bible.

In pursuance of this object, at a meeting of the disciples of Christ, from various parts of Tennessee, at Rock Springs, Rutherford county, Tennessee, September 18th, 1843, it was unanimously resolved, a journal advocating the interests of the church of Christ, should be established in Nashville, commencing January, 1844.

W. H. Wharton, J. C. Anderson, and T. Fanning, were requested to procure the aid of competent brethren in several of the States, as Corresponding and Reporting Editors; to make the necessary arrangements for publishing such a paper as they might think the times demand; to act as a Reviewing and Revising Committee, and take general superintendance of the work. John M. Barnes, of Middle Tennessee, W. D. Carnes, of East Tennessee, and John R. Howard, of West Tennessee, were requested to represent their respective divisions of the State in the editorial department. The *Christian Review* will be devoted to the cause of the Bible, embracing first principles, organization of churches, order of worship, perfection of Christian character, the union of saints, the study of prophecy, religious education, and every other topic which will contribute to render Christians more intelligent and spiritual.

The work will consist of 24 pages, neatly stitched, with a colored envelope and title-page, and will be issued monthly, at One Dollar, and no paper will be sent to any one until the money is received.

Any one who will obtain ten subscribers, and remit the money, free of postage, shall be entitled to one copy for his trouble. Ministers of the gospel are expected to act as agents; and the publishers would be pleased for any others to do so who feel sufficient interest in the publication.

Letters addressed to "Christian Review, Nashville," post paid, will receive strict attention. It is desired that returns be made by the 15th December.

Corresponding Editors—W. D. Carnes, Knoxville, Tenn.; John M. Barnes, Columbia, Tenn; John R. Howard, Paris, Tenn; W. W. Stevenson, Little Rock, Arkansas; M. Winans, Jamestown, Ohio; Jacob Creath, Jun., Palmyra, Mo. More to be added.

Publishing and Superintending Committee—Wm. H. Wharton, J. C. Anderson, and T. Fanning, Nashville, Tenn.

Nashville, Tenn., October, 1843.

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